



U.S. Department of Justice

**Federal Bureau of Investigation**  
Washington, D.C. 20535

September 22, 2017

FOIPA Request No.: 1371054-000  
Subject: DAY, DOROTHY

Dear

Records responsive to your request were previously processed under the provisions of the Freedom of Information Act. Enclosed is one CD containing 824 pages of previously processed documents and a copy of the Explanation of Exemptions. This release is being provided to you at no charge.

Documents or information referred to other Government agencies were not included in this release.

Please be advised that additional records responsive to your subject exist. If this release of previously processed material does not satisfy your information needs for the requested subject, you may request the additional records for processing.

**Requester Response**



Yes, process and provide me the additional records responsive to my subject.



No, close my request.

**Please submit your response within thirty (30) days by mail or fax to—Work Processing Unit, 170 Marcel Drive, Winchester, VA 22602, fax number (540) 868-4997. Please cite the FOIPA Request Number in your correspondence.**

For your information, Congress excluded three discrete categories of law enforcement and national security records from the requirements of the FOIA. See 5 U.S. C. § 552(c) (2006 & Supp. IV (2010)). This response is limited to those records that are subject to the requirements of the FOIA. This is a standard notification that is given to all our requesters and should not be taken as an indication that excluded records do, or do not, exist.

For questions regarding our determinations, visit the [www.fbi.gov/foia](http://www.fbi.gov/foia) website under "Contact Us." The FOIPA Request Number listed above has been assigned to your request. Please use this number in all correspondence concerning your request. Your patience is appreciated.

You may file an appeal by writing to the Director, Office of Information Policy (OIP), United States Department of Justice, Suite 11050, 1425 New York Avenue, NW, Washington, D.C. 20530-0001, or you may submit an appeal through OIP's FOIAonline portal by creating an account on the following web site: <https://foiaonline.regulations.gov/foia/action/public/home>. Your appeal must be postmarked or electronically transmitted within ninety (90) days from the date of this letter in order to be considered timely. If you submit your appeal by mail, both the letter and the envelope should be clearly marked "Freedom of Information Act Appeal." Please cite the FOIPA Request Number assigned to your request so that it may be easily identified.

You may seek dispute resolution services by contacting the Office of Government Information Services (OGIS) at 877-684-6448, or by emailing [ogis@nara.gov](mailto:ogis@nara.gov). Alternatively, you may contact the FBI's FOIA Public Liaison by emailing [foipaquestions@fbi.gov](mailto:foipaquestions@fbi.gov). If you submit your dispute resolution

correspondence by email, the subject heading should clearly state "Dispute Resolution Services." Please also cite the FOIPA Request Number assigned to your request so that it may be easily identified.

Sincerely,

A handwritten signature in black ink, appearing to read "D. Hardy", with a stylized flourish at the end.

David M. Hardy  
Section Chief,  
Record/Information  
Dissemination Section  
Records Management Division

Enclosure(s)

## **EXPLANATION OF EXEMPTIONS**

### **SUBSECTIONS OF TITLE 5, UNITED STATES CODE, SECTION 552**

- (b)(1) (A) specifically authorized under criteria established by an Executive order to be kept secret in the interest of national defense or foreign policy and (B) are in fact properly classified to such Executive order;
- (b)(2) related solely to the internal personnel rules and practices of an agency;
- (b)(3) specifically exempted from disclosure by statute (other than section 552b of this title), provided that such statute (A) requires that the matters be withheld from the public in such a manner as to leave no discretion on issue, or (B) establishes particular criteria for withholding or refers to particular types of matters to be withheld;
- (b)(4) trade secrets and commercial or financial information obtained from a person and privileged or confidential;
- (b)(5) inter-agency or intra-agency memorandums or letters which would not be available by law to a party other than an agency in litigation with the agency;
- (b)(6) personnel and medical files and similar files the disclosure of which would constitute a clearly unwarranted invasion of personal privacy;
- (b)(7) records or information compiled for law enforcement purposes, but only to the extent that the production of such law enforcement records or information ( A ) could reasonably be expected to interfere with enforcement proceedings, ( B ) would deprive a person of a right to a fair trial or an impartial adjudication, ( C ) could reasonably be expected to constitute an unwarranted invasion of personal privacy, ( D ) could reasonably be expected to disclose the identity of confidential source, including a State, local, or foreign agency or authority or any private institution which furnished information on a confidential basis, and, in the case of record or information compiled by a criminal law enforcement authority in the course of a criminal investigation, or by an agency conducting a lawful national security intelligence investigation, information furnished by a confidential source, ( E ) would disclose techniques and procedures for law enforcement investigations or prosecutions, or would disclose guidelines for law enforcement investigations or prosecutions if such disclosure could reasonably be expected to risk circumvention of the law, or ( F ) could reasonably be expected to endanger the life or physical safety of any individual;
- (b)(8) contained in or related to examination, operating, or condition reports prepared by, on behalf of, or for the use of an agency responsible for the regulation or supervision of financial institutions; or
- (b)(9) geological and geophysical information and data, including maps, concerning wells.

### **SUBSECTIONS OF TITLE 5, UNITED STATES CODE, SECTION 552a**

- (d)(5) information compiled in reasonable anticipation of a civil action proceeding;
- (j)(2) material reporting investigative efforts pertaining to the enforcement of criminal law including efforts to prevent, control, or reduce crime or apprehend criminals;
- (k)(1) information which is currently and properly classified pursuant to an Executive order in the interest of the national defense or foreign policy, for example, information involving intelligence sources or methods;
- (k)(2) investigatory material compiled for law enforcement purposes, other than criminal, which did not result in loss of a right, benefit or privilege under Federal programs, or which would identify a source who furnished information pursuant to a promise that his/her identity would be held in confidence;
- (k)(3) material maintained in connection with providing protective services to the President of the United States or any other individual pursuant to the authority of Title 18, United States Code, Section 3056;
- (k)(4) required by statute to be maintained and used solely as statistical records;
- (k)(5) investigatory material compiled solely for the purpose of determining suitability, eligibility, or qualifications for Federal civilian employment or for access to classified information, the disclosure of which would reveal the identity of the person who furnished information pursuant to a promise that his/her identity would be held in confidence;
- (k)(6) testing or examination material used to determine individual qualifications for appointment or promotion in Federal Government service the release of which would compromise the testing or examination process;
- (k)(7) material used to determine potential for promotion in the armed services, the disclosure of which would reveal the identity of the person who furnished the material pursuant to a promise that his/her identity would be held in confidence.

4259 JLM:jm

September 9, 1940

Special Agent in Charge  
New York, New York

Dear Sir:

Inspector Henry E. Ladden, NPA, Newport, Rhode Island, Police Department, has requested that he be advised of the identities and of the persons who operate the Dorothy Day Art Studio, New York City. He also desires to know the nature of the art work carried on there. Inspector Ladden is also desirous of knowing if Adeline De Coghna, who for the past year and a half has been in Newport, is connected with the Dorothy Day Art Studio in any way.

This request is made of your office as a matter of cooperation with Inspector Ladden who is exceptionally cooperative with Bureau agents at all times.

Very truly yours,

J. J. McGuire  
Special Agent in Charge

c. G. Durcau ✓

RECORDED  
&  
INDEXED

100-61000-1  
FEDERAL BUREAU OF INVESTIGATION  
6 SEP 10 1940  
U. S. DEPARTMENT OF JUSTICE

100-61000-1  
AP # 92-0388

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT

NEW HAVEN, CONNECTICUT

NY FILE NO. 62-6886

erl

REPORT MADE AT <b>NEW YORK CITY</b>	DATE WHEN MADE <b>12/26/40</b>	PERIOD FOR WHICH MADE <b>12/26/40</b>	REPORT MADE BY <b>LEON LEVIN</b>
TITLE <b>DOROTHY DAY ADELAIDE DE BETHUNE alias Adeline De Bethune</b>			CHARACTER OF CASE <b>INFORMATION CONCERNING</b>

**SYNOPSIS OF FACTS:**

Dorothy Day was at one time a well known Communist but presently is a Catholic convert and resides in voluntary poverty at 115 Mott Street, Manhattan operating a shelter for the destitute. She presently publishes the Catholic Worker, widely read by Catholics, and is also author of "From Union Square to Rome." Adelaide De Bethune born in Belgium, 1/12/14 and came to US 8/14/28, becoming citizen on papers of her father at Boston, Mass. on 10/28/27; became associated with Dorothy Day about 4 years ago through the publication Catholic Worker for which she does illustrative work. She apparently also resides in voluntary poverty at 29 Thames St. Newport, R.I. Her father is chemical engineer.

- R U C -

**REFERENCE:**

Letter to New York from New Haven Office 9/9/40.

**DETAILS:**

By letter dated October 18, 1940 this matter was referred to the New York City Police Department for appropriate investigation, and by report dated November 8, 1940 Captain GEORGE P. MITCHELL, Sabotage Squad, furnished the following data:

APPROVED AND FORWARDED: <i>B. E. Sackett</i> <i>mme</i>	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT 5 - Bureau 3 - New Haven 3 - New York		<div style="font-size: 2em; font-weight: bold;">DEC 30 1940</div>	<div style="font-size: 1.5em; font-weight: bold;">JAN 8 1941</div>
		<div style="font-weight: bold;">FIVE DAREO</div>	<div style="font-weight: bold;">10/19/40 SPLAG/JS</div> <div style="font-weight: bold;">APPA 92-0388</div>

"1. Ptl. Robert F. Devine, #3157, Special Squad #1, assigned to this investigation, reports that careful investigation failed to reveal any organization such as the DOROTHY DAY ART STUDIO in New York City. DOROTHY DAY was at one time a well known Communist but at present is a Catholic convert and resides in voluntary poverty at 115 Mott Street, Manhattan, where she operates a shelter for the destitute. Prior to her conversion she had a common law husband but has since severed her connections with him.

"2. DOROTHY DAY publishes the Catholic Worker, a publication widely read by Catholics. She is also the author of "From Union Square to Rome" and other publications. At present she is on a lecture tour somewhere in the mid-west. She is described as about 5' 10", 120 lbs., 43 years old, long straight black hair streaked with gray, dark eyes, pronounced stoop, and is alleged to have been born in San Francisco, Calif, where her family still resides.

"3. ADELAIDE (Adeline) DE BETHUNE was born at Schaerbeek, Belgium on Jan. 12, 1914. She emigrated to the U.S. with her father from Antwerp, arriving at the Port of New York on the S.S. Belgenland on Aug. 14, 1928. She became a citizen on the papers of her father, GASTON SIDONIE PAUL DE BETHUNE, at Boston, Oct. 28, 1927. She is 5'3", 120 lbs., blue eyes, fair complexion, freckled forehead, straight black hair drawn back from her face, and is a very plain and innocent looking girl.

"4. She became associated with Dorothy Day some four years ago through the Catholic Worker for which she does illustrative work. When she is in New York she lives with her parents at 114 East 90th Street, Apt. 9-B, Manhattan, but at present she is at her studio at 29 Thames Street, Newport, R.I. She teaches one day a week at the Portsmouth Priory School in Newport and devotes the remainder of her time to painting, sculpture, stained glass work, and writing. Miss Day has visited her on a few occasions at Newport but never stayed more than a day or two at a time. Miss De Bethune follows Miss Day's teachings and lives voluntarily on \$1.25 a week for food, turning over the balance of her earnings to the support of Miss Day's work.

"5. GASTON DE BETHUNE, Adelaide's father, is a chemical engineer with a number of American patents credited to him and at present is experimenting in a small laboratory in his home. Mrs.

62-6886

"de Bethune sells linens made by piece workers at her direction. One brother is doing graduate work at Columbia University, another is a professor at the University of Louvain, and a sister is married to a Swiss Diplomat.

"6. There is no record for either subject in the criminal or subversive files of this Department."

The indices of this office reflect no information regarding any of the individuals mentioned above.

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

DAY, DOROTHY  
115 Mott Street  
New York, New York

COMMUNIST

Is a Russian who came to this country, visited Chicago in spring of 1939 and attempted to interest people in Communistic activities; is doing same work in Harlem section of New York City. (10/6/39; Ray Gibbons, 868 Blue Island Avenue, Chicago, Ill.; 61-7559-4892)

Is Editor and Publisher of the Catholic Worker, 115 Mott St., NYC, in which the July-August 1940, issue opposes the Compulsory Military Training Bill. (9/11/40; Copy in file, 100-2403-1) ~~\*\*\*~~

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/11/96 BY SP6AC/JS

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

RECORDED

62-61208-3	
FEDERAL BUREAU OF INVESTIGATION	
1	FEB 13 1941
U.S. DEPARTMENT OF JUSTICE	
FIVE	

425B  
HR:wmc

~~April 3, 1941~~

MEMORANDUM FOR MR. L. M. C. SMITH  
CHIEF, SPECIAL DEFENSE UNIT

ALL INFORMATION  
CONTAINED HEREIN IS UNCLASSIFIED  
DATE 6-18-50 BY SP7MPC/HJB

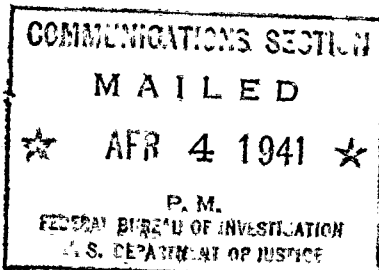
There is transmitted herewith a dossier showing the information presently available in the files of this Bureau with respect to Dorothy Day whose address is 115 Mott Street, New York, New York.

It is recommended that this individual be considered for custodial detention in the event of a national emergency. The information contained on the attached dossier constitutes the basis for appropriate consideration in this regard.

It should be understood, of course, that additional information may be received from time to time supplementing that already available in the Bureau's files, and as such data are received they will be made available to you so that the dossier in your possession may be supplemented thereby.

It will be greatly appreciated if you will advise this Bureau at your earliest convenience as to the decision reached in this case.

Very truly yours,



Enclosure

RECORDED

John Edgar Hoover  
Director

APR 7 1941

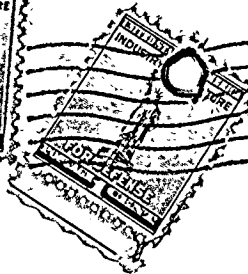
U. S. DEPARTMENT OF JUSTICE

AFTER 5 DAYS RETURN TO

*John S. Cochran*

*Rt 2 Box 12*

OCALA, FLA.



ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-80 BY SP7MPC/10

*Hon J. Edgar Hoover*  
*Federal Bureau of Investigation*

*Washington D.C.*

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, N. Y.**

NY FILE NO. **100-7835 JB**

REPORT MADE AT <b>NEW YORK CITY</b>	DATE WHEN MADE <b>10/24/41</b>	PERIOD FOR WHICH MADE <b>3/18, 20, 25; 4/1, 5, 8, 9, 11-15, 24/41</b>	REPORT MADE BY <b>S. S. PECK</b>
TITLE <b>DOROTHY DAY</b>			CHARACTER OF CASE <b>INTERNAL SECURITY - C</b>

**SYNOPSIS OF FACTS:**

DOROTHY DAY, who lives and works at 115 Mott Street, NYC, has been considered for Custodial Detention. Subject is editor and publisher of the CATHOLIC WORKER at the above address, the July-August 1940 issue of which opposed the compulsory military training bill. Was well-known Communist at one time, but converted to Catholic Church in 1927-28. Work and relief ideas radical compared to those generally accepted today, but church officials believe her to be an honest and sincere Catholic, having entirely given up Communism. Supposed to have been born in Brooklyn, N.Y. 11/8/98, but unable to verify.

~~Handwritten/Stamped notes~~  
Form 6-774

- P -

*APP 92-6388*  
*10/1/96 SP6 AG/JS*

**REFERENCE:**

Bureau letter dated January 27th, 1941 to all Special Agents in Charge, re Internal Security.

**DETAILS:**

9 FEB 11 1942

Bureau File 61-7559-4892 reflects information that DOROTHY DAY is a Russian who came to this country, visited Chicago, Illinois in the Spring of 1939, and attempted to interest people in Communistic activities, also doing the same work in the Harlem section of New

APPROVED AND FORWARDED: <i>P. E. Foxworth</i> SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT 5 - Bureau 1 - New York 1 - Chicago (INF.)	62-61262-5	RECORDED INDEXED
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COPY IN FILE

York City.

Bureau File 100-2403-1 reflects subject is editor and publisher of the CATHOLIC WORKER, 115 Mott Street, Manhattan, New York City, the July-August 1940 issue of which opposed the compulsory military training bill.

N. Y. File 61-578, in a partial report dated October 29th, 1917, by GEORGE E. COOK, A. P. L. reflects subject was connected with "THE MASSES" and also was a writer for the NEW YORK SOCIALIST JOURNAL. It shows that her father, JOHN A. DAY, was a Chicago newspaperman living in New York City at that time. In this same file, a letter dated October 12th, 1939, from the Chicago Field Division, contains the same information as above, Bureau File 61-7559-4892.

N. Y. File 62-6836 reflects subject to be 43 years of age, 5'10" tall, 120 pounds, long straight hair streaked with gray, dark eyes, pronounced stoop, supposed to have been born in San Francisco, California.

Information reflects subject was at one time a well-known Communist, having a common law husband, before being converted to the Catholic Religion. It reflects subject lives and works at 115 Mott Street, New York City, where she operates a shelter for the destitute. She publishes the CATHOLIC WORKER at the same address and is also the author of "FROM UNION SQUARE TO ROME" and other publications.

N. Y. File 62-6806-32 shows that under date of October 4th, 1940, DOROTHY DAY of the CATHOLIC WORKER spoke at a meeting of the New York Committee of the KEEP AMERICA OUT OF WAR CONGRESS at 51st Street and Eighth Avenue, New York City.

N. Y. File 61-507-1358 reflects a letter dated September 27th, 1931, from the New York Field Division to Richmond, Va., which advised that the CATHOLIC WORKER was published at 115 Mott Street, New York City, in Chinatown, by DOROTHY DAY, who, many Catholics believe, is reaching Catholic workers combatting Communism, while many others suspect she might be a Communist boring within.

At the MOTOR VEHICLE BUREAU, 80 Center Street, New York City, it was ascertained that Driver's Permit #1553415 was issued July 28th, 1938 to DOROTHY DAY at 115 Mott Street, New York City, which permit reflected that she was born November 8th, 1898, was white, female, 155 lbs., 5'9", blue eyes and gray hair.

It was ascertained by a telephone call that DOROTHY DAY lives and works at 115 Mott Street, New York City. Another pretext telephone call to SHEED & WARD, 63 Fifth Avenue, New York City, publishers for Miss DAY, resulted in the information that subject was born in Brooklyn, N. Y. in 1898; went to the University of Illinois and was a Communist until 1927, when converted to the Catholic religion.

An investigation of the NEW YORK TIMES NEWSPAPER MORGUE, reflected newspaper clippings on the subject as follows:

11/21/34 - World Telegram: Dorothy Day, once a Communist, leads Catholic labor and U. S. labor tactics in fight for Church in Mexico. At 16 was Socialist, and coming to New York City from the University of Illinois at the age of 18, she worked for the New York Call. Was with the "Old Masses" and also the Anti-Conscription League. She then went to the Liberator when Bob Minor was editor and finally wrote for the "New Masses". In a statement to the press she stated when her child was born she made up her mind to become a Catholic and that Teresa was eight at the time the statement was made.

5/31/39 - World Telegram: Westbrook Pegler mentions Miss Day had written a book "FROM UNION SQUARE TO ROME".

9/5/39 - New York Times: Under section entitled BOOKS PUBLISHED TODAY is listed "HOUSE OF HOSPITALITY" by DOROTHY DAY, published by SHEED & WARD, an autobiography priced at \$2.50.

1/23/41 - New York Times: DOROTHY DAY of the CATHOLIC WORKER attended a meeting of the National Conference of Christians and Jews.

2/12/41 - New York Times: On 2/11/41 in Washington, DC DOROTHY DAY was one of 163 persons who, in a statement made public by Rev. Owen A. Knox, Chairman of the National Federation for Constitutional Rights, stated the passage of the Lease-Lend Bill would not serve the "defense of Democracy", but would only spell "its destruction".

The Most Reverend J. FRANCIS MCINTYRE,  
Auxiliary Bishop of the Catholic Arch Diocese of New York, ad-

100-7885

vised when interviewed that permission had never been requested of nor granted by the Church to have the name "CATHOLIC WORKER" used by DOROTHY DAY for a magazine. He stated that the use of this name had caused himself and other officials no end of trouble, saying that the Church had received numerous complaints from time to time regarding the use of this name and some of the articles appearing in the magazine. He stated he had known DOROTHY DAY personally ever since she had become a Catholic, saying that he believed this happened in 1927 or 1928.

He continued that the Church had more or less kept an eye on the magazine, and on one or two occasions had talked with DOROTHY DAY regarding the policy of its writings, when it, the Church, felt that the public might misunderstand. He advised that having known Miss DAY and of her works over quite a period of time, that he felt she was sincere and honest, both in her work and as a Catholic. He said that her living conditions and relief policies were so different from those generally accepted today, that naturally it would cause comment, explaining that at 115 Mott Street, New York City, she lived almost as destitute as did her fellow workers, turning over all proceeds of the magazine to her relief work. He concluded by stating that he firmly believed DOROTHY DAY no longer held any Communistic ideas and did nothing to further Communism.

A check for birth records at the BOARD OF HEALTH was made with negative results and it was ascertained that it is impossible to check the Board's records in Brooklyn in 1898, unless the street address of the parents is available.

The CREDIT BUREAU OF GREATER NEW YORK, located at 55 Fifth Avenue, New York City, revealed that the PERSONAL FINANCE CORPORATION, 206 Broadway, New York City, had made inquiry regarding DOROTHY DAY on January 19th, 1939. The only other information reflected was that DOROTHY DAY, formerly of 44 Charles Street, had moved to 115 Mott Street, New York City, where she works on the CATHOLIC WORKER and is also a free lance worker.

The records of the IMMIGRATION & NATURALIZATION SERVICE, both at 641 Washington Street, New York City, and at Ellis Island, New York, were checked with negative results.

Subject has been considered for Custodial Detention.

P E N D I N G

100-7885

UNDEVELOPED LEADS

NEW YORK FIELD DIVISION

At 115 Mott Street, New York City, will conduct appropriate investigation in order to ascertain the present activities of subject DOROTHY DAY.

Will also endeavor to ascertain the exact date and place of birth of subject.

\* P E N D I N G -


  
 Internal

February 3, 1942

~~Confidential~~

Special Agent in Charge

New York, New York

DECLASSIFIED BY SP7MPC/TJB  
6-18-90RE: DOROTHY DAY  
INTERNAL SECURITY

Dear Sir:

Reference is made to my letter of August 19, 1941, to all Special Agents in Charge enclosing a copy of a memorandum from Mr. Lawrence M. C. Smith, Chief of the Special Defense Unit of the Department of Justice, relative to the classification, as to dangerousness, of the individuals under consideration for custodial detention and the classification, as to sufficiency, of the evidence upon which the dangerousness classification is made.

Please be advised that information has now been received from the Special Defense Unit that

Dorothy Day  
115 Lott Street  
New York, New York

has been tentatively placed in:

 COMMUNICATIONS SECTION  
of War  
MAILED

★ FEB 3 1942 ★

P.M.  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

Group A. Individuals believed to be the most dangerous who in all probability should be interned in event

Group B. Individuals believed to be somewhat less dangerous but whose activities should be restricted.

Group C. Individuals believed to be the least dangerous and who need not be restricted. In absence of additional information, but should be subjected to general surveillance.

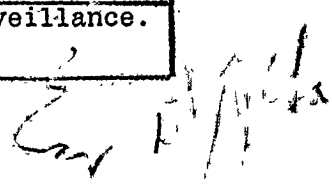
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- 2 -

The evidence relating to Subject has been classified by the Special Defense Unit as:

\_\_\_\_\_ 1. Sufficient to establish the charges upon which the dangerous classification was made.

\_\_\_\_\_ X 2. Not satisfactory to substantiate the charges.

With respect to citizenship status, Subject has been tentatively classified by the Special Defense Unit as:

\_\_\_\_\_ (A) An alien

\_\_\_\_\_ (N) A naturalized citizen

\_\_\_\_\_ (NB) A native born citizen

The above classifications are subject to revision in the light of additional information and you will be promptly informed of any revision of the status of the above named individual.

This investigation must be given preferred and expeditious attention in accordance with existing Bureau instructions and concluded at the earliest possible date. The citizenship status of Subject should be definitely ascertained as soon as possible where this has not already been done.

Very truly yours,

*J. E. Hoover*

John Edgar Hoover  
Director

JML:LEI

BEST AVAILABLE COPIES

48348

February 27, 1942

15-6121-7 PERSONAL AND ~~CONFIDENTIAL~~ (U)

Mr. Byron Price  
Director of Consularship  
Room 772, Federal Trade  
Commission Building  
Washington, D. C.

Dear Mr. Price:

There is attached hereto a copy of a letter from  
Mr. John D. Cochran, Ocala, Florida, commenting upon a  
certain article by Miss Dorothy Day, which appears in the  
Catholic Worker publication, which article Mr. Cochran  
believes to be inimical to the best interests of the United  
States.

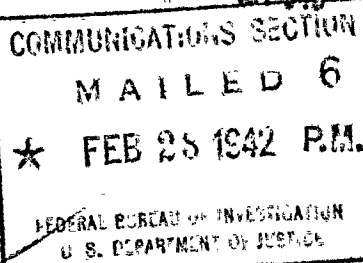
The attached is furnished for your information and  
Mr. Cochran has been advised of this reference.

With best wishes and kind regards,

Sincerely yours, C-18-90

Enclosure

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Carson \_\_\_\_\_  
Mr. Coffey \_\_\_\_\_  
Mr. Hendon \_\_\_\_\_  
Mr. Holloman \_\_\_\_\_  
Mr. Quinn Tamm \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Gandy \_\_\_\_\_



17 11 1942

February 27, 1942

Mr. John D. Cochran  
Route 2 Box 12  
Ocala, Florida

Dear Mr. Cochran:

I am in receipt of your letter of February 12, 1942 in which you comment upon certain articles appearing in a magazine, which articles you believe to be inimical to the best interests of this country.

In view of the fact that this matter may be of interest to the censorship establishment I have taken the liberty of forwarding a copy of your letter to the office of Mr. Byron Price, Director of Censorship, Washington, D. C.

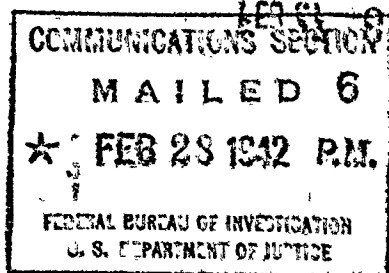
I wish to thank you for your interest and cooperation in furnishing such information at this time.

Sincerely yours,

John Edgar Hoover  
Director

cc--Miami

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Carson \_\_\_\_\_  
Mr. Coffey \_\_\_\_\_  
Mr. Hendon \_\_\_\_\_  
Mr. Holloman \_\_\_\_\_  
Mr. Quinn Tamm \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Gandy \_\_\_\_\_



Rt 2, Box 12 48350

Orala Florida

February 12, 1942.

Hon. J. Edgar Hoover  
Federal Bureau of Investigation  
Washington D.C.

Dear Mr. Hoover:-

Is the United States Government now engaged in a terrible war which if it fails to win will mean its downfall unable to protect itself from enemies within under the false name of 'Freedom of the Press'?

I am a Catholic and consider myself a practical Catholic but I condemn such publications as 'The Catholic Worker' published at 145 Mott Street New York City. I have the February issue before me now on the kitchen table of my farm & home. This pacifish doctrine is not Catholic. Good Catholics condemn such hypocrisy. Is the Government unable to do anything about it?

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FEDERAL BUREAU OF INVESTIGATION  
15 FEB 1942  
U.S. DEPT. OF JUSTICE  
J. C. [illegible]

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Under the pen name of Miss Dorothy Day  
the Editor of Catholic Worker is doing Hitler's  
work for him here. For God's sake let  
us protect ourselves at home if we  
are unable to do so abroad.

I will mail you the February issue  
if you have not seen it. I have also  
the January issue and have been  
a subscriber to the paper for several  
years.

I would appreciate knowing your  
attitude or just why nothing is being  
done.

I was going to write to our  
senators but thought it best to  
write to you first.

Very truly yours

John D. Cochran

John D. COCHRAN

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JOHN EDGAR HOOVER  
DIRECTOR



Federal Bureau of Investigation  
United States Department of Justice  
Washington, D. C.

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
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Mr. Quinn Tamm \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Beahm \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

KRM:ESK

May 7, 1942

MEMORANDUM FOR MR. MUMFORD

Re: BOOK—"FROM UNION SQUARE  
TO ROME", by Dorothy Day

The above book was obtained from the Library of Congress and has been reviewed for Bureau purposes. It contains nothing of value to the Bureau's investigation. It is purely an autobiography of the authoress, narrating her experiences in the radical field and becoming associated with the Communist Party, although never actually becoming a member thereof.

It is merely an interesting, running account of the life of the authoress and contains a few allusions to various leaders of the Communist movement. These allusions, however, are of no value to the Bureau's investigation of Communist matters. The authoress merely traces her changing sentiments from absence of religion to a final devotion to the Catholic Church and her separation from Marxism.

Respectfully,

K. R. McIntire

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U.S. DEPARTMENT OF JUSTICE

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KRM:HECK

May 7, 1942

MR. HENRY

Re: BOOK--"FROM UNION SQUARE  
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Respectfully,

K. R. McIntire

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New York, New York June 1, 1942  
(Field Office) (Date)

RRG:EBH  
100-7885

Director  
Federal Bureau of Investigation  
Washington, D. C.

Re: DOROTHY DAY  
INTERNAL SECURITY - C.

ALL INFORMATION CONTAINED  
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DATE 6-18-80 BY SP2MPC/HJS

Dear Sir:

This case was received January 27, 1941  
(Date)

The source or complainant:

Bureau letter dated January 27, 1941  
(Name)

(Address)

\*Summary of Complaint: Report of Special Agent S. S. Peck  
dated October 24, 1941 at New York City.

This case after due consideration has been placed  
in a deferred status. It will receive appropriate attention  
immediately when personnel is available.

Very truly yours,

P. E. FOXWORTH

Assistant Director

Special Agent in Charge

JUN 2 1942  
U. S. DEPARTMENT OF JUSTICE

\*(If Bureau files contain information in field office files,  
list Bureau file number or refer to agent's report.)

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ENCLOSURE

62-61208-9X

# THE CATHOLIC WORKER

Vol. IX. No. 8

JUNE, 1942

Price One Cent

## A Three Points Program By Peter Maurin

### Clarification of Thought

- 1-Scholars must tell the workers why the things are what they are.
- 2-Scholars must tell the workers how the things would be if they were as they should be.
- 3-Scholars must tell the workers how a path can be made from the things as they are to the things as they should be.
- 4-Scholars must cooperate with the workers in the making of a path from the things as they are to the things as they should be.

### Houses of Hospitality

- 1-We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
- 2-We need Houses of Hospitality to show what Charity looks like when it is practiced.
- 3-We need Houses of Hospitality to give to the uneducated the opportunity to eat at the same table with the educated.
- 4-We need Houses of Hospitality

(Continued on page 8)

## Pope Pleads for Peace

### Urges Rulers to End Slaughter of Masses by Negotiation

The "greatest need" in the world today is for a negotiated peace which will bring to an immediate end, the strife destroying civilization and slaughtering millions of human beings like so many cattle.

That is the gist of the noble appeal addressed by Pope Pius XII, on May 13, 1942, to the nations of the world and to their rulers. His Holiness appeals to the rulers to conclude a peace "on principles of justice and moderation, even if it does not seem to correspond to aspirations."

His Holiness declares that he has labored both before the outbreak of war and during its course for peace. With all the force of his high office, he has striven to bring the rulers of the warring nations to the conference table that they might end the ghastly business of seeking to determine which side is right by the blind and irrational methods of mass destruction and of mass slaughter.

### "A Word of Peace"

His Holiness declares that he has labored both before the outbreak of war and during its course for peace. With all the force of his high office, he has striven to bring the rulers of the warring nations to the conference table that they might end the ghastly business of seeking to determine which side is right by the blind and irrational methods of mass destruction and of mass slaughter.

Our nation is now spending a hundred million dollars a day for war. By next year, we are told, that sum will be doubled. Other nations are likewise burning up with incredible speed the wealth accumulated by centuries of labor.

The thought of such fright-

ful waste moves the Pontiff to declare: "There certainly exists a social solution so that wealth of nations can by public admin-



istration be distributed in such a way as to promote life and not death.

"Blood and Tears

More disturbing than this unparalleled destruction of wealth however is the slaughter of man beings on a gigantic scale. We cannot forget how many have been captured by the enemy. His Holiness declares the anxiety of the nations which the crime of this war is manifesting.

Here is the human toll of

## Grave Injustice Done Japanese On West Coast

### First Victims of War Suffer Confinement and Idleness

I saw a bit of Germany on the west coast. I saw some of the concentration camps where the Japanese, men, women and children, are being held before they are resettled in the Owens Valley or some other place barren, windswept, inaccessible.

The strange part of this wholesale imprisonment of an innocent people is that many of them are native born citizens of this country. But that means nothing in wartime.

Wholesale evacuation of areas in Los Angeles, San Francisco, Portland and Seattle have already been carried out and as I stopped in each city, there were still groups being moved. Whole areas had been vacated, houses empty. According to friends in Portland, business, and property had to be sold at a loss and there were those who took advantage of this misfortune of the evacuees.

Saving Them from Others

Various attitudes are taken. Some say the move was for the safety of the Japanese. "If there were any great defeats, if lists of dead and

war—the sweat and blood and tears of which rulers and statesmen talk so glibly, but who seldom shed any of these.

One of the worst features of war is its destruction of the family life, against which the Pontiff lifts his voice in protest: "In family ties rest the strength and glory of the nation. A nation cannot exist without this spiritual value and with its families torn apart. We appeal to the heads of nations to secure a future for their nations, to purify their consciences before God and to restore the happiness of family life."

"War Settles Nothing"

The simple truths uttered by the Holy Father come like a breath of fresh air into the hectic atmosphere of war hysteria and chauvinistic cant. They are truths which no sensible man, while calm and unexcited by the raucous clamor of war, can deny. They should be shouted from the housetops and written in the skies for all to see.

On an afternoon in the latter part of August, 1939, in Paris, the writer read the notes exchanged between Hitler and Daladier. As veterans of the first World War, each pleaded with the other not to have recourse to arms to settle their dispute. Both acknowledged that the only victors would be destruction and death.

The previous spring, President Roosevelt, in a letter sent to Hitler and Mussolini, had declared that military victory was sterile, as the first World War had abundantly proven.

Pope Pius XII sounds the same note, declaring: "War

(Continued on page 7)

## DAY AFTER DAY

Spokane, Washington.

The rain pours down. I missed the tornadoes and the floods in Oklahoma and Texas, but the rain has followed me. It seems to me the few sunny days were those I spent on the buses, and they were hot indeed, with perspiring men and women, crying babies, crowded bus stations and lunch counters.

But this season of the year, Pentecost, is so beautiful, that rain and cold, however unseasonable, cannot dampen the joy of the heart. The magnificent country side shows forth the glories of God and following the office in the short breviary that the monks at St. John's, Collegeville, have gotten out, one can say with awe, "How wonderful are thy works, O Lord! In wisdom Thou hast made all things, the earth is full of thy bounty."

It is impossible not to have the heart lifted up in joy and love, it is impossible to resist that peace of heart that descends upon one, in spite of a world at war.

The Holy Father's message, recalling one to the spirit of the early Christians, His plea for an early peace, contributed to the joy of the holy season. We print excerpts of it in this issue, because in many of the places I have passed through a great majority of our Catholics have not seen it. In San Francisco there was a full page

(Continued on page 8)

## A WHOLE CHURCH

The following address was recently given by a Roman Catholic layman before a meeting of the Holy Trinity Guild presided over by the Reverend A. H. Hammond, rector of Holy Trinity Episcopal Church, England. It was not originally intended for written publication, and no attempt has been made to cast it into a form more suitable for reading by a wider public.

What I am going to say was suggested by a remark made to me the other day that, "This war has finished the idea of a universal Church." Of course I am quite used to hearing things like that, but coming from a sincere and convinced Catholic the statement was rather a shock. I have made it my task, then, to try and put before you a rather more optimistic view, for I think we all of us tend to be gloomier than we ought in our estimate of the effect of contemporary events on Christianity. Not that I want Christians to be labelled optimists—or pessimists; there is a Christian op-

timism that has its roots in Calvary and the Resurrection, and a Christian pessimism that arises from our knowledge that we are a fallen people, of the human imperfection of mankind; and there is a sense in which the revival of "Christian pessimism" in our time was overdue.

I am expressing throughout only my own personal ideas; but they are not, I hope, ideas unbecoming a Christian and a Catholic Christian.

The word "church" is derived from the Greek *kuriakon*, "the Lord's house," wherein we worship the Lord Christ, *Kyrios Kyristos*, and in its primary meaning it means a church building. But in English we use the same word, "church," for what in Greek is expressed by another word, *ekklesia*, meaning an assembly, that is, the gathering together of all God's people. This word *ekklesia* is ultimately derived from a verb meaning "to call

(Continued on page 5)

## IN THE VINEYARD

### IX. The Fundamental Principle of Catholic Action

Rev. John J. Hugo,

We are now in a position to recapitulate and summarize, to gather all the ideas so far considered into unity under one dominant principle. So far we have seen the reason for the failure of our spiritual efforts; we have shown that it is supernatural life alone that can make Catholic organizations alive; we have studied the law that governs the increase of supernatural life. It remains to complete and unify all this. The primary and deliberate aim of any organization devoted to the work of Catholic Action—we may so frame the unifying principle—must be the spiritual perfection of its members; and its first work is to designate and dispose the means necessary to achieve that end. Since, in so many Catholic organizations, the place of pri-

mary importance is given to ingenuity in the use of such "bait" as athletics, recreation, etc., there is need to justify and explain this doctrine.

The Common Law

The first and most obvious reason why those devoted to apostolic aims must seek perfection is that this is the common law binding all Christians. "Be ye therefore perfect as your heavenly Father is perfect," Our Lord said. Serious meditation on these words by all Catholics would itself do much towards increasing the vitality of the whole Christian body. Too many, having learned the difference between what is of precept and what is of counsel in the teaching of Jesus, consider the pursuit of perfection as a matter of counsel only; that is, they regard it as an optional course of con-

(Continued on page 2)

# Fundamental Principle of Catholic Action

(Continued from page 1)

duct, praiseworthy no doubt, but not imposed upon them as a duty. In so doing they exempt themselves from any real obligation in the matter and relax their spiritual efforts, thereby falling into sluggishness and tepidity. No doubt a great deal of spiritual carelessness is due to this doctrinal error. For it is an error; of the obligation to seek after perfection Pope Pius XI wrote: "Let no one think that this is addressed to a select few and that others are permitted to remain in an inferior degree of virtue. The law obliges, as is clear, absolutely everyone in the world without exception." (Encyclical on the third centenary of St. Francis de Sales.)

Love of God and of Neighbor  
If the word perfection seems too vague, let us then speak of charity or love: the pursuit of perfection is nothing else than the effort to advance in the love of God and of neighbor. It is important to realize this, especially at a time when many who are concerned about the ideal of perfection have erroneous ideas as to its meaning. Perfection, in the Christian sense, is not refinement; it is not social gracefulness; it is not education; it does not consist in being much traveled or in the ability to move with ease and polish among the sophisticated. No doubt these things (at least some of them) are excellent; but they are goods of the natural order, not of the supernatural. Over 400 plants in the U. S. do not count the number of leaves they have, but the number of flowers they produce. In the same way, the world considered a vagabond. In the Christian sense, perfection is the same as love; they are synonyms. It is charity that unites us to God; therefore, it is charity that perfects us. "Charity is the bond of perfection," wrote St. Paul (Col. 3, 14): a bond because it unites us to God; a bond of perfection because it completes us, brings fulfillment to the deepest aspirations of our souls, and unites us to our last end, which is God Himself.

## The Fund—a Metal Law

Once we understand this identity between perfection and love, an important practical conclusion follows immediately. Since love is the "first and greatest commandment," then the obligation to pursue perfection must be the primary and essential obligation of the Christian. "Love the Lord thy God with thy whole heart"—this imposes on us at once the yoke of divine love and duty to seek after holiness. The precept of perfection, therefore, is not only one of the laws of Christianity; it is the fundamental law. He who does not obey it in the measure of grace that is given to him is not in the full sense Christian. If an apostle is only imperfectly Christian, what presumption it is for him to think that he can bring Christianity to others! If an organization promotes nothing better than a routine, minimum Christianity, how foolish is the claim of its members that they are engaged in Catholic Action!

## Basis of Catholic Action

Clearly then, in asserting that the earnest seeking after

holiness is the first principle of Catholic Action, we require no more of those engaged in the apostolate than Jesus expects of all Christians. Nevertheless, what is true for all is doubly true for those who wish to extend the reign of Christ. However talented a man may be, it is only as his powers reach maturity that he is able to perfect his resources and bring them to the service of others; while immature, he must concentrate on his own development. Now perfection is the maturity of the Christian life, and it is only as men approximate it that they can bring into play those supernatural powers and resources necessary for spreading a kingdom that is not of this world.

Still, there are particular reasons why those who work in the apostolate must in a special way strive for perfection.

To understand the first of these (I shall mention two), we must go back to an idea that was explained in one of the early articles of this series. In examining the cause for the failure of Catholic organizations, we saw that in the supernatural world life is the same as love. Indeed, life always shows itself in activity; in the plants through growth, in animal through movement, in men through thought and action. Supernatural life manifests itself in the activity of love, in loving God and our neighbor on account of God. A lack of spiritual vitality means simply a want of love; growth in spiritual life demands an increase of love.

## To Bring Divine Life & Grace to Others

Consider this truth in relation to the matter that we are discussing here. If growth in supernatural life means that there must be an increase of love for God, it means also, since love and perfection are one and the same thing, that there must be progress in perfection. Only through such progress can any increase in supernatural life and love be obtained. Apostles can give to others only of their own superabundance. The work of the apostle, therefore, cannot be repeated to others; it is simply to bring the divine life of grace and love to others. To succeed, Catholic Action requires, not that its agencies have luxurious headquarters or brilliant affairs, but that it bring into the world an increase of the divine life. The Son of God took our humanity that we might share His divinity. Therefore the apostolate must have as its aim, working through the humanity of Jesus, to bring to more men a greater share of divinity. Only by striving for Christian perfection can workers in the vineyard obtain for themselves that superabundance which, ever increasing as they get nearer that goal, will enable them to work for Christ with constantly increasing fruitfulness.

## Individual Cells and Influence

One learns in biology that the individual cell, when it reaches maturity—that is, when it reaches the fullness of life that it can contain, and its vital powers nevertheless continue to function—divides itself into two parts, which again grow and divide themselves, thus increasing bodily life.

Growth in Christ's mystical body may be compared to this.

Each of us is a cell in that body; and when the supernatural life in us becomes superabundant, then it overflows and communicates itself to others. This is the law that governs the spiritual growth of Christian society; there is no other way of bringing it about. Only by becoming more and more intensely Christian ourselves can we hope to make others Christians. Alas, that those engaged in Catholic Action, when reading the papal encyclicals, almost universally pass over, as something "to be taken for granted," those sections where it is laid down that the first step in bringing about a reform in society at large is to set about our own moral and spiritual reform. When we consider how far we are away from the perfection that Our Lord sets before us, then we will understand that such

## FOR I HAVE FOUND



reform is not to be "taken for granted" even in those who consider themselves excellent Catholics. "We ought every day to renew our purpose in God and to stir our hearts to fervor and devotion, as though it were the first day of our conversion, and daily to pray and say thus: Help me, my Lord Jesus, that I may persevere in good purpose and in thy holy service unto my death; and that I may now, this present day, perfectly begin; for it is nothing that I have done in time past." Imitation: I, 19.)

## Catholic Action Misinterpreted

The other reason why the pursuit of perfection is of special importance to those laboring in the Vineyard comes from the very nature of Catholic Action. To appreciate it there must be a clear understanding of what Catholic Action is. Since the meaning of this slogan is apparently so obvious, it may seem odd to assert that there are few who grasp it; yet such is the case.

## In a Hurry Going Nowhere

The word action is one that is attractive to moderns, and especially to Americans. We consider action our forte, delighting in it for its own sake, and our hero-worship is for those whom we call men of action. For us action becomes an end, a thing apart which we love for its own excellence; we attach value to almost any kind of action, whether or not it helps us towards the great ends of human life. The important thing is to be active, and it matters little that activity happens to be trivial or aimless. We have a contempt

for contemplation and repose, a positive fear of solitude; we boast of the nervous tension and the rapid tempo of modern life. We are always in a hurry, even though we are going nowhere; we are always active, even though we are doing nothing. We admire only the active virtues, and among us scholarship and art have fallen into disrepute. It is not strange then that in the world that we have created athletic coaches get larger salaries than university presidents; or that the only art that is held in honor among us is dancing, which, however, before being admitted to popular favor, was reduced to a state of barbarism, where it also becomes a display of energy.

## "Doing Something" and Effecting Nothing

We Catholics take in such notions with the air we breathe; it is from the world in which we live that we get the idea of action that we afterwards translate into the religious and spiritual order. When, therefore, the Holy Father urges us to engage in the work of Catholic Action, we take the word in our own meaning, and begin to kick up dust in every direction so that all will see that Catholics are "doing something." We organize societies, devise activities, appoint committees and sub-committees, then start them going around in circles with all their might. These things provide an opportunity for "doing something," i.e., for moving about, for displaying energy in a way that is ingenious ways, for drawing up reports and making recommendations, for representing one society before other societies, for more meetings, luncheons, speeches, trips, and Heaven knows what. Everyone is breathless and excited and exhilarated. Perhaps this is why they fail to see that, in spite of such marvelous activity (rather, because of it), the world gets farther (if possible) from Christ every day.

## Catholic Action the Expression of a Christian Life

Action, as Christian thinkers understand and define it, is something quite different from noise and bustle. It is the expression, or bringing into play of a thing's nature, and the nature of anything is that which is basic in it, the essential stuff that makes it up. Flying is the expression of the bird's special nature, thought is the bringing into play of the highest powers of human nature. Moreover, action is the perfection of a nature; flying is the perfection of the bird, thought is the perfection of man.

## "No Men Gives What he has Not Got"

The point to be grasped is this: action presupposes something and proceeds from something. It is not a thing by itself, hanging in the air, as it were. It presupposes a nature and the development of that nature. A man cannot start into business without capital; similarly one cannot engage in the activities that are specially human without providing himself with spiritual resources. One cannot successfully exercise the activity of thinking unless one has something to think about. A bird cannot fly unless, first of all, there is a bird. We may state it this way: a man's primary concern should

be with the development of his own nature and personality—his action will flow from that. To aim at activity itself, or to attempt action without preparation for it, that is, without suitable development of spiritual resources, is responsible for the fact that, while the mechanical and practical achievements of our age are great, its intellectual and spiritual life is the lowest ever. The irony of the radio, Chesterton remarked, is that it was invented in an age in which men have nothing to say.

## Personal Union with Christ

Catholic Action in the Catholic sense, is the bringing into play of the innermost powers and resources of Christianity. It presupposes, therefore, a deliberate cultivation of the Christian life and is indeed nothing else than a blossoming forth of that life. Accordingly, the apostle's first concern must be, not to increase his activity, but to develop his interior life. His first care must not be for others, but for himself; as a doctor helps others best by first perfecting his own skill, so the apostle helps others best by first perfecting his own spiritual resources. Though he strains to go through the world bringing Christ to others, he must first bring Christ more and more intimately to himself—or himself to Christ. In the measure that he refuses to concern himself directly with others and devotes himself to perfecting his own person in union with Christ, this measure in which he is spiritually useful to others. "He that abideth in me, the same shall bear much fruit," (Jo. 15, 5). It is the knowledge of this truth that enables individual saints to do so much for Christ, while ignorance of it, or refusal to accept it, is responsible for the fact that whole organizations comprising vast numbers of Christians, nowadays fail to accomplish anything for Him.

## Flowering of Christian Perfection

Catholic Action is the outpouring of what is deepest and richest in Christianity. It is the divine life of grace which, in a soul that is pruned by sacrifice and watered by prayer, rises, like the sap in a tree, to bring forth much fruit and a fruit that will remain.

In a word, Catholic Action is the expression of the essential nature of Christianity. But the essence of Christianity is love. Therefore, the fundamental principle of the apostolate can be only this: that all apostles pledge themselves to seek, as their primary object, the perfection of divine love; or, since love is the same as perfection, they must take as their deliberate goal the pursuit of Christian perfection.

Let us conclude with the words of a famous missionary Bishop, Cardinal Lavigier, to his priests. Although they are terrifying, it will be clear now that they are based on doctrine and were not spoken merely to terrify. I quote them from Dom Chautard's *The Soul of the Apostolate* (III, 2): "You must be fully convinced of this, for an apostle there is no middle way between complete holiness, at least in desire, sought after with fidelity and courage, and absolute perversion."

# Pope's Plea for End to Slaughter

The following are more quotes from the appeal for world peace made by Pope Pius in a world radio address from Vatican City:

The present moment in its onward rush asks and demands from the church that she use her authority to secure that the present terrible conflict may cease and the flood of tears and blood may issue forth into an equitable and lasting peace for all.

Now when the nations are living in the painful suspense of waiting for new engagements to begin we take the opportunity to speak once again a word of peace and we speak that word in the full consciousness of our absolute impartiality towards all belligerents

and with equal affection for all peoples without exception.

Every time that one speaks a word of peace one runs the risk of offending one or other side.

The destruction brought by the war among the nations in the material and spiritual plane is all the time accumulating to such an extent that it calls for every effort to prevent its increase by bringing the conflict to a speedy end.

The cry that reaches us from the family front is unanimous — give us back our peacetime occupations.

Before the war some peoples now in arms could not even balance their deaths with

their births and now the war, so far from remedying this, threatens to send the new additions to the family to physical, economic and moral ruin.

If one has the future of mankind at heart, if your conscience before God ascribes some import to what the names "father" and "mother" mean to men and to what brothers and sisters of Christ, makes for the real happiness of your children, send back the family to its peacetime occupation.

"...To save and keep the honor and the name of Christian one must undergo struggles and face up to trials not unlike theirs." (the early Christians.)

"Does not the great lesson

of their heroic life suffice to clear all mists from our minds, to put new life into our hearts, to raise aloft the heads of the Christians of today, making them conscious of their exalted dignity, eager to reach greater heights while they ponder the responsibility which their Christian profession stamps upon their souls?"

"In such an atmosphere of terror and danger, what remains, beloved sons, in our time, but the imperative need to refashion ourselves on the model of the early Church and on the magnificent example given by those Christians on their burning faith, on their dauntless spirit, on their conscious assurance of victory."

"But whence did the courage

of the first Christians derive its life and its enthusiasm? From the eucharistic union with Christ, who is the inspiration of moral conduct that is pure and pleasing to God.

"At the table of the bread of the strong they felt enkindled in their hearts a zeal which gave an increased energy and peace. They felt themselves brothers and sisters of Christ, nourished by the same food and the same drink, united in fraternal union by one same love, one same unflinching hope, welded together by a mystic bond that makes of thousands of hearts and thousands of souls and one great family with but one heart and one soul..."

## Maryhouse News

Last month the paper was sent out on Friday; on Sunday we had the frigidaire which we had asked for Maryhouse, given by the Zschorna family in Forest Hills, L. I. It was such a big gift that we could not complain if we did not get the sewing machine and the wash machine which we had also put on our list! It means preserving food and saving on ice bills—and it makes for peace, too, which is always at a premium!

But there is no harm in "knocking again." We have been sweeping and cleaning and renovating—a belated spring cleaning—after the work of the appeal is over—and old needs have made themselves more keenly felt, while new ones have cropped up. We do need that washing machine and that sewing machine!

One room is being fixed up as a recreation room. We haven't had one before, except the diningroom, which is so small that by the time the table is in, one can only sit stiffly in a straight and not too firm chair—not very conducive to relaxation after a day's work. By shifting beds and doubling up, we have managed to vacate one room which will serve as sewing and sitting room.

At the supper table the other evening it was decided to paint it buff, with a light ceiling and deeper color for the woodwork. Joe Clements has promised to mix the paints for us and get any shade we wish!

We did have a nice studio couch and a big chair we were saving, but last week a young couple came to us to see what we could do toward fitting up an apartment for them. They have had a run of hard luck, with two babies, one 27 months and one six months, and sickness, and had practically nothing left to go on. Then the "break" came: a chance for a janitor job which meant a three-room apartment, rent free, and with it a small job at \$15 a week for the husband. But they had to have the apartment furnished, and looking well enough so that prospective renters might be shown in.

So we bundled the couch, the chair, a few small rugs, and such other things as we could gather together, and

brought them to them. There was a lovely baby's crib, given by one of our Chinese neighbors over on Pell street. No mattress, but the woman said she used to be a seamstress and can make a mattress for the youngsters out of some cloth with rags for stuffing. They were so alert and energetic, and saw everything in the light of fixing it up and making it look nice—it was a joy to be able to give them something. We wished that it could have been more. We have promised to visit them and the children when they "get all fixed up."

Anyway, that was the furniture for our new room; but more will be in. It always happens that way. It would be wonderful if we could get a piece of linoleum for the floor—the room is about 10x12. The wood is so rough, it is difficult to even keep it mopped and clean; one must always use a broom.

One lovely thing has been given for the room: A beautiful reproduction of Raphael's "Madonna of the Chair," which our old friend, Miss Weise, picked up in some old store. The frame is chipped in several places, but Harry Shea the one-legged painter, worked on it with plastic wood and bronze paint, and it will look fine over the mantelpiece. It is all of three-feet square, and the coloring is beautiful.

It will be another week or even two before everything is in order, but we are all working together for it and waiting to see what will come out!

When I had hens, I kept a jar of cornmeal near the sink and rubbed all my dirty plates and dishes with the cornmeal before washing. This added grease and gravy and bits of food to the cornmeal which was fed to the hens, and cleaned the dishes so they were easy to wash. As my pump was outside on the porch, it was a great way to save water. I did not invent it; a neighbor showed me.

M. L.

## "Suffer Little Children To Come Unto Me"

"Amongst all sufferers, we point out the children, who in these days vividly recall the Infant of Bethlehem, friend of the little and innocent ones. He, who defends them from harm, rising severely against all forms of scandal, harming them, today, by our voice, is made their defense against earthly evils, outstretching His hand to them and for them; who, are the first among His least brethren, repeating: 'For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you clothed me.'"

Our hearts long for thinking over the misfortunes of these tender offspring who have barely entered life and are so soon condemned to taste only its bitterness and to experience such hard hearts of men whose glory should be to procure their happiness.

"We embrace and bless these little ones with much greater affection, even if our possibilities of aiding them are inferior to their needs. And still again we have confidence powerful ones will do honor to the good traditions of real civilization by not permitting the children of belligerent nations, or those in any way tormented by war, to undergo unmerited sufferings in so many calamitous vicissitudes."

—Pius XII, Dec. 1940.

## Our Victory

This is the victory which overcometh the world, our Faith.

—John v. 4.



## Grave Injustice to Japanese

(Continued from page 1)

wounded were printed, there would be wholesale slaughter." This is the opinion of one acquaintance in Los Angeles, which I heard voiced quite often since. Such a sentiment does not speak well for America. Have we then as a nation so little confidence in our police, in lawfully constituted authority or do we so lightly expect mob violence?

Some bitterness is expressed at the pampering of the Japanese. "They are living the life of Riley," an acquaintance in Portland said. As if to live without work and in imprisonment is something pleasurable to look forward. All who have ever been prisoners know that to live behind bars without occupation is torture.

"It is because it is impossible to tell the Chinese and Japanese apart that this move is taken," others say. And there are lurid tales of respected Japanese citizens who have been discovered to be spies.

Misery and Bewilderment  
I have read a number of letters from Japanese girls to school mates, from mothers of families to friends of ours. All speak of bitter misery and bewilderment.

"There are flood lights turned on us at night," one letter said. (A friend of ours in New York, a woman doctor who had been put in a German concentration camp for a year, had complained of just such a light which kept anyone in the prison camp from sleeping.)

"There is no privacy," another letter read. "There are long rows of toilets, all facing each other, with no partitions in between, and rows of show-ers. It is very cold out here, because the building is full of knot-holes. There is no place for the children, we hear their crying all night and all day."

Degradation of Human Being  
We drove around the detention camp for the Japanese at Portland, and it is a stockyard where cattle shows have been held which is being used to hold some thousands, until they are moved to a more permanent place. We could wave to some friends and neighbors of the people we were staying with but there was no chance to stop to talk. We drove past the race track outside of San Francisco also where we saw lines of people

waiting for their meal, others looking through the high wire fences which are topped with barbed wire.

Sentries parole these stockyards and race tracks and on some sides there are towers like those around prison walls where soldiers keep watch night and day.

Whole families are in little rooms which are built like cells and the partitions of which do not reach the ceiling in the camp outside Seattle. I read letters from this encampment as well as from the outside Portland and the stories were substantially the same. The enforced idleness, the imprisonment, the lack of privacy, the enforced association with criminal types, in two letters insufficient food was commented on.

Some Alleviation  
Maryknoll priests are permitted to go within the enclosure on Sundays to offer up Mass, and a few nuns have gained entrance with them to teach catechism. But the time they are allowed on Sunday morning is all too short.

There was some attempt to transfer students from coast colleges to other states; but in one case at least there were bad results. The students, some girls, were transferred to Moscow, Idaho, there was a threat from a few men of mob violence, the girls were taken to jail for a few nights, and then through the influence of friends transferred to another college, at Pullman, Washington, where a town meeting of citizens clarified public opinion and insured proper treatment of the young students.

Most of the prisoners are hoping to be released to go inland, to other cities and start life anew, away from the Pacific coast area. They are urging their friends to try to affect this release. But in general the spirit of the Japanese, though they have submitted in dignified silence, is one of hopeless misery. They are the first victims of war in this country, and if we did not cry out against this injustice done them, if we did not try to protest it, we would be failing in two of the works of mercy, which are to visit the prisoner, and to ransom the captive.

We beg the prayers of our readers, for these potential members of the Mystical Body of Christ.

# CATHOLIC WORKER

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## IN SUNDRY TIMES AND PLACES

Glendive, Montana, May 29, 3:30 a.m.

All around stretch the sugar beet fields (for which is proposed Japanese labor). In the East the sky is apple green. A brisk wind blows down the main street as I wait for a bus to take me on to Minneapolis. It will get in at 10:30 tonight. It takes two days across this third largest state in the union.

Even in the smallest towns one does not get away from the war. Man power diminished, homes broken up. In every bus there are soldiers and sailors going home for, or returning from, leave.

My seat companion, a blonde Scandinavian girl from Minnesota, who has slept in the most relaxed way all day yesterday against me, offers me a magazine to read. It is the Cosmopolitan. I had just been reading Father Stedman's little edition of the New Testament—some beautiful lines from St. Paul's epistle to the Philippians.

One of the first articles in the magazine which struck my eye was on the training of the commandos over in England, teaching young men to be "hard-bitten, ferocious, tough, ruthless, learning to kill the way the enemy kills."

The new tactics in training introduced by Sir James Grigg, Minister of War, include turning God's beautiful countryside into a "modern hell." Animals entrails obtained from a local slaughter house, hung on barbed wire to simulate the sights and smells of modern battlefields.

Loudspeakers blare out noises of modern battle. The roar of planes, the scream sirens make as dive-bombers roar down at you, shrieks of the wounded, moans of the dying. Men going into action without food, drink or sleep.

Instructors goading men on with insult and recriminations. "What's the matter? Are you afraid? Yellow, eh? Remember Dunkirk? Remember Crete where they killed your brother? Remember Hong Kong where they raped your sister! You're soft! You're yellow! They'll rape; your mother if you don't catch them. Why are you waiting. Hurry, you're late, you're soft, you're yellow!"

"The article goes on to describe the "mad frenzy of the men.... They go almost maniacal." Bayonets to be taken away because "battle-maddened students got too realistic and charged anyone in sight."

The article is entitled: "Every Man a Commando."

On all sides of me were scenes of beauty as I read. Snow-capped mountains, birds singing on fenceposts, herds of sheep, swollen streams, lush pastures, blue skies and a long road ahead.

Think on These Things

And the passage that I had been reading in the New Testament, Phil. 4:8-9, was:

"Whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think on these things. And what you have learned and received and heard and seen in me, these things practice. And the God of peace will be with you."

A far cry indeed!

## Retreats... for Men and Women

### RETREATS FOR MEN—

Sunday, July 19th to Sunday, July 26th, inclusive.

Sunday, August 9th to Sunday, August 16th, inclusive.

### RETREATS FOR WOMEN—

Sunday, July 5th to Sunday, July 12th, inclusive.

Sunday, August 2nd to Sunday, August 9th, inclusive.

Retreats begin Sunday Evenings at 7:30 o'clock and close the following Sunday morning after Mass.

For further information, write or call

Father Farina, St. Anthony Village, Oakmont, Pa.—Oakmont 871  
Oakmont may be reached by bus or train from Union Station, Pittsburgh, or Greyhound Bus Station, Pittsburgh.  
Oakmont is 15 miles from Pittsburgh.

### RETREATS

The more the activities of the Catholic Worker spread, the more the movement grows, the more we are convinced that, a yearly retreat is absolutely necessary for all those interested in no matter how small a way in the apostolate. So we call attention to the above notice of retreats. Fathers Hugo and Farina give the retreats, and it was the

# DAY AFTER DAY

(Continued from page 1)

given to the Northwest Progress, diocesan paper of Seattle, printed it entirely, but many of the diocesan papers contented themselves with a few paragraphs. The Pope is our leader, our general, he represents Christ on earth, he is the successor of Peter. If only we would hearken to him!

### Reading

My reading has contributed to this peace of mind. "Hearken to the Voice," by Franz Werfel, is the story of Jeremiah, a long book of 800 pages, and I read it in Los Angeles and on the bus coming to San Francisco. Peter Maurin says the way to study history is through Bible history and the history of the Church. We will have then a philosophy of history, a perspective. Certainly a study of the Old Testament in these times helps



one to the... makes one think in the light of eternity.

My library, as I travel, is made up of misall, Bible, short breviary, the Life of Janet Erskine Stuart, her travels and letters, and the last number of Land and Home, Monsignor Ligutti's rural life journal. Whenever I read the Bible on the bus, someone asks me if I am a Seventh Day Adventist or a Jehovah's Witness!

### Spokane

I am just retiring in Spokane for a day between buses in order to write this column and catch up on some letters. I am the guest as usual of Mary-cliff where the Franciscan Sisters teach. I'm not trying to see any more schools as this is a bad time of the year, crowded with examinations and graduation. Tomorrow I leave for Butte, then Dickinson the next day, and the night of the third

day I'll be in Minneapolis to visit our house there. It is a long jump across country and that trip over the plains makes me think of Russia (which I have never visited) and the various accounts of travel in that land. Thinking of that vast land on the other side of the world, as I cross the plains of Montana and North Dakota, will somehow make me feel closer to home.

### Rumors

But in Seattle one does not feel that Russia or Japan are far off. Rumor had it, while I was there, that a few aircraft carriers were lurking in waters between Seattle and Alaska, and that invasion, or attack, was imminent. Everyone is convinced that almost anything can happen in this war, and in spite of the optimism decreed by the president, the expectation on the west coast is that our huge navy yards, ship yards, aviation plants will sooner or later be bombed. Not that there is any sense of hysteria. As the Italian saying has it, "everyone's misfortune is no one's misfortune. In general no one seems to realize the war except as a gigantic adventure and a great prosperity suddenly descending upon us. There is more money than anyone has seen for a long time and people are stocking up on clothes, electric iceboxes, stoves and other equipment that is still being sold, and the stores still seem to be pretty full. There are evidences of boondoggling on a large scale, at big salaries, and when I think of the men on WPA accused of leaning on their shovels (in the face of the tremendous public work they accomplished) and at the miserable salaries the public complained of, I could weep."

Looking at the country and its people aside from the supernatural point of view, it is a discouraging sight. Practically every young man is effected, women are threatened with mobilization, and pagan attitudes prevail. There is a more determined turning to creatures and away from God. God help us all.

### Seattle, Washington

For once a mild day, and as yet no rain, though it threatens. I am sitting on the top of a hill, in a lovely garden outside of Our Lady of Lourdes Church where we are having a "day," beginning with solemn high Mass at ten and ending with Benediction at three. The Church is a small wooden one holding about 500 people. It has been a rural

Italian parish but now one of the Boeing aircraft plants is down one valley and workers' homes dot the country side in the other. But it is still country, nevertheless, with cows grazing in an orchard, birds singing in the meadow. In the field on the other side of the church within 100 feet of me as I write these notes, a huge monster of a barrage balloon shaped like a fish, is tethered to the ground, and around it are tents and huts for soldiers.

On the other side, in a lovely little monastery garden, there is a machine gun nest and an anti-aircraft nest set up, all camouflaged, surrounded with sandbags, and covered with branches. This is within the precincts of the church garden itself and I thought of Spain and how the priests were accused of setting up machine-guns in the turrets of their bell towers. I do not doubt but that if the army wanted the bell tower of any church in America, they would be moving right in.

In the prayers I was reading, "Behold the works of the Lord and make his works resound", but see the works of men.

When I arrived in Seattle there were a dozen of our fellow workers at the station and it was suggested that I have this little day of quiet out in West Seattle on this beautiful mount. But how hard it is to close the eyes to the works of men. Seattle is the most militarized section of the country I've seen yet. Encampments, navy yards, ship yards, airplane plants, lumber mills and everything guarded heavily so that even in the city the vacant lots have machine guns. Bremerton, across the bay, the air is filled with barrage balloons, but hereabouts today they are all tethered in the fields looking like nothing else but grotesque idols, deities of the state, served by a uniformed priesthood who put their trust in all these works of their lands, to save them from the wrath of the Lord. Meanwhile "His eyes look searchingly upon the nations."

### Practicing Murder

On the way over, one field was full of soldiers practicing bayonet drill. The crouching attitudes as of wild beasts, the lunges, the springs, the stabblings, the grimaces, gave the heart a fearful wrench. And these are men, creatures of body and of soul, temples of the Holy Spirit.

However, Pere Yves of Paris writes, "to judge badly of human nature is to judge of the sun by its eclipse, of the flower when it is faded." In these attitudes we are seeing men as they have become perverted by the fall, not as they can be by virtue, of the resurrection and ascension of our Lord.

### Augustus Bown

One of the best visits on this trip was to the home of Augustus Bown, longshoreman, union man, father of seven, the eldest of whom is an expert pianist and who has won a scholarship at Maryhurst College in Portland. Edith Mary accompanied Marion Anderson, the singer, when she visited here, and it looks as though she, too, was going to be a genius of whom her race and the rest of us can be proud. Mr. Bown told us of the struggles the union had to keep the gains that it had made, and the

(Continued on page 6)

former who gave the Catholic Worker group its retreat last August down on the farm at Easton, and whose articles on the spiritual life have been published ever since in the columns of this paper.

"Without me you can do nothing!"

We must put on Christ, and to do this we need this week of spiritual work, of study, of prayer. We need the full week, and that is hard for these priests to fit it into their schedule. They have suggested that the members of the Catholic Worker groups make their retreat at Oakmont, just outside of Pittsburgh, this year. If we have it there, it means that several priests can assist in giving the retreat, they are closer to their own duties, one of which is to lead in the evening street speaking of the Catholic Evidence Guild.

Of course Pittsburgh is centrally located for all our Eastern houses and yet on the other hand, one of the important considerations is that when we have it at Easton, all the farm, and many more from New York may attend.

So for the sake of all those in New York and the farm, who due to family reasons and work are not able to make the long retreat at Pittsburgh, we shall have a retreat at Easton as usual this year from August 24-31, the retreat master to be announced in the July-August issue of the paper.

## "Vitamins" and Common Sense

Reprinted from April issue of The Christian Farmer.

(By Father Clarence Duffy)  
A recent official announcement stated that 45 millions of the people of the United States are suffering from malnutrition. Considering what most city people use for food, that is not a very surprising announcement. High powered pseudoscientific sales talk intended to impress and persuade the buying public has made the city dwellers extremely "vitamin" conscious, to the great satisfaction of the makers and sellers of "vitamins" and denatured foods. If a preparation is advertised as containing "vitamins" countless thousands of overcredulous and unthinking people will rush to purchase it for themselves and their children.

### Natural Food and Good Health

And why not? Do not the trust-inspiring and beguiling voices from their radio sets impress upon them every hour of the day and night the health giving and strength building nature of the "vitamin" charged wares of the purchasers of radio time, and do not a great many medical men affirm in public and private that without "vitamins" and drugs of various kinds modern men and women cannot live? Their forefathers never heard of "vitamins" or the high-fallutin supplementary drugs that often go with them. They did hear of good, natural food and they thrived on it. They were pioneers, not drug store addicts. They were strong and healthy, not soft and sickly. Until the easily impressed and superficial city dweller hears of it, and eats it well, he will go on suffering from malnutrition, indigestion, weak heart, bad lungs, weak eyes and decaying teeth. All the "vitamins" and drugs in the world will not make him any better. They will, in fact, make him worse.

### Farmers and Counterfeits

There is an excuse for the artificially living city dweller. He has got away from nature and simple things and, in many instances, because he allows others to do his thinking for him, he is too lazy to think for himself. Life has been deliberately complicated for him by "smart" men who grow rich on his credulity and on the complications invented and carefully fostered by themselves. But what is to be said for the farmer and his family who can produce the real thing, who should appreciate the difference between it and counterfeits; but who fall for the sales talk of the vendors of denatured and needled substitutes? What is to be said of the farmer who sells his own good food at a low price and pays double the price for inferior counterfeits? He deserves all the ill health and misfortune that his irrational conduct brings upon him.

### Greed and Sloth

Thinking in terms of money and often acting because of sloth—he and his wife and family want the short, easy way—he sells the good things which he raises for the sake of satisfying a craving for contact with money. Often he has to purchase commodities similar to those he sells or could

## A Whole Church in a Broken World

(Continued from page 1)  
out (from)", and that points to an aspect of the Church that is too easily lost sight of: we are a people called out by God, set apart—yet among—our fellows for his purposes.

Roman and Orthodox  
With the word Church we commonly associate the adjective Catholic, and that again is of Greek origin, *katholikos*, universal. Historically this word has been variously interpreted. On the extreme "right" (so to speak) its connotation among Roman Catholics is commonly that of world-wide distribution, teaching all religious truth, the one ark of salvation for all people; whereas on the "left" the Russian Orthodox (and for that matter Russians and Ukrainians in communion with the Holy See) translate *katholikos* in the Nicene Creed, by a word having no etymological affinity with the Greek. And that word, *sobornoy*, defines definition in English: it has been rendered, "wholeness," "symphony," "togetherness," and so forth, and puts in the first place that idea of *integrality* which is certainly included in the Western concept of "Catholic" but among us is too much obscured by more external considerations.

Uncatholic or Bad  
I could say a lot about the use of this word Catholic, but can refer to only one point now. We in the West properly attach much importance to the word (words are symbols of things); but remember that in the East its place is taken by "Orthodox," and in other historical circumstances we Catholics might have specified ourselves as "right-believing" or "one" or "apostolic," all equally with catholicity characters of the church. (Incidentally how often we degrade this noble epithet Catholic to the level of a party-label, a slogan, a shibboleth. We speak, for example, of this or that being "uncatholic," presumably meaning thereby "false" or "bad". Then why not say so? Otherwise it may seem we recognize two sorts of truth or goodness, Catholic and another sort—which is exactly what some of our opponents say we do! At the lowest we sink to saying that for girls to wear trousers, or

produce and keep. He pays double and treble the selling price of these things and then, while supplementing his diet with substitutes akin to the Biblical "hunks of swine," he wonders "why farming does not pay."

Bees and Honey  
Granulated, chemically-processed denatured white sugar is now being rationed. Tea is getting scarcer. Coffee may also be rationed. The elimination or curtailment of these items may be a hardship on many people who have used them to excess and to the exclusion of nutritive food, but the true natural foods they will be forced to use in their stead will make up for the "hardship" by the bestowing of good health. It is time for farmers to think of bees and honey. If they have the latter they will not have to worry about the scarcity of inferior and denatured white sugar, nor will some of them be bothered so much with diabetes or other deficiency diseases.

the celebration of "the Holy Mysteries in English—or Latin—or a married priest, or the advocacy of common ownership, is "uncatholic." Is it any wonder that religion is called dope and that exasperation with us drives revolutionaries to the wildest crimes, e.g., clergy and nuns in Spain? The fact is the Church of Christ has no official and universally recognized name—the fathers of the Vatican Council spent a long time discussing what she should for convenience be called in their decisions. She is simply The Church.

### The Visible Church

The composition of this One Church has two principal aspects. The commoner, and more familiar one among Catholics is the external, visible aspect, as a more or less clearly delimited organization of living persons, united under a pope or patriarchs and other bishops assisted by lower clergy of various grades; the whole with the laity organized in a strict hierarchy of order and jurisdiction, and subject to a system of canon or ecclesiastical law, rules of worship and conduct, and custom.

How does one become a visible member of this visible Church?

By baptism. Baptism admits to the Church that is common ground to Episcopalians, Roman Catholics and Orthodox. Simplicity itself. But is it? Roman Catholics who, like and wishing at all about the Episcopalian Church must necessarily, most, perhaps, of its members are validly baptized—but they deny that Episcopalians are Catholics, they refer to them as "outside the Church." Episcopalians in their turn regard Nonconformists in the same way, though many Nonconformists are certainly baptized.

Or again, we speak of excommunication as "turning a man out of the Church." Were it so the man would have to be rebaptized upon his repentance—but he is not, for nobody can be baptized twice. In fact, excommunication cuts off the offender from the fellowship of his fellow Christians—a very different thing.

### Demarcation Line?

To show how far from simple the matter is: I give you an extract from an article in a recent issue of *Blackfriars* by Father Victor White, O.P., who puts what I want to say far better than I could myself.

"We assume that the whole of mankind can be simply divided into Catholics and non-Catholics, with a very clear line of demarcation between them. Do we not know perfectly well that Mr. A. is a Catholic and that Mrs. B. is not? Do not the statisticians of our directories and year-books tell us down to the last unit just how many Catholics and non-Catholics there are in each locality?—in the whole world? Our own experience should tell us that those statistics should not be swallowed without many grains of salt. For besides Mr. A. and Mrs. B. there is Mr. X. All that is known of Mr. X is that his mother was a Catholic, that he was presumably baptized by a Catholic priest, that he never goes inside a church, that he married in a registry office,

that he tells his friends he has 'no religion,' but on joining the army was heard to say that if he had to have a religion he supposed he was R. C. Mrs. Y., on the other hand, has never had any dealings with Catholicism at all, but she is the most saintly, Christlike person you have ever met. She seems to 'live the Mass,' though she has never attended Mass in her life. Will you assert categorically that she is in no sense a 'member of the Church'? Perhaps; but then there is Miss Z., who has 'lapsed' gradually and imperceptibly. At her convent school she was the pride of the Children of Mary; now she calls herself an agnostic. Who will say at what split second she ceased to be a Catholic and became a non-Catholic? Who will say she is in no sense a Catholic even now? Then, there is the Comte de Quelquechose, who is certainly not *pratique*, but is *tres catholique* at the elections. And Mexican peons adorned with scapulars and holy medals who burn down churches and shoot up priests. Visibility of membership, in other words, can be very variable indeed. The last available *Wer ist's* (the German *Who's Who*) still listed as *katholisch* a certain Hitler, Adolf—and Goebbels, Dr. Paul Joseph."

This was written by a Roman Catholic for Roman Catholics, but it applies *mutatis mutandis* to Episcopalians and others.

### Complexity

Clearly we are standing at the edge of a field of very complex, theology, and this is not the time and place to explore it even were I qualified to do so—which I am not. But ponder this statement of a solid and talented theologian, the late Cardinal Billot (quoted by Father Victor White):

"The visibility of the Church belongs to the body in general; not to each of its members taken singly. . . . Hence this visibility does not require that there should be no doubt whether any individual belongs to the Church or not, but it suffices that there should be certainty regarding many of its members."

"Evidently, then," Father Victor goes on,

### Something Wrong

"There is something wrong with the facile assumption that the distinction of Catholics from non-Catholics, of members of the Church from non-members of the Church, is always a manifest one. Certainly there are those who clearly are such, and those who pretty clearly are not. But we do not need any theology to tell us that we should be rid of the idea that the Church is a highly exclusive club, in the sense that one is either wholly inside it or wholly outside it. Certainly the Church is visible, and visible by reason of the visibility of her members and her organization. But the edges are very blurred.

Appearances Are Deceiving  
"If then we are to find a satisfactory answer to the question, 'Who are members of the Church?' we cannot rely wholly on appearances. Not only are appearances sometimes very uncertain, they may sometimes be wholly deceptive. It is not impossible for a man to practise and profess the Catholic religion externally and yet to be a complete atheist in his heart."

So we came to the other great aspect of the Church,

## The Voice of Trappist Silence

By FRED L. HOLMES,

Longmans, Green & Co., \$2.50

In 114 pages Mr. Holmes describes the Trappist way of life, their poverty, their silence, their work in the choir, in the fields, very simply and briefly. He has dozens of beautiful pictures of the three monasteries in this country, of Trappists at work, at prayer, their rooms and these pictures account for the brevity of the story, for each of them, tell a "thousand words." Mr. Holmes believes with Franklin that "he who will introduce into public affairs the principles of primitive Christianity will revolutionize the world." And if "the voice" of simple Christian living is spread through this book, as I think it will be to anyone who reads it, it will be well worth all the effort and thought and work it took to complete this book.

Most of us have heard a lot of the Trappist but few knew much actually about them in detail. Mr. Holmes was given permission to question many of them, visit them on Holy Thursday (the only layman ever to witness their ceremonies on that day) and make many retreats with them. We always think of Trappists keeping holy silence but the author points out that they spend six hours each day in giving glory and in thanksgiving to God. They only give up unnecessary talking—the kind most of us indulge in. The Chapter on Poverty should be required reading for all Catholic Workers, and those who can't understand why anyone should want to be poor.

It is impossible to adequately review this book without quoting most of it. Our American way of life could do with the practicing of this "primitive Christianity."

Julia Purcell.

sometimes called "The Invisible Church." This is a bad expression (as bad as "the soul of the Church." Cf. Father Victor's article). There is only ONE Church; and some of her members are certain, visibly members, externally (and internally) members; but others of them are members invisibly, internally, only.

You and I, Episcopalians and Roman Catholics, may differ as to who are visibly members of the Church; but we are in agreement that all men and women of good will, who want to do God's will (even though their idea of God may be woefully inadequate, and their knowledge of Christ non-existent), that all such are members of Christ's Church—invisibly.

### We Can't Judge

We all think, very rashly, that we can recognize who constitute the Church visibly. But in her widest extension, her truest and "most Catholic" sense the Church consists of those whom GOD recognizes to be his members. I am not trying to minimize the importance of the external organized aspect of the Church, the horrors of disunity, the urgent necessity of us all to work for better understanding as one preliminary to a future far-off reunion. I am trying to restore (if it be necessary) a balance in your minds.

Invisible membership is as (Continued on page 7)

## CIVILIAN PUBLIC SERVICE CAMPS

This letter has been delayed a month and so there is much news to catch up on. Frank Bates is back after reconsideration of his decision. We are glad that he has done what he thought best.

Mrs. Hower has left us. She has gone to her farm in Vermont, adjoining Saint Francis Farm in Cuttingsville. She hopes that some of the fellows from the camp will join her after the war and, with their wives, become a part of the Christian community there.

Mrs. Hower was with us for some eight months, in the hardest part of the year. She worked for nothing, at times hardly even thanks. She was our nurse, dietitian and cook—but she was more than that. She taught us much of Christian life—a life of simplicity, of charity, of prayer. Her efforts and her real love for each of us gave the camp a tone, an inspiring atmosphere, that we hope will last.

### Self-Sacrifice

Many of us have rebelled against the demands that that atmosphere has made upon us. We have hated that call to self-sacrifice. Yet it is self-sacrifice that has given the camp what spirit it has. It has made life under very trying conditions not only livable but valuable. It has brought us just a little nearer to our goal.

And Mrs. Hower left us something of her heritage of rugged New England independence. She taught us to make use of the things at hand. To thank God for his gifts and to use them. Even now she is growing food for us.

### Self-Maintenance

We are almost entirely self-maintained as far as direction is concerned. Mr. Wilson, the Forest supervisor, myself, and the Doctor in Keene are the only outsiders.

Danny Ford, ex-Boston fireman, is our cook—and good. He bakes bread from flour we grind ourselves. He makes soups of every known—and some unknown—combinations of vegetables and left-overs. He keeps us satisfied—or almost so—at a cost of about 12c a meal. And besides all the cooking he has been spending afternoons rolling rocks out of our typically rocky New England garden.

### Farming

We are getting about two acres worked into shape and hope to raise our own potatoes, dry beans, some onions, and as many other vegetables as we can. It is during the summer that food is plentiful. We can eat fresh fruits and vegetables and store up their energies and vitamins for the long winter.

Our chickens, under the care of Bill Strube who hardly knew what chickens looked like before he came here, are growing tremendously. We will have many a chicken dinner this fall—and eggs this winter. And we are learning to do without the advertising of the feed stores. We grind our own feed and give the chicks skim milk and scraps for the balance. It is cheaper and better than the prepared feeds.

Several of the men are becoming more or less experienced farmers. They will be better prepared when they lead the way to independence

and a simple Christian life... the life on the land. They will be able to build for peace from the ground up.

### Hospital Work

Three more men have left for the hospital in Chicago. There are now 14 men there from Stoddard. One has been deferred since arriving in Chicago. Nine are preparing to start the nurses course in September. The other five are doing maintenance work around the hospital. There are about 18 men from other camps also taking the nurses' course.

Four men have arrived here since April. One man has been discharged for physical disability. Another boy, member of Father Divine's group was assigned but refused to report. Another man, Melvil Baxter, who came to Stoddard from a Quaker camp, has asked for reclassification as I-A-O. He wants to do non-combat work in the Army because he feels that his desire for an Allied victory requires more of him than he can do in a CO camp.

We have had our share of troubles this month. Bill MacArthur, who also came from a Quaker camp, had an operation on his knee. He is up now and as active as ever, thanks to expert medical care. George Leffay has just recovered from a case of measles. The doctor was very pleased with our amateur nurses. He said that George received better care than most. And a friend has already paid the bills. A check for \$200 came just as we were down to our last dollar.

But our expenses are mounting. Prices are rising—more men are arriving—it is costing more to maintain the camp. We ask you to help us if you can—and in any case to pray for us.

C. P. S. Camp 25  
Alexian Brothers Hospital  
1200 Belden Ave.  
Chicago, Ill.  
Vigil of Pentecost

### Dear Fellow Workers:

Father O'Brien writes a superb article in the May 24th issue of Our Sunday Visitor. It is one of his series on the building of character and is called "Life's Supreme Achievement." He shows the power of love over hatred. The supreme achievement is forgiveness of one's enemies. This is surely the folly of the Cross.

"To love those who hate us is the distinctive mark of the true Christian, the unflinching test of nobility of character. . . . The highest courage and the greatest heroism are found not in the deeds of carnage and slaughter but in a refusal to strike back, in forgiveness." What a relief it is to read this article after the daily menu of cries for vengeance and vindictiveness which are not limited to the secular papers. It is very difficult to see how justice and charity, for example, can make aggressiveness and vindictiveness mandatory. "The Lord is the God to whom revenge belongeth. . . . And vengeance is mine, I will repay, saith the Lord."

The jubilee sermon of our Holy Father finds a welcome echo in our hearts. We, too, can say: "Give us back our peace-time occupations." Those of us who tried to find love of God in love of His poor desire peace, especially. Our experience at the hospital will better

prepare us for relieving pain and suffering. We are grateful for that. But most of our patients can afford to pay for their care or part of it.

### Sacrifice & Suffering

We have not really been touched by the war. Sugar is rationed, but the rations are more than we were accustomed to have in the house of hospitality. I do not feel that we have the "serene and unlimited readiness for sacrifice and suffering" of which Pope Pius spoke. The pacemaker must be ready, however, to give up more for his cause than the soldier will sacrifice in war. Sacrifice is the essence of love. Without it there is no love. It is disturbing to find that for some people, pacifism is becoming a new religion, instead of being an integral part of the Christian life. Worldliness, the desire for material comforts, are our greatest enemies.

### The Gospel of Peace

Peace is the fruit of justice. It is one of the gifts of the Holy Spirit, the Light of all who live. Tomorrow we celebrate His coming upon the apostles. He gave them the courage to preach Christ crucified everywhere, to count as joy the blows which they received for doing good. May He give us the courage to preach the gospel of peace and the strength to love those who will not hear it.

Nine more men have been transferred to our unit from other C. P. S. camps. Three more are still to come from Stoddard. We have learned that other hospitals are requesting help. A happy coincidence! This same opportunity for the sick—their love of God if done for the right motive.

In Christ,

Jim Rogan.



## PROTEST REDUCED DRAFT AGE NOW

Boys of 18 and 19 must register on June 30, but so far are not liable for military service after registration. Mr. Roosevelt and General Hershey (Director, Selective Service System) expect to confer on this in a day or two. Sentiment in Congress, however, is not favorable to drafting such young boys. Write at once five short, personal letters to the President, to your Senators and to your Congressmen and Congressmen-at-large, urging that boys under 20 are still physically immature and that it is vital to the future of the country for them to finish their education. In China students are not drafted to the armed forces.

## DAY AFTER DAY

(Continued from page 4)

threat of administration representatives to bring in a "labor battalion" to take the place of union men.

The high wages the men are getting at present are for dangerous and onerous work, and Mr. Bown himself is just paying off his debts after lean years, and at that is having a hard time getting all his children clothed and educated, even on the salary which now insures what the Holy Father calls modest comfort for the working man. They are buying their own home (sixteen dollars a month payments) and Mrs. Bown pointed with pride to the great living room where it is possible to have meetings. Last time I was in Seattle we had a meeting in her home and we were bulging out the windows, there were so many there.

Thanks to the efforts of this valiant woman, a center for Negro work has been set up in the neighborhood, named after Catherine de Hueck's *Friendship House*, and its patron is the Blessed Martin de Porres. Sister Bernard, of the Sisters of Providence, is in charge of the work, and she and Miss Egan have done a noble job of cleaning and painting and gardening around the roomy house that Bishop Shaughnessy bought for them.

### Bishops

During this trip I have seen Bishop Kelley, Bishop McGuckin, Arch-Bishop Cantwell and Bishop Shaughnessy of Seattle and all have been very cordial and friendly.

Archbishop Cantwell, in speaking of the apostolate of the laity, called attention to Fr. William O'Connor's recent book on the lay apostolate which has just been published by Bruce. He also mentioned that he enjoyed Carleton Hayes' book "A Generation of Materialism."

With Bishop Shaughnessy's permission I spoke at the seminary at Seattle. I also spoke at Friendship House and twice at the House of Hospitality, which continues though, of course, the need right now is much less.

Of all the Seattle group, Norman Hawkins, Tommy Scanlon, Ford Tuohy and Phil Hargreaves are now in the army, the latter classified as IAO, for non-combatant work.

Of those that remain H. K. Kendall, who lived at the House for a while as its leader, is interested in a paper of his own, *Social Action*, and in a group at present called the Resurgents, made up of Bob Campbell, Buck Williams who are also interested and are officers of the Association of Catholic Trade Unionists.

### West Coast Houses

So the House of Hospitality is being managed by Isabel MacRae and those who remain of the group will work under her leadership. She cannot, of course, live at the house, but an old fellow worker, Robert Keith, still strong and active, is running things with the help of a former truck driver and some half dozen others. A bread line is kept going and about a hundred and fifty are fed a day. Only about ten are put up right now, but the house will hold about twenty.

The House in Sacramento, which was bought by the Bishop for the work still goes on, though the night I was there, there were only half a dozen in the house. There was Arthur Ronz, a young fellow, part Bohemian and part

Mexican by blood, but pure United States by upbringing, who started the house under the Bishop and is in charge. Two priests, Father Lyons and Father McHugh, have helped constantly. Dick Davis was cooking while I was there his job had been cooking for railroad gangs and he was just resting up between jobs. There were two migrants, on their way to the asparagus beds around Reno, and a sick shipyard worker who was going to a clinic for some excruciating sinus pains in his head that kept him from working.

All around the house are Mexicans who work thinning beets and that morning as I awoke to go to a six-thirty mass a truck from the valley, was loading up outside the window with a dozen women aged anywhere from 16 to 70. A grueling day of hard work ahead of them from dawn till dark, and then we complain of fatigue!

Arthur's work has been so good that rumor has it a larger building will be taken for the future, and then the Sacramento bishopric will indeed have a hospice.

### Los Angeles

The Los Angeles House of Hospitality, under John Wagner and Jeanette, his wife, continues steadily, cheerfully on. It is in one of the poorest neighborhoods of the city surrounded by Negroes and Mexicans, all of whom John tries to help. The house has a truck and picks up sufficient food, not only for the line, but also for the desert camp where a few men are recovering from some sickness or other, and even for neighbors who come in to get assistance. Jeanette takes care of the desert camp, which is a piece of property which belongs to her son and which they have built up not only for themselves, but for those in need. She is a woman of wide experience and knowledge with a tremendous vitality. We drove out to visit the camp with her and with some Los Angeles friends, and Jeanette introduced us to desert tea, which she can pick from a shrub growing around the house, to her turkeys, rabbits, and to a very good meal which she had on the table in a scant half hour after we got there. It is inculcable, the amount of good a house of this kind does in the "little ways" of the works of mercy. Jack has a benign spirit, and a steady watchful eye. If he sees a man sick on the line, he plucks him out and takes care of him out in the camp for a while.

That camp is one of the most beautiful places I have seen for a long time, set out as it is in the very heart of the desert which slopes steadily up to the mountains which loom on every side. Such beauty rejoices the heart. It is hard to do justice to the work of such men as Jack Wagner, Arthur Ronz, H. K. Kendall, Ford Tuohy, Norman Hawkins and others who have lived in and helped these West Coast Houses of Hospitality at one time or another, and have kept the movement alive. War, family, other vocations have taken many from us and scattered them over the face of the world, but some will always remain, and we feel sure will be continuing the work when we return another year.

# A Whole Church in a Broken World

(Continued from page 5)

much a part of Catholic teaching about the Church as is visible membership. But for historical reasons it has become obscured, as a result of heresies and schisms and all man's sinfulness. All "denominations" are on the defensive, retired behind Maginot lines; we are exclusive and sectarian.

**Schism and Sectarianism**  
Schism is a fearful rending of the mystical body of Christ. But so also is sectarianism among the orthodox, among those who "profess and call themselves Catholics." In the name of the unity and catholicity of the Church we perpetuate the most awful crimes against Christian charity—and we invoke "the rights of truth" to justify ourselves. Truth has no rights. Rights pertain only to persons, and truth is not a person—except in one sense. "I am the way, the truth and the life." But Christ has no rights, God has no rights—he is above and apart from all such concepts: He is the Most High. We talk of charity—and act as if bounds could be set to God's love; we canonize the faults of our "denomination", and magnify those of our neighbors; worst of all, we decry and minimize his love and virtues and achievements—because he is "not a Catholic."

Father Victor White reminds us of what St. Thomas Aquinas said of those who are in error, heresy and schism, unknowingly: "They are not heretics; they are only mistaken."

Divided  
We started this somewhat disjointed train of thought, a remark prompted by the state of the world today. Certainly it is ghastly enough to see, for the second time in twenty-five years, most of the civilized peoples of the world at one another's throats—and Christians in the vanguard. It is particularly shocking to see how many Christian clergy, bishops, priests and curates, can apparently find no greater inspiration in their faith than to take attitudes and pursue policies almost, or quite, indistinguishable from those of men who make no Christian profession, so that in general the Christians of each warring nation follow uncritically the national party-line of their earthly country.

Not New  
But don't worry—this kind of world-wide hideous mess of sin and silliness is nothing new.

Cast your minds back to within three hundred years of the Crucifixion. The Church was then so in the grip of the devastating heresy called Arianism (nothing to do with Hitler's foolish Aryanism!) that it was said that the whole world was contaminated by it, and an heretical Roman emperor could ask Pope Liberius who he thought he was to stand up for the great upholder of orthodoxy, St. Athanasius, "contra mundum"—against the world. Think of the middle ages—"the ages of faith" and all that—with Christians of East and West slowly drifting apart, and the West convulsed by the so-called Great Schism, when there were two (and at one time three) men each claiming to be the true pope; and the truth so uncertain that there were subsequently canonized saints to be found on either side. Think of

the French Cardinal Richelieu, backing for reasons of power-politics the German and Swedish Protestant states against the Catholic ones, deliberately prolonging the horrors of the Thirty Years War, and the fanatical and "totalitarian" King Lewis XIV sowing the seeds—as Aldous Huxley has recently reminded us—of August, 1914, and September, 1939. Think of your own Church of England in the depths of the eighteenth century—and then, heralded by John Wesley, came the new dawn of the Oxford Movement.

It is sad indeed if bishops and other clergy, shepherds of the flock (shepherds, guides, overseers, not leaders—leading is not normally their job), are carried away by nationalist passions, by fear of Caesar, by human error.

But it is sadder and worse if for that reason ordinary people break, or even suffer themselves to be tempted to break, communion with them, or with others of their Christian fellows. Love suffers all things.

It is beyond words sad and discouraging that we should feel (as many do) that we are deprived in our earthly struggle of the support of a visibly united worldwide Church—but our Lord was at one moment, and that the most critical, deserted by all the apostles.

No Earthly Might  
At best the Church properly understood is a *pauillus grex*, a little flock, nay, a feeble flock. We have no right or reason to expect the Church to be visibly all-embracing and powerful. Christ likened us to a bit of yeast, not

to a little flock. All deliberate Christians are one in Jesus Christ, whatever the external worldly appearances—and we must behave accordingly, in hearts and minds as well as outwardly. Not minimizing our serious disagreements or compromising what we believe to be the faith once delivered to the saints (God forbid!), but emphasizing in the first place that mystical unity and our great common ground of belief and conduct—and remembering all ways that God alone judges souls.

*Suscipite corda*—Let us then lift up our hearts.

The one undivided Church of Christ may be difficult to see outwardly; then, until it pleases God to enlighten us, here or hereafter, we have to be content to see as in a glass, darkly, bathing our souls in the certainty of the existence of that one undivided Church and our oneness therewith, in love and faithfulness.

Transition

Hitler and Mussolini, Stalin and Franco, Roosevelt and Churchill—the things they represent are not the matter of divine revelation. *Sub specie aeternitatis*, seen in the light of timelessness, they are of no consequence, they will pass—as Alexander and the Roman Empire and the dark ages and the renaissance popes and the Spanish Inquisition and the Manchester-school industrialists have passed.

*Stat Crux dum voluit orbis*: This world goes on its way, but the Cross stands steady.

Our first concern, yours and mine, is this, now and always: "We believe in God....and in Jesus Christ....and in the Holy Ghost....and in the Church."

## White and Colored Christians in Harlem

On Friday, June 12th, the eve of the feast of St. Anthony, Nick Kenny of the Daily Mirror will bring his Radio Gang of entertainers (whom you may have heard, Saturday mornings over the ether waves) to St. Paul's Parish Hall, East 117th street, between Lexington and Park avenues, New York, to give a benefit performance for St. Anthony's Center, which is already known to readers of The Catholic Worker.

To Foster a Christian Life

The Center is situated on the fringes of Harlem and is intended to cater to the spiritual, educational, recreational and cultural needs of the people of the district many of whom are Puerto Ricans, some of whom are colored people and all, of whom are actual or potential members of the Mystical Body of Christ. Its primary object is not to make boys and girls, men and women, better and more prosperous Americans but to enable them to live as Christians who put God first at all times, who look upon themselves and all their fellow men as His children and act accordingly. The right kind of prosperity and Americanism will naturally result.

Your Help Needed

It is as yet in its infancy and has recently been taken over by the pastor of St. Paul's parish which, incidentally, is a very poor one. Funds are needed to: enlarge and equip the Center, pay the rent for the first few months at any rate, and provide some of the things necessary for its development. Nick Kenny's troupe of entertainers who are giving their services free will provide an opportunity for the people to come together. That is important. You who read this can also help in a small way by purchasing tickets for the evening. They can be secured from Father Clarence Duffy, The Catholic Worker, 115 Mott street, New York, or from Father Mediola, St. Paul's Church, East 117th street, New York. Reserved seats are 55 cents; unreserved seats are 40 cents.

## Plea for Peace

(Continued from page 5)

settles nothing. Nothing is gained by war that cannot be achieved by peace; in war all is lost.

"Blessed are the Peacemakers"

What, then, does elementary common sense dictate? Simply this: Bring the madness of war and its tragic futility to settle any problem to an immediate end by launching negotiations for peace at once. Stop the destruction of civilization. Stop the slaughter of the masses of mankind as though they were cattle. Bring the rulers to the conference table where alone can be worked out the conditions for a just and lasting peace. Eventually there must be a peace table. Why not before additional millions are killed, instead of afterwards?

Such is the plea of the Vicar of Christ, Pope Pius XII. Such is the inarticulate prayer and inner pleading of the masses of mankind the world over. Such is the plea implicit in the deathless words of Christ: "Blessed are the peacemakers: for they shall be called the children of God."

## Letters From Readers

### Los Angeles

Fellow Worker:

I am sending a few dollars to help the cause. Please mail a year's subscription to me; the balance consider as my small bit to help you in your noble work. It is useless for me to try and express my appreciation for your work. My only regret is that I cannot assist more worthily. I feel that the common people (workers) need Christ more than any other class, as there are more of them, and I am in accord with your way of doing the job. The clergy is necessary, but they are not able to go on the job and teach the worker by example that Christ is a help and a benefit to the worker as well as the minimum wage law or other beneficial working condition.

Of course, I am just an ordinary worker (carpenter), and am



St. Thomas the Apostle

not able to express myself as clearly as I should. So my policy is to endeavor to live the teachings of Christ myself, so my fellow workers can choose between my way of living and that of the fellow who does not care to try and follow Christ. I do not think one must live in the Church all his spare moments or to be constantly chanting prayers; in order to follow the teachings of Christ. And my observation has been that those who do are generally the ones who have no thought or care for the poor and needy.

I trust I have not proven a bore to you with my ideas. You can know that I am for you in your work and that I always hand "The Worker" on when I have read it.

T. L.

### St. Louis

Dear Brothers in Christ:

In your appealing letter one thing seems to stand out, and that is your complete trust in God's Providence. I am trying to develop that same spirit, for this reason I am enclosing a small offering, since it is only through God's Providence that I have this to give. For on the very day I received your letter, I received also a remembrance from an unexpected source.

Speculation

During history class some weeks ago we were speculating as to how the world would get back to God. We had seen that history seemed to be just one "up and down" after another as regards the relation of the world to God. And strange as it seems, each time the

worldly standards dropped to a very low level, then it was that some form of monasticism was inaugurated which would raise those standards and return the world to God.

Need for Ascetics

Needless to say, we are "down" now. After all our speculating, we concluded that again the reform would be some form of monasticism, but we never decided just what this form would be. However, I've been thinking and I personally think it will take on the form of the "ascetics," those early Christians who lived in their own homes, leading a normal life, yet practicing acts of prayer and mortification, performing works of charity; in other words, externally leading a normal life, yet internally leading a religious life. I may be wrong, more than likely I will be, but right now this seems to be the best and only way out. Just think, the world must be won for Christ; therefore, if each Christian would win his own little world, first himself, then his family, then all those he has regular contacts with, those he works with, those he recreates with, then the whole world is being won for Christ. And how else can it be won? This seems to me will be direct result of Catholic Action, if and when, it is carried out as the past few Holy Fathers have stated it should be. These are merely a few ideas that were "burning" to outside paper, if they reach you, very well and good; if not, please accept them in the spirit they were given—anything to help the furtherance of Christ in the world today.

Yours sincerely in Christ,  
J. P. C.

### St. Dymphna

Editors,

The CATHOLIC WORKER:

Since many of your readers have inquired about St. Dymphna, and the Christian way of treating and caring for the nervously and mentally afflicted, which she inaugurated at Ghel, Belgium, the following from the Encyclopaedia Britannica should interest.

"Ghel, Belgium, is remarkable on account of the colony of insane persons which has existed there for many centuries. Legend reads that in the year 600 Dymphna, an Irish princess, was executed there by her father, and in consequence of certain miracles she had effected she was canonized and made the patron saint of the insane.

"The old Gothic church is dedicated to her, and in the choir is a shrine enclosing relics, with fine panel paintings representing incidents in her life by, probably, a contemporary of Memling.

"The colony of the insane is established in homes of the townspeople and farmers in and around Ghel, within a circumference of 30 miles, and is said to have existed since the 13th century.

"The Ghel system is regarded as the most humane method of dealing with the insane who have no homicidal tendencies, as it keeps up, as long as possible, their interest in life."

(Signed) Veritas.

# THE LAND

## HERBS OF THE FIELD

### Milkweed and Pokeweed

"AND GOD SAID: Behold, I have given you every herb bearing seed upon the earth; and all trees that have in themselves seed of their own kind, to be your meat." Genesis: I, 29.

A pamphlet published by the U. S. Department of Agriculture, called "Food Plants of the North American Indians," lists 1,112 species which the original inhabitants of this country used for food. These plants are still growing in our fields, forests and waste places, but we no longer know their uses. The selective force of commercialization has sifted out practically all the kinds except those which it is financially profitable for someone to sell to someone else. Those that are merely good for direct use are overlooked. But the number 1,112 remains, a witness to the richness with which Nature has furnished man with sustenance.

#### Poisons

But as soon as one becomes aware of this great generosity of Nature one is apt to jump joyfully from one extreme to another, and imagine that probably almost any plant is edible. Such enthusiasm must be so-

tempered by the fact that there are to thank God for his plants in the U. S. to use the mushrooms) too, and a pore or less poisonous. Too many of these poisonous plants are deadly to make it wise to eat anything unless you know just what you are eating. Mistakes are easy to make.

For example, the plant from which the ancient Athenians prepared the drug with which they executed criminals, the poison hemlock, is not rare in our American pastures. Its roots have been eaten, mistaking them for parsnips, its seeds for anise, and its leaves for parsley. Any one of these mistakes may easily knock the eater as dead as Socrates.

But while it is wise to be certain of the identity of the plants we select for food, we must not, on the other hand, be alarmed if certain food plants have poisonous principles, or are poisonous under certain conditions. Many of our commonest commercial food plants are among the poisonous varieties. The leaves and stems of the Potato are poisonous, and the Tomato plant belongs to the same poisonous family, as do also the Tobacco and the Deadly Nightshade. The Cassava, from which tapioca is prepared, contains prussic acid, one of the deadliest of poisons, which is driven off by cooking. The leaves of Rhubarb are very poisonous indeed. It is all a matter of knowledge, of knowing what we are in touch with, and of how to deal with it. Here, as elsewhere, it is the truth that makes us free.

#### Milkweed

The common Milkweed, *AS. CLEPIAS SYRIACA*, needs no description. The straight stems, the large simple leaves, the heavily perfumed flowers, and the pod which burst open to release clouds of down-sup-

ported seeds to drift in the wind, are familiar to town as well as country people.

The poisonous principle is in the milky juice of the stems. It is removed by boiling, with one or two changes of the cooking water. Gather only the young shoots which are tender enough to snap off when bent. Washed and boiled they are eaten like asparagus. If they are too tough to snap off, they will both be too fibrous and the bitter juice will be too



A. de Bothany

much developed. The Iroquois Indians used to eat not only the young sprouts, but the buds and the young green seed pods. These last were often eaten with buffalo meat, or dried for winter use.

The flowers were stewed by the Chippewa Indians. Several authors recount that sugar was made from them, the product being variously described as "a sort of sugar," "a good brown sugar," and "a kind of honey which is reduced to sugar by boiling." The flowers should be picked early in the morning before the dew is off them, in order to get the best results.

But the Indians did not know how to keep bees. Not having the "white, man's flies" to gather the nectar for them, they had to make shift to gather it themselves. For us the art of bee keeping has simplified the problem. In many parts of the country, but especially in northern Michigan, the milkweed is an important honey crop, yielding a honey light in color, of good quality and of a fruity flavor. In some localities an average yield of milkweed honey, year after year, of fifty pounds per colony is reported. There are exceptional reports of a hundred pound average production per colony from this source.

The fibers of the developed stems have been used as a substitute for flax and hemp. As we all know there is talk today of using the juice of the milkweed as a source of rubber, though it is hard to see how this could easily be developed on a scale in proportion to the shortage. The silky parachutes on which the ripened seeds float through the air are used in India to make a kind of muslin, and also for the making of paper. This down is also used for the making of felt for hats, and for the stuffing of beds and pillows. The Pokeweed, *PHYTO*

*LACCA DECANDRA*, is a similarly useful plant, requiring similarly careful treatment. Pokeweed grows to twelve feet high, has a strong smell, alternate oval pointed leaves, white flowers, and deep purple berries with a crimson juice, covering the stem in clusters. It is especially abundant in the southern states, where the colored people eat the shoots. These should be boiled, changing the water two or three times, which dissolves and removes the strongly laxative acid they contain. In Paris pokeweed used to be on the restaurant menus from January to March, and although it cannot be bought in American markets today, it was a popular vegetable in Philadelphia in the early 19th century, and could be bought in the markets then. In Louisiana, at about the same period, it is reported that the leaves were boiled in soup.

Up to the time that cochineal was introduced into Europe, French pastry cooks used the crimson juice poke berries for the coloring of sweets, sauces and jellies. In Portugal it was used at one time for the reddening of wine. Poultry are very fond of the berries, and do well on them, but if they are fed in too large quantities the taste of the meat is impaired by the strong characteristic flavor of the pokeweed.

The roots is used as a medicinal drug with a variety of special applications. It is not in the U. S. Pharmacopoeia, but in order to emphasize the need of caution in attacking the problem of edible plants, and to show how easily, in certain cases, noxious properties may be avoided, and wholesome food, growing around us for the picking up, may be made use of. The plants are there. Our need for them is there. All that is lacking is the knowledge that will make it possible to bring need and satisfaction together.

Graham Carey.

### Easy Essay

(Continued from page 1)

to give to the ill-mannered the opportunity to observe the manners of the well-mannered.

#### III. Farming Communes

- 1—Workers do not work for wages on a Farming Commune; they leave that to the Farming Commune.
- 2—Workers do not look for a bank account on a Farming Commune; they leave that to the Farming Commune.
- 3—Workers do not look for an insurance policy on a Farming Commune; they leave that to the Farming Commune.
- 4—Workers do not look for an old age pension on a Farming Commune; they leave that to the Farming Commune.
- 5—Workers do not look for economic security on a Farming Commune; they leave that to the Farming Commune.



## FARMING COMMUNE

### The Time of Blossoms

The war is far away yet, and the hillsides are veiled with white and yellow blossoms and tender green and red leaves. The first green rows of vegetables show out of the dry earth. You see horses plough up and down the hilly fields and tractors buzzing along much faster than the horses, and here and there an old man spading a garden for flowers and kitchen-greens.

There was little rain last fall and very few snow-falls this winter, and already now the cistern on the upper farm runs dry. Man has cut down the woods, tracted huge fields, and disturbed God's harmony. There will be drought, hunger, and war, to make him humble.

When the first blossoms opened another little Christian was added to the treasury of God. Jim Montague, Jr. was carried on a two-mile walk to the desert camp, where a few men are recovering from the war.

Archbishop Cantwell, in a pastoral letter, says: "The war will be a farewell party. And a hard farewell it will be. Larry Heany, Ruth Ann and Baby Mary will go to the C.O. Camp in Stoddard. In the year and a half they have been here they have changed the face of the farm, and we will miss them very much. More than ever will we have to pray, that the Lord might send la-

during the winter. They did not have quite enough bees to carry them through. When we opened the hives we found a hand full of old workers, clustered around a queen that did not dare to lay eggs, as there were not enough bees to take care of them. We had to give them a package with 3 pounds of young bees to start them off. How welcome their honey will be.

#### Vegetables and Herbs

The hope for new fruit that the blossoms bring is badly needed, as the winter-stores are nearing rapidly their end and the new crops are not expected before a month or more. Though Lent is over and we had a few feasts, having slaughtered a ram, a buck-kid, and some rabbits, we now have to get along on potatoes and onions, sauerkraut, carrots and tomato-paste. But the dandelions in the fields make good salad and soon other herbs can be eaten. The last days' heat brought up the summer crop of watermelon, and a few men are recovering from the war.

#### Working Men and Women

We surely need every bit for energy. John is marching up and down behind the plough and the harrow with the faithful horses; Dan and Young Ray are fixing the washed-out road and the strawberry-patch; Larry is planting a large garden for horse-cultivation; Vic and Dave are building a rabbit-house, and carrying stones off the lower garden; Tamar is planting; and we mothers have to nurse our babies besides much other work. It is wonderful to watch Helen with her three little girls and the baby-boy. They are always neat, cheerful, and happy and in spite of washing and caring for all of them, Helen finds time to can asparagus and whatever ripens.

#### Little Children & Christian Families

There is nothing more wonderful than a healthy baby. All day long and every day I thank God for my little Catherine. She smiles at me now and reaches with her little hands. When she lies beside me, looking up with those warm confident eyes, I cannot help thinking of Our Blessed Mother. Just like that, the Jesus-Child must have looked at her. And she knew, He was God. From her He sucked in all the strength that He needed as a man in the Garden of Olives and on His way to Calvary. How close to the happy Family in Nazareth we often feel ourselves; and we wish Hazen and Joan, who are on their honeymoon, and all young couples, this same happiness.

Eva Smith.



A. de Bothany

borers into His vineyard. For that is what we want this farm to be: a vineyard of the Lord.

#### Milk, Meat and Honey

This is the time of blossoms and young things. The stable is full of lively goat-kids; the cows heavily climb up the hillsides, eager for the new grass, expecting their calves soon; the hens are hatching chicks; Buley's have two young pigs; and the rabbit-house is full of black and white spotted balls of fur with long ears. The bees are carrying pollen, to feed their brood and to make up for the losses they suffered

**Federal Bureau of Investigation  
United States Department of Justice**

San Francisco, California  
June 26, 1942

Director  
Federal Bureau of Investigation  
Washington, D. C.

Re: **CATHOLIC WORKER**  
Information Concerning

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP1M/BJ

Dear Sir:

This office is in receipt of an anonymous letter calling attention to the June, 1942, issue of the above-named publication. Attention was directed by the anonymous complainant to an article entitled, "GRAVE INJUSTICE DONE JAPANESE ON WEST COAST".

It appears that this paper is published in New York and its editor is listed as DOROTHY O'DAY, 115 Mott Street, New York City.

A copy of the issue referred to, which was furnished this office in the anonymous letter, is being transmitted for the Bureau's attention.

Very truly yours,

ENCLOSURE ATTACHED

N. J. L. PIEPER  
Special Agent in Charge

EJF  
PMH  
Enc.

cc: New York



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5 JUL 3 1942  
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62-61208-9X  
FEDERAL BUREAU OF INVESTIGATION  
7 JUN 30 1942  
U. S. DEPARTMENT OF JUSTICE  
FIVE

PUBLICATION FILE

San Francisco, California  
June 26, 1942

Director  
Federal Bureau of Investigation  
Washington, D. C.

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 6-18-50 BY SP-7 max/hjb

Re: CATHOLIC WORKER  
Information Concerning

Dear Sir:

This office is in receipt of an anonymous letter calling attention to the June, 1942, issue of the above-named publication. Attention was directed by the anonymous complainant to an article entitled, "GRAVE INJUSTICE DONE JAPANESE ON WEST COAST".

It appears that this paper is published in New York and its editor is listed as DOROTHY DAY, 115 Mott Street, New York City.

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Very truly yours,

EJF  
PLH  
Enc.

H. J. L. PILFER  
Special Agent in Charge

cc: New York

FILE COPY

62-100000-9X

**Federal Bureau of Investigation**  
**United States Department of Justice**  
NEWARK, NEW JERSEY

Mr. Tolson.....
Mr. E. A. Tamm.....
Mr. Clegg.....
Mr. Glavin.....
Mr. Ladd.....
Mr. Nichols.....
Mr. Rosen.....
Mr. Tracy.....
Mr. Carson.....
Mr. Coffey.....
Mr. Hendon.....
Mr. Kramer.....
Mr. McGuire.....
Mr. Quinn Tamm.....
Mr. Nease.....
Miss Gandy.....
Files.....

80-104  
WHM:DMC

December 10, 1942

PERSONAL AND ~~CONFIDENTIAL~~

**Limited Classification**  
**Review Conducted**  
**See Top Serial**  
**Form 4-714**

Director  
Federal Bureau of Investigation  
Washington, D. C.

RE: DOROTHY DAY, CATHOLIC WORKER.  
SEDITION

Dear Sir:

Pursuant to a request from Special Agent JAMES MALLEY of the New York Field Division, the following information is being furnished to the Bureau. This information was obtained on December 10, 1942 at approximately 10:50 a.m. from ~~Confidential~~ Informants [redacted] and [redacted] whose identities are known to the Bureau, and is the result of a conversation between Special Agent JAMES MALLEY and Informant [redacted] of [redacted]. Only the conversation by Informant [redacted] is being set forth inasmuch as Agent MALLEY only acknowledged the information by an occasional "Yes" or "O. K."

RECORDED & INDEXED

"Say, listen, I think this Dorothy Day has gone off the reservation again. This time she claims 55,000 circulation. And on that Japanese question I know the whole inside of the story. There was a checkup made on to where this guy in Indiana. That DEC issue. But there is an aftermath of that in this issue. But here is what she is doing now. She is going out and persuading women to refuse to register in case the government registers them and they are requiring an affidavit that they absolutely refuse to register. Now they-on the first initial list - on the list there are quite a few - on it also a couple of girls who are daughters of millionaires. And of course, she has always been a worker for the National Maritime and now she is working with the War Registry League. On this Japanese question, I tell you, Jim, I think there are a lot of people indicted in Washington of the 28 of them who are far less dangerous and if you take this issue and study it carefully - you got to be smart - you can't be dumb and read this issue. But she goes to work and - Here is a man, about the Jap question. They have taken on where they can get in touch with the Japanese American

APP # 92-0388  
ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6/1/96 BY SP6 AG/jjs

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EX - 34

Letter to Director  
80-104

WHM:DMC

~~PERSONAL AND CONFIDENTIAL (U)~~

Newark, New Jersey  
December 10, 1942

American Students Relocation Council, 20 South Pearl Street, Philadelphia, Pennsylvania. Otherwise, any Jap that seems to be up against it in this country, they try to give him help. It's cock-eyed. And I think you should get hold of a copy and look it over. I wouldn't call you unless I thought - "

"This is the December issue. Just came out yesterday. You better get a copy and look it over. I don't like it; from my religious standpoint, I'm getting pretty sick of it. Well, a lot of Catholic priests in the 14th Street area and south are giving aid and comfort to this woman."

"I don't like it. As I say, you've got to read it close, and there isn't any article in the whole darn thing that doesn't tingle - well, I'll put it this way, it's almost complete pacifism."

"And also stirring up a negro question about race equality and God knows, you know how bad that is."

"Jim, I'll send you a copy. There is a story in there by Lewis Lee Locke - ~~Forget~~ Pearl Harbor. To be more specific: Commodore Perry's attack on Yokohama; Teaching Japanese their militarism with China by selling iron and gasoline to her and profiteering on her war; repealing the oriental exclusion act; relinquishing all claims to special possession privileges in the orient; then inviting Japan to remove just trade barriers; arrange to aid and cooperate with Japan whenever possible. My God, Jim, if that isn't treason, what is?"

"That's in this same issue. I'm putting a copy of that in the mail to you in the morning."

"I don't like it. It is absolutely to me - It's nothing more than telling us to forget what they have done so far and to go ahead and make peace. All right, see you later."

The above is being furnished for information purposes and no further investigation is being conducted by the Newark Office unless advised to the contrary by the Bureau.

Very truly yours,

*E. E. Conroy*  
E. E. CONROY  
Special Agent in Charge

SPECIAL DELIVERY  
cc New York Office

BEST AVAILABLE COPIES

MEMORANDUM FOR THE DIRECTOR

62-104  
WHD:DMC

December 10, 1942

PERSONAL AND CONFIDENTIAL

Director  
Federal Bureau of Investigation  
Washington, D. C.

RE: DOROTHY DAY, CATHOLIC WORKER,  
SEDITION

~~Limited Classification~~  
~~Review Conducted~~  
~~See TSP Serial~~  
~~Form 4-774~~

Dear Sir:

Pursuant to a request from Special Agent JAMES MALLEY of the New York Field Division, the following information is being furnished to the Bureau. This information was obtained on December 10, 1942 at approximately 10:00 a.m. from Confidential Informants NK-M-A and NK-M-B, whose identities are known to the Bureau, and is the result of a conversation between Special Agent JAMES MALLEY and Informant VERN TOMPKINS of Metuchen, New Jersey. Only the conversation by Informant TOMPKINS is being set forth inasmuch as Agent MALLEY only acknowledged the information by an occasional "Yes" or "O. K."

"Say, listen, I think this Dorothy Day has gone out of the reservation again. This time she claims 54,000 circulation. And on that Japanese question I know the whole inside of the story. There was a checkup made on to where this guy in Indiana. That last issue. But there is an aftermath of that in this issue. But here is what she is doing now. She is going out and persuading women to refuse to register in case the government registers them and they are requiring an affidavit that they absolutely refuse to register. Now they-on the first initial list - on the list there are quite a few - on it also a couple of girls who are daughters of millionaires. And of course, she has always been a worker for the National Maritime and now she is working with the War Registry League. On this Japanese question, I tell you, Jim, I think there are a lot of people indicted in Washington of the 23 of them who are far less dangerous and if you take this issue and study it carefully - you got to be smart - you can't be dumb and read this issue. But she goes to work and - Here is a man, about the Jap question. They have taken on where they can get in touch with the Japanese American

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/19/96 BY SP6/RA/JS

FILE COPY

62-41205-10

Letter to Director

80-104

MM:DMJ

~~PERSONAL AND UNCLASSIFIED~~

Newark, New Jersey

December 10, 1942

American Students Relocation Council, 20 South Pearl Street, Philadelphia, Pennsylvania. Otherwise, any Jap that seems to be up against it in this country, they try to give him help. It's cock-eyed. And I think you should get hold of a copy and look it over. I wouldn't call you unless I thought - "

"This is the December issue. Just came out yesterday. You better get a copy and look it over. I don't like it; from my religious standpoint, I'm getting pretty sick of it. Well, a lot of Catholic priests in the 14th Street area and south are giving aid and comfort to this woman."

"I don't like it. As I say, you've got to read it close, and there isn't any article in the whole darn thing that doesn't tingle - well, I'll put it this way, it's almost complete pacifism."

"and also stirring up a negro question about race equality and God knows, you know how bad that is."

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"I don't like it. It is absolutely to me - It's nothing more than telling us to forget what they have done so far and to go ahead and make peace. All right, see you later."

The above is being furnished for information purposes and no further investigation is being conducted by the Newark Office unless advised to the contrary by the Bureau.

Very truly yours,

B. E. CONROY

Special Agent in Charge

EVERY  
Office

**Federal Bureau of Investigation**  
**United States Department of Justice**  
NEW YORK, N. Y.

GPD:JG  
100-7885

December 12, 1942

Director  
Federal Bureau of Investigation  
Washington, D. C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP2mpctus

Re: DOROTHY DAY, CATHOLIC WORKER.  
SEDITION  
INTERNAL SECURITY (C)

Dear Sir:

Reference is made to letter emanating from the New York Office addressed to the Bureau dated December 10, 1942, in the above captioned matter.

There are attached hereto two photostatic copies of the December, 1942, issue of the "Catholic Worker".

The Bureau's attention is specifically directed to an article beginning on page 1 entitled "Forty-Eight Women Will Not Register" which is continued and concluded on page 3. This article sets forth the names of forty-eight women who "will be conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes." The article also indicates that the "Catholic Worker" has sent letters to a mailing list comprising a few hundred in connection with the registration of women, and concludes with the statement with reference to these letters, "We hope many of the women among our 55,000 readers will respond."

The Bureau's attention is likewise directed to an article entitled "Forget Pearl Harbor Or a South Pacific Charter" which appears on page 3 of the attached copies of the "Catholic Worker" and is signed by LOUIS LEE LOCK.

**ENCLOSURE ATTACHED**

It is pointed out that as shown on page 3 of the attached, "Catholic Worker" has re-entered as second class mail, August 10, 1942 at the post office of New York, New York, under the Act of March 3, 1879.

It is requested that a copy of the attached issue of the "Catholic Worker" be presented to the Department for a decision as to whether the publication of this paper constitutes a violation of the Sedition Statutes or any statute which is under the investigative jurisdiction of the Bureau.

Very truly yours,

P. E. FOXWORTH  
Assistant Director



Encs. (2)

Rec memo Beige  
1-26-43  
ROR

RECORDED & INDEXED

COPY IN FILE

GFD:JG  
100-7885

NEW YORK, N. Y.

December 12, 1942

Director  
Federal Bureau of Investigation  
Washington, D. C.

Re: DOROTHY DAY, CATHOLIC WORKER.  
SEDITION  
INTERNAL SECURITY (C)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-84 BY SP-2 mac/tjs

Dear Sir:

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Very truly yours,

Encs. (2)

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P. E. JOYNT  
Assistant Director

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62-61208-11



# CATHOLIC WORKER

Vol. X. No. 1

DECEMBER, 1942

Price One Cent

## Freedom On the Land

By William Gauchat

**I. Subsistence Farming**  
There is one place  
Left in the world  
Where a man can be free;  
One occupation  
That is not dependent  
Upon Economic Wraiths;  
One job where one needn't do  
Some else's Dirty Work.  
That Place is the Land.  
By Land we mean  
The Family Size Subsistence Farm.  
And only that...

For there are  
Factories in the Field.  
And we don't want that.  
And there are  
Business on the land.  
And we don't want that.

**II. Commercial Farming**  
The farmer  
Who raises only poultry  
Is in business;  
His living depends  
Upon the price of feed  
Which he buys  
And the price of eggs  
Which he sells.  
If the feed is high  
And the eggs low  
He goes broke.

That is simply business—  
All one-crop farming  
Is simply business.  
The wheat business.  
The potato business.  
The apple business.  
The cotton business.  
The tobacco business.  
The dairy business.  
And business is a gamble  
With Economic Wraiths.  
And because so many farmers  
Went into "business"  
The government had to devise  
Farm Relief  
(Continued on page 2)

## PIUS XII

"Meanwhile, no effort must be spared to convince the world, and those especially who are involved in the disasters of war, that Christian charity, the cardinal virtue of Christ's kingdom, is not an empty word, but a living truth. These times will give unlimited scope for the enterprises which it dictates. And we are full of confidence that all our children, those especially who are spared the hardships of war, will imitate the example of the Good Samaritan, and provide to the best of their power for those who are involved in war, and thus have a special claim not only upon our pity but upon our assistance."

## GLORY TO GOD IN THE HIGHEST ON EARTH PEACE TO MEN OF GOOD WILL



## PIUS XII

"Of this nation, which alone can, except by peace, we must wish. We all those who hear our voice, know where to find the supreme model, the eternal principle, and the sure promise. Let us go over to Bethlehem and let us see: There we shall find lying in the cradle Him who is born 'the Son of Justice, Christ our God,' and at His side the Virgin Mother, who is 'Mirror of Justice' and 'Queen of Peace' with the holy Protector, St. Joseph, 'the just man.' Jesus is the 'Expected' of Nations. His name shall be called: Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace."

## Catholic Action

Peter Maurin

### I. Our Business

1. Catholic bourgeois used to tell the Clergy "Mind your own business and don't butt in our business"
2. Catholic bourgeois by keeping up with non-Catholic bourgeois have made a mess of their own business
3. And now the Holy Father tells Catholic bourgeois "The Bishop's business is your business"

### II. The Bishop's Voice

1. The Bishop's business is to teach the Christian Doctrine
2. The Holy Father appoints a Bishop to a seat (a cathedra) so people may hear the truth that will set them free. Clergy, teachers, journalists are the amplifiers of the Bishop's voice.
3. Fathers and mothers must also be the Bishop's voice.
4. Bishop O'Hara is fostering the teaching of Christian Doctrine by fathers and mothers.
5. Everything connected with the teaching of Christian Doctrine can be called Catholic Action No. 1.
6. Works of Mercy

1. But the Bishop although he is a Bishop cannot teach an empty stomach.
2. Some people are Bishop shy because they are hungry, shivering or sleepy.  
(Continued on page 7).

## "Grant Peace In Our Days"

When Singapore fell and Britain was in a bad way Mr. Churchill on Feb. 15, 1942 consoled his people with the following statement: "When I survey and compute the power of the United States and its vast resources and feel that they are now with us till death or victory, I cannot believe that there is any other fact which can compare with that. That is what I have dreamed of, aimed at and worked for, and now it has come to pass." The Atlantic Charter  
In the summer of 1941, be-  
(Continued on page 7)



## DAY AFTER DAY

December. It's a bitter cold day outside though bright and sunny. The streets seem strangely empty on such days—everyone scurrying for shelter. In the office one is warm from the knees up, but the floor is cold. Hot bricks for the feet would be a comfort.

It is hard to warm the two houses, St. Joseph's House and Mary's House. We use either kerosene or the open fire places. The latter is more healthy but it is hard to work with. In these old houses the ground floor door is always left open, a gale of wind blows up through the hall. Even when the windows are nailed shut and the cracks stuffed (it always reminds me of happy days in a cold spring, sitting on a beach, talking a boat) it is still cold.

When Carol, mother of little Eric, grimly said that it took her all day to watch the fire, I was reminded again of the beach,  
(Continued on page 6)

## Forty-Eight Women Will Not Register

We, the undersigned women, will be conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes, on the ground that such conscription is inconsistent with the achievement of justice and freedom for all mankind:  
Signatures — Dorothy Day, Polly Robinson, Harnet Andrews, Helen Crowe, Charlotte Bentley, Marion Code, Florence Rose, Jan Mitchell, Mary Reed, Thelma Burd, Mary Syroka, Nancy Walmsley, Alma Davis, all of New York  
(Continued on page 3)

## Cure For Race Hatred

By Fr. Clarence Duffy

Last month in the Senate a bill to abolish the poll tax in eight Southern States was killed by Democratic senators from the South. The poll tax was instituted, in the first instance, to disfranchise the colored people. The successful tactics of the Democratic Southern senators last month were prompted by the same unjust, intolerant and very undemocratic motives which inspired its institution. One wonders what these Democratic senators from the South mean by the word democracy. Is This Democracy?  
To peoples of Europe, Africa and Asia we are rushing to bring the blessings of what is called the American way of life, to free them from tyranny and oppression, to feed and clothe them irrespective of color or creed. We are, we tell them, above these petty prejudices which make for hatred and strife. We want them, we say, to live as we do in an atmosphere of brotherly love in which all men and women irrespective of race, color or creed are equal as regards their rights, and while we are doing and saying all this a group of our legislators, Democratic senators, mark you, refuse to abolish a poll tax which would enable colored people to vote in this Democracy and the rest of the legislators acquiesce in the shelving or killing of a bill which would have ended at least one of the flagrant dis-  
(Continued on page 2)

## The Weapons of the Spirit

### 2. We Do Not War According to the Flesh.

By Fr. John J. Hugo

Although with the coming of Christ the Old Law is set aside, the Apostle's teaching. There still what was true doctrinally, is no difficulty about the meaning, however. Concupiscence after He appears. Hence the New Testament re-affirms the teaching concerning war that we took, in last month's article, from the Old Testament. St. James asks the same question that we have asked: "From whence are wars and contentions among you?" And he answers at once: "Are they not hence, from your concupiscences, which war in your members?" (Jas. IV, 1) Obviously the word "concupiscence" is the key word of this text, whose meaning we must know if we are to understand the Apostle's teaching. There is no difficulty about the meaning, however. Concupiscence is simply the Latin for "desire"; our concupiscences are our desires. Only, since our nature has been touched by the poison of original sin, these desires have been turned somewhat awry; so that now, instead of seeking satisfaction in their true good, which is God, they pursue restlessly "the fleeting and failing things of earth." Therefore, the concupiscence that causes war is simply the inordinate desire for earthly goods—and desire be-  
(Continued on page 4)

12-11-42

## A LITTLE OFFICE IN HONOR OF THE BLESSED VIRGIN FOR AN END OF WARS

### THE PRELUDE

AND A GREAT SIGN appeared in Heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child, she cried, travelling in birth, and was in pains to be delivered.

**HAIL, MARY, FULL OF GRACE:** The Lord is with thee. Blessed art thou among women, and Blessed is the Fruit of thy womb, Jesus!

O Thou clothed with the sun: Pray for us.

O Thou whose footstool is the moon: Pray for us.

O Thou Crowned with twelve stars: Pray for us.

V. Scatter thou the nations, R. The nations that delight in wars.

O THOU, Unconquered Virgin, who didst show forth to us The Christ, our Lord, Victor above all hell, Victor over all the hills of death: Rise up, O Mary, and show thy power forth to us. Ask of The Lord, our God, to scatter the nations that delight in wars!

WHO IS SHE that cometh forth as the morning, rising, fair as the moon, bright as the sun, terrible as an army in array?

O Thou who cometh forth as the morning, rising: Pray for us.

O Thou, Bright as the Sun, Pray for us.

O Thou, Terrible as an army in array: Pray for us.

O Thou, Terrible as an army in array: Pray for us.

Scatter the nations that delight in wars.

O THOU, who didst show forth to us The Christ, our Lord, Victor above all hell, Victor over all the hills of death: Rise up, O Mary, and show thy power forth to us.

Ask of God our Lord, thy Lord, to scatter the nations that delight in wars, that The Christ, our Lord, may rule, and bring wholly slain, and in His Peace reign, and in His Peace show forth the increased splendours of your fame.

III.

THE TOWER as the Tower of David, which is built with bulwarks, a thousand bucklers hang round it—all the armour of valiant men.

O Thou, Tower of David: Pray for us.

O Thou, Built with Bulwarks: Pray for us.

O Thou, Armour of Valiant Men: Pray for us.

V. Scatter thou the nations, R. The nations that delight in wars.

O THOU, who didst show forth to us The Christ, our Lord, Victor above all hell, Victor over all the hills of death: Rise up, O Mary, and show thy power forth to us.

Ask of God our Lord, thy Lord, to scatter the nations that delight in wars, that The Christ, our Lord, may rule, and bring wholly slain, and in His Peace reign, and in His Peace show forth the increased splendours of your fame.

III.

THE TEXTS

Behold: The Word given to Isaiah: For Sion's sake, I will not hold my peace and for the sake of Jerusalem, I will not rest, till her and One come forth as brightness, and her Saviour be lifted as a Lamp. And the Gentiles shall see Thy Just One, and all kings thy Glorious One; and thou shalt be called by a new name, which The Mouth of The Lord shall name. And thou shalt be a Crown of Glory in The

Hand of The Lord, and a Royal Diadem in The Hand of Thy God.

O Lord: Show forth Thy Might.

O Christ: Show forth Thy Power.

O Mary: Show forth thine aid.

V. Scatter Thou, O Mighty Lord.

R. The nations that delight in wars.



Behold: The Word given to Isaiah: The Lord hath sworn by His Right Hand and by The Arm of His Strength. Surely I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine, for which thou hast laboured. For they that gather it, shall eat it, and shall praise The Lord: and they that shall bring it together, shall drink it in My Holy Courts. Go through, go through the gates; prepare the way for the people, make the road plain, pick out the stones, and lift up the standard of the people.

O Lord: Show forth Thy Might.

O Christ: Show forth Thy Power.

O Mary: Show forth thine aid.

Lift up Thy Standard, O Lord.

Lift up Thy Standard, O Christ.

Upraise, upraise Thy Church.

Scatter Thou the nations That delight in wars.

Behold: The Word given to Isaiah: Come, and let us go up to The Mountain of The Lord, and to The House of The God of Jacob, and He will teach us His Ways, and we will walk in His Paths: for The Law shall come forth from Sion, and The Word of The Lord from Jerusalem. And He shall judge the Gentiles, and rebuke many people, and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O House of Jacob: Come, let us walk in The Light of The Lord.

O Lord: Show forth Thy Might.

O Christ: Show forth Thy Power.

O Mary: Show forth thine aid.

V. Scatter Thou the nations, R. That delight in wars.

Behold: The Word given to Isaiah: For Sion's sake, I will not hold my peace and for the sake of Jerusalem, I will not rest, till her and One come forth as brightness, and her Saviour be lifted as a Lamp. And the Gentiles shall see Thy Just One, and all kings thy Glorious One; and thou shalt be called by a new name, which The Mouth of The Lord shall name. And thou shalt be a Crown of Glory in The

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Upraise, upraise Thy Church.

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Hand of The Lord, and a Royal Diadem in The Hand of Thy God.

O Lord: Show forth Thy Might.

O Christ: Show forth Thy Power.

O Mary: Show forth thine aid.

V. Scatter Thou the nations, R. That delight in wars.

### THE POSTLUDE

I AM A WALL, and my breasts as a Tower, since I am become in His Presence as one finding peace.

O Thou our Tower: Pray for us.

O Thou Tower of David: Pray for us.

O Thou Armour of Valiant Men: Pray for us.

V. Scatter Thou the nations, R. The nations that delight in wars.

O THOU, Unconquered Virgin, who didst show forth to us The Christ, our Lord, Victor over all hell, Victor over

## Cure for Race Hatred

(Continued from page 1)

criminations against colored people in the United States. In view of this do we really expect any one abroad, friend or foe, to believe our altruistic protestations?

South Not Sole Offender

There is racial hatred and prejudice in the South. Every one knows that. But it exists in the North, too, even here in New York. It is not as pronounced as in the South, perhaps, and it is not so openly expressed due largely, and pre-

sumably, to the fact that colored people do not form as large a percentage of the population as they do in the South and are not, therefore, political or economic competitors or threats to white people. If they were, we doubtless would have as much racial prejudice in the North as in the South. As a matter of fact in districts where the colored people are moving in to live, and in occupations where they are being employed with white people, there have been and still are exhibitions of race hatred on the part of white people in the North which compare very realistically with similar exhibitions in the South.

### Christian Charity

There is only thing that can destroy race prejudice or any other kind of hatred and intolerance and that is Christian Charity, the realization that all men and women everywhere, North and South, East and West, and all over the earth are children of God; the common Father of all, and brothers and sisters of Christ, the Son of God. Who became man because of His love for all human beings. His creatures, Who died for the redemption and salvation of all of them, and Who demands from His followers that they love all His human creatures everywhere as He loved them. "By this shall all men know you are my disciples if you love one another as I have loved you."

### All God's Children

If we would or could see in our fellowman, irrespective of accidental characteristics, a really is, worthy or unworthy as he may be—his unworthiness is not a matter for our puny, petty judgment—we would forget all about his color or his race. If we would remember that Christ died for him, too, that he is as dear to Him as we are, and that if we are to enter into Christ's heavenly Kingdom where men and women from all parts of the earth will meet and mix in their love for God and for themselves in God, and will be there precisely because of that love here on earth, the color of a man's skin, something given by nature for good reasons, would mean nothing to us. At most it would, with other things that do not conform with our selfish conceptions, afford an opportunity of subduing natural inclinations and remembering and practicing the supernatural virtue of Charity without which we can never hope to share in the nature of God or enter into His Kingdom.

### Justice Follows Charity

And if we were truly charitable we would be just to every one, conceding to every person equal rights and providing equal opportunities for the exercise and enjoyment of them where such provision comes within our power.

A person or a nation which indulges in race prejudice, intolerance or any kind of uncharitableness is not Christian and all the protestations in the world to the contrary will not make them Christian. In fact, by their own efforts they can never become so. One can only live as a Christian by going down on his knees and, in all humility, asking God for His help to make him one.

## New Book Gives Outline for Peace

Nova Scotia, Land of Co-operators. By Fr. Leo R. Ward. Sheed and Ward, \$2.50.

By Arthur Sheehan

The fire on the earth which we desire so ardently should burn with increased vigor now that this book has been added to the enkindling flames.

The book is different from previous studies of the Nova Scotia co-operative movement in that it doesn't try to impress the reader with statistics or mere material progress. Rather, it shows in the language of "the little common fellow," the effect the movement has had on the morale of the people. Where there had been despair, there is now faith. Where there had been gloom, there is now joyousness.

### Book of Beauty

The author has created a book of beauty which can be read even for its artistic qualities and incidentally has produced one of the best travel books on the Maritime Provinces of Nova Scotia and New Brunswick.

He has the ability to portray the people of that region with a few bits of conversation, thumbnail sketches, drawn with a minimum of sharp, clear words.

He starts his story in Saint John, New Brunswick, where the movement is still in its infancy and moves, circle-wise, around the province and passes on to Nova Scotia, where the movement is quite a husky child.

The amazing thing is that he has been able to get across so much technical information on how to run co-operatives and

(Continued on page 2)

## FORGET PEARL HARBOR

### Or, A South Pacific Charter

Christian conscientious objectors are often asked about their way of dealing with a "Pearl Harbor Incident". The present C. O. payless work camps are NOT our solution—they are merely the negative side and all that the government will allow us to do at this time. We have a positive Christian method but the "higher powers" will not, as yet, try it. Here is a brief outline of the action proposed:

1. Humbly apologize, and beg forgiveness for our past mistreatment of Japanese people. To be more specific:
  - a. Commodore Perry's attack on Yokohama.
  - b. Teaching Japanese their militarism, with China by selling iron gasoline to her.
  - c. Profiting on her war and gasoline to her.
2. Repeal the Oriental Exclusion Act.
3. Relinquish all claims to special possessions, privileges, and powers in the Orient. Then invite Japan to do likewise.
4. Remove unjust trade barriers.
5. Arrange to aid and co-operate where possible with Japan.
6. Recognize the over-population of Japan and strive with the co-operation of others, for the settlement of Japanese citizens in other countries.
7. Pray daily for our enemies' soldiers, sailors, c.o.s., and government officials. (And pray that they will all soon be dead, either).
8. FORGET PEARL HARBOR!

BORI (Christians forgive and forget).

As you review these lines of action you will find the first six acts could and should have preceded December 7, 1941. These are still definite positive methods for NOW—right in the midst of Battle! Mr. Roosevelt and Mr. Hirohito should arrange a conference immediately and agree on this 8-Point "S-Pacific" Charter. No secrecy needed this time—everything is open and "above board" in Christ's program.

The Price of Peace  
At first it may appear to be a tremendous cost, but it is "a drop in the bucket" compared to the 200 or more billion dollars already voted for the present war method and the billions of lives destroyed. This proposed action will hit our pride and patriotism more than our pocketbooks. But is this too great a price for peace—a just and durable peace?

The greatest difference in the Conscientious Objectors' Victory Plan, as outlined herein, and the War-Makers' Plan is that no person need be killed in putting it into effect. "Blood, sweat, and tears"? Yes. BLOOD coursing freely through the bodies of the world's healthiest young men—SWEATING from hard honest labor producing abundant food and clothing for ALL—TEARS, yes, tears of joy over sons and husbands returned to their wives and sweethearts safe and sound to live and enjoy a NEW and REAL FREEDOM!

Louis Lee Lock.

## Outline For Peace

(Continued from page 2)  
has done this, so to speak, by indirection.

### Two Priests

The whole story of this movement is an amazing thing. That a few persons, like Father Jimmy Tompkins and Father Coady and their small band of helpers should literally change the face of this particular corner of the earth is a marvelous tribute not only to their faith and determination but also to the effectiveness of their technique. As the author states the matter "At the moment, it is enough to say that man's eternal dream of brotherhood has in these poor provinces some chance to come true." American normal schools might well make a trip to this land of sine qua non of graduation.

"The people are good. The people make mistakes. But by and large the people are right and are to be trusted." The author is describing one man's philosophy of the movement which turns out to be the basic philosophy of all of the leaders. The author shows how the movement is truly of the people, something that grows out of the grass roots and isn't an imposed philosophy. "There was never anything good with 'compulsory' in it; 'compulsory' ain't worth a rap," says another co-operator, pointing out the essential democracy of the movement.

We think that this book will have a tremendous appeal for teachers, as it shows the im-

portance of correct teaching techniques, the constant need for reiteration of basic principles, for going slowly and for learning to do in order to teach. Alcuin's motto has been followed in Nova Scotia to the letter.

### Fire on the Earth

But more important than all of these is the promise that this book will arouse hearts to work for a new social order. Something of the fire that burns in the hearts of these Canadian co-operators should get into the hearts of Father Ward's readers and we can hope that our original statement regarding the fire on the earth will come true.

This review was begun in the shadow of that little bit of Canada in New York, the church of St. John the Baptist, where the patroness of French Canadians, St. Anne, has her shrine. An appropriate place to begin, we think, for this book deals with a miracle, an ever-continuing miracle, the reawakening of faith in a formerly disheartened people. Nova Scotia today is in reality a shrine where one sees miracles.

### The Land

"And yet a return to the land is not only reasonable and Christian, it is also possible, and indeed the only hope of peace besides, for the Catholics both here and in America are right at least in this, that they see the connection between peace and the land." From Prospect on the Land, Blackfriars, November, 1941.

## WARNER

Dear Friends:

There are many things to report of the life in Camp Simon here at Warner for the past month. Some of importance, some trivial, all making for a busy life, too much occupied at times I am afraid, to the detriment of our interior life. After delays, inclement weather, and other adjustments the moving to Warner was completed and we are now fairly well settled in our new quarters. Some of the advantages of our new quarters help greatly in our daily routine. The main one being that of more room which eliminates some of the friction imposed by limited quarters.

### "Out Of The Frying Pan"

Our opportunities to attend Mass are more limited than at Stoddard. While it is only ten miles to church, there is only one Mass. At Stoddard we attended Mass at Hillsboro, returning in time for the others to attend the last Mass at Bennington. There are no other churches near enough to do that here. Now we have to make twice the number of trips before and after Mass for all to attend. More gas and tire problems. All of our efforts to secure a priest for Mass in camp have failed; the armed services have priorities, so we must wait.

### Medical Expenses

One of the men has been taking treatments in Boston, our dental bill for him will be one hundred and ten dollars. This week he suffered a back injury which may prevent his completing the treatment for some time. Hoosag is in a hospital in Concord and will be there another week or more. Three men will get the state medical examination tomorrow for action on their disability releases; they have been waiting from three to six months, with good fortune they may be home by Easter. Our medical expenses have been a real burden. We want the right treatment for the men, it is not their fault that the C.P.S. system is not protected either by compensation or from indifferent local examining boards. Our hopes on accident compensation are still stalled in a filibustering Congress.

### Re-Classifications Sought

Ray P. reports regularly on the business and action concerning us while attending the assistant directors school for the C.P.S. at Washington. Dwight is expected in camp after his tour of duty on Mott street. We enjoyed Dorothy's brief visit, and the questions although the answers she gave were not always the ones some of us wanted. Two men have asked Selective Service for I-AO re-classifications, several more are considering it. One has asked for a I-A rating hoping to secure a shore post in the Navy as a fireman. Andy H. has returned to the work project after three weeks of refusal to work; feeling that the use of his talents as an artist would better serve the national interest. John B. is still enjoying an extended furlough. His report of the outside world on his return will be interesting to all of us. "Salt" is sharpening for many

## Women and Registration

(Continued from page 1)

City; Elizabeth Dillinger, Caroline Schmidt, Newark; Georgia Lloyd, Chicago; Louise Strandnes, Swarthmore; Orpha Blazier, New Haven, Conn.; Miriam Byerly, Iowa; Lila Templin, Suffern, N. Y.; Virginia Robb, Warren, Ohio; Jessie Hoopes, Westchester, Pa.; Agnes Ryan, Durham, N. H.; Mrs. W. C. Datson, Charlotte, Tenn.; Clare Nichols, Palo Alto, Calif.; Jean Unnewehr, Berea, Ohio; Mrs. Isabelle R. Morgan, Wake Forest, N. C.; Elizabeth Mellor, Powellsville, Md.

Elizabeth Dye, Wallingford, Pa.; Helen Smiley, Los Angeles, Calif.; Caroline Urie, Brookline, Mass.; Elizabeth Reed, Ft. Wayne, Ind.; Lillian Crosley, Framingham, Mass.; Evelyn Grant, Johnson, Auburn, Mass.; Jane Spragg, Chicago; Ruth Miller, Hartford, Conn.; Helene Hill, Kansas City, Mo.; Marjory Ratner, Yellow Springs, Ohio; Pearl La Force, Hebron, North Dakota; Eugenia Cortez, Elizabeth, N. J.; Shirley Benjamin, Bloomfield, N. J.; Marjory Kerr Baker, Newfield, N. J.; Catherine Howell, Altaville, Calif.; Elizabeth Morris, N. Manchester, Ind.; Helen Ford, Denver, Col.; Floy George, Wichita, Kans.; Pearl Christ, Indianapolis, Ind.; Corrine Holcomb, Chicago, Ill.; Martha Anne Keene, Pine Mountain, Ky.

This is only a beginning. Many perhaps of our fellow-workers with customary indif-

ference to letters from committees asking for signatures have just delayed their answer and will write later. The above letter was sent to a small mailing list of a few hundred with the above result. We hope many of the women among our 55,000 readers will respond.

## Latest Report

By Polly Robinson

While it now seems probable that there will be no additional manpower legislation before the first of the year, an executive order may require the registration of women at any time.

There has already been a registration of women for war work in metropolitan Dayton, and this, while voluntary, was one of a number of tests made to determine the practicability of compulsory registration on a nation-wide scale.

### Will Become a Fact

Although there now seems to be a stalemate in official circles with several agencies contending for its administration, it seems certain that conscription of women will become a fact should the war last many months longer, whatever present turn the situation may take.

There is, therefore, a grave concern among pacifists as to what their course of action should be if they are confronted by total conscription.

### Questionnaire

The first replies from a questionnaire sent by the Fellowship of Reconciliation to its active members show that those planning to register, providing there is adequate provision for conscientious objectors, are in the ratio of almost 6 to 1 to those who feel that they will be unable to take this initial step.

The War Resisters League has just sent out a questionnaire to determine the attitude of its members toward such registration and also as to the acceptance of various types of service which will be included in any conscription program. Most positive action has come from the women themselves.

### Perhaps Sectional

Because registration may be sectional—demanded first in areas where labor shortage is most acute—and because only a certain age group may be included in the first registration, the need has been keenly felt for a unified protest to come from all women who have conscientious scruples against conscription at the time of the first compulsory registration.

Many women who are opposed to registration for conscription as well as to conscription—believing it an essential part of the total war system—have met in groups over the country and the findings of these local groups have been integrated by a committee in New York.

### Personal Statements

We are in contact with over 300 women who are seriously considering the problems of registration and we print elsewhere in this issue a statement signed by a number of this group.

Many have also written personal statements, and in these there is considerable divergence, but we feel that concerted action on the basis of the statement on page three is

### Winter Needs

Our first real snowfall arrived last night, emphasizing our needs for rubbers, over-shoes, and winter clothing. Our supply is low and we have had to make some purchases from our restricted means to outfit the men. We need a set of chains for the truck for sixteen inch tires, it is almost impossible to climb Tory hill coming back to camp from Warner without them. We need furniture too, perhaps in time our friends nearer to us will help relieve the barrenness of our surroundings and make them more comfortable and homelike.

### Priest Needed

We have ample accommodations for guests now and are anticipating the visits of Mr. Douglas Steere, of Haverford College and Mr. Bayard Rustin of the Fellowship of Reconciliation. We hope more priests will be able to come frequently and are preparing a chapel. It would be a great blessing to have Mass in camp especially on Christmas day. May the joy in the Presence of the newly born Christ Child which filled the hearts of Mary and Joseph on that first Christmas Eve be in your hearts and sustain you through the trials and blessings of the new year.

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## The Weapons of the Spirit

## 2. We Do Not War According to the Flesh.

(Continued from page 1)

cannot inordinate the moment that men seek their joy in these goods apart from God.

## Inordinate Desire

Pope Pius XI (who in his Encyclical "Ubi Arcano Dei" applies the text of St. James to conditions in our own day) enumerates and describes in some detail, following St. John the Evangelist, the concupiscences that bring about war. There is "the lust of the flesh," which the Holy Father explains as "the desire for pleasure," "the lust of the eyes," which is "the desire for gain," and "the pride of life," which is "the desire of dominating others" and of obtaining worldly honors. "It is from the inordinateness of desire," concludes the Pope, "sheltering itself under an appearance of public good or love of country, that come the rivalries and conflicts that we see between nations."

This teaching, despite the change in terminology, is in agreement with the doctrine contained in the Old Testament. The Old Testament said that wars are caused by "idolatry," and although we see that childish forms of idol worship are no longer found among us, yet St. Paul reminds us that covetousness, which is certainly prevalent in our age, is itself a form of idolatry. St. James does not, then, depart from the teaching of the Old Testament when he puts down covetousness as the cause of war. Covetousness is, of course, the same as concupiscence—it is at any rate a particular form of concupiscence; just as hatred—a particular form of emotion—is a desire for temporal goods, a desire that has become disordered; and now seeks its good in the possession and enjoyment of creatures instead of in the Creator. Let us observe here also that the inordinate desire for creatures is not necessarily a selfish desire. Any desire or love of creatures for their own sake, apart from God, is an imperfection, and a disorder even when it is not a sin.

## A Christian's Duty

A Christian's duty, and much more the duty of a soul that aspires to perfection, writes Father Augustine Baker, is to love God alone, and other things only in relation to Him as instruments for increasing His love in our souls. All affection for creatures as

such is more or less imperfect, not merely when the affection is excessive, but because its object is something apart from God. ("Custodia Cordis," p. 5). If a man loves his work because it enables him to provide a good home, etc., for his wife, this will be most pleasing to her. But if he becomes attached to his work to the point that it causes him to neglect her, then this will be far from pleasing; and she will get scant satisfaction from the fact that her husband at least does not go off with some other woman, since she scarcely ever sees him anyway. In like manner, the Christian is to use creatures only for the glory of God; he therefore who lives a careless, worldly life, and is attached to creatures because of their own attractiveness, is guilty of inordinate affection even when this affection does not lead him into sin.

## Love of Worldly Things

It is true, certainly, that covetousness and concupiscence are not exactly (or formally; as the philosophers say) the same as attachment to created goods; which, also, we have asserted, is the root cause of war. Their difference, however, does not affect the substantial truth of this doctrine. Covetousness (and concupiscence) differs from attachment as desire differs from love; as the tiny sprout that appears on a tree differs from the mature fruit. Inordinate desire for earthly goods and the selfish love for them are but different stages of the same activity. Covetousness and concupiscence are the appetite for these goods, selfish love and affection for them is the satisfaction of that appetite. Moreover, although desire normally precedes the possession and love of a thing, there is a sense in which covetousness may be said to come from love and to presuppose it. For we would not desire material goods in the first place—at least we would not allow ourselves to be influenced by that desire—had we not already, being "drawn away and allured," indulged our appetite and formed a taste for them. In other words, he whose mind is "conformed to this world" covets and loves the goods of this world, as those who desire sweets are those who have already experienced their tastiness.

—We may say, therefore, that the mark which characterizes concupiscence and covetous-

ness is the affection and love for earthly goods; and this love is the idolatry that brings on war. So may we summarize all the texts and teachings that we have considered so far.

## St. Francis' Example

It may be well to explain here, in passing, how we are to understand the phrase "love for creatures." There are some who consider it unobjectionable, even a duty, to love the creatures of the world, as some of the saints surely did. Now there is certainly a sense in which it is right to love creatures, the sense, namely, in which the saints are said to love them—in relation to God and as mirrors of the divine perfections. Alas, however, there are too few saints even among Catholics, and the way in which most men (including a disturbing number of Catholics) love creatures has little in common with the conduct of the saints. St. Francis of Assisi, for example, was one who loved creatures, but he was also, in the words of Pius XI, "one of the greatest penitents, the Poor Man of Assisi, who possessed absolutely nothing on earth, and bore in his emaciated body the painful Stigmata of his Crucified Lord." ("Caritate Christi Compulsi.")

## "Despise Earthly Things"

It is necessary to abandon all imperfect love of creatures in order to love God with one's whole heart; it is equally necessary to abandon it if we are to love even creatures themselves supernaturally. We must first renounce creatures, at least in our hearts, then we will rediscover them; we must first love the creature, then in order to travel to God, then may we, returning thence, see it and love it as Children of God. The Scriptures, recognizing the ordinary way in which imperfect men love the world, instructs us, "Love not the world, nor the things which are in the world." (1 Jo. 2, 15) Showing how the saints understand these words, St. Teresa teaches her followers, "... Despise all earthly things." (Way of Perfection, Ch. 22). And, morning after morning, the Church herself, as a mother who patiently repeats lessons to her children, puts in our mouths at the Collect of the Mass the petition that God will teach us "to despise earthly things and love those that are Heavenly."

## Material Goods Sow Discord

To return to the subject: St. Augustine applies the Scriptural teaching concerning war to conditions under the New Dispensation. He is responsible for the principle, later taken up by St. Thomas, that "material goods, unlike those of the spirit, cannot belong wholly and simultaneously to one person." And herein—adds Father Gatrignous-Lagrange, from whom the words of St. Augustine are quoted—lies the reason of that unhappy conflict of interests which arises from the feverish quest of these earthly possessions. "... Material goods, the more they are sought for their own sake, tend to cause disunion among men. ... (for they) sow discord among those that seek them, and a greater discord as they are sought with greater avidity. ... God is now showing men what a great mistake they make when they try to do without Him, when they regard earthly enjoyment as their highest good. ... ("The

## A Voice From Bethlehem

"Thank God, thank Jehovah," the innkeeper said, "The crowd is so great there's not one vacant bed. The census at Bethlehem, God's House of Bread, Makes business rush fast, like hot blood, to my head."

"Thank God, thank Jehovah, my inn is quite full. I never before saw the like. As a rule There's space enough left for whomever a mule Might bring late—or a donkey or horse—nay, a fool."

"Thank God, thank Jehovah. Stop rattling that latch. Thank God. What is wanted? Who comes here to catch A glimpse of prosperity? What comes to match Such business as mine and of coin such a batch?"

"Thank God, thank Jehovah. Who stands at that door? Oh, it's Joseph and Mary. They're poor to the core, Just tell them King David was rich and the more I accommodate rich folk, the bigger's my store!"

"But to take in poor people would give them offense So tell pious Joseph and Mary: 'Go hence.' God is good. For the poor His deep love is immense God bless you and find you some shelter's defence."

So Mary and Joseph, dismissed from the inn, Bearing Jesus whose coming should make men hate sin, Went out to the fields where dumb creatures are kin, And kith with the poor who find holes to live in.

There was one hole quite large in the hillside out there. A manger, an ox and an ass with blank stare Were all Joseph found, as he looked for a chair Or a bench of some kind, for sweet Mary's mute care.

Now Brethren, I warn you, the secret is hid Of all that soon followed. May Jesus quick rid You of all self-complacency, conceit, and forbid Any passion to blind you: Act wisely instead.

Rejoice on this day. It's a Day the Lord made. Lowly Shepherds and Angels invoke Heaven's aid To swell the sweet chorus which Israel's Maid, Virgin Mary, occasioned when Jesus she laid

In the manger for you and for me to adore. Oh! Let us fly thither. An innkeeper's store Is a curse. It's vile comforts which greed tries to gore Cannot last. Let us dread them. They kill evermore.

To dear Little Jesus, Who this day is born, To Mary and Joseph and Angels this morn Our duty is clear. We must never once scorn What authority wishes—of self-love get shorn.

Then simple as doves we shall prostrate and pray: "Oh, Jesus, we love You—so please have Your way. Our works are torn swaddling clothes. Take them away. This Christmas we're zeroes—and zeroes to stay."

—(Rev.) Thos. Reilly, OP.

## Three Ways of the Spiritual Life, pp. 2-4.

Modern Popes, in their great Peace Encyclicals, carry the same teaching forward to explain the dissension and misery in the contemporary world. Benedict XV enumerates four causes of war, and deeper than any of the others, he says, is "the feverish striving after the empty goods of the world." ("Ad Beatissimi.") We have already quoted Pius XI's words, which attribute war in our day to the fact that "all strive insatiably to attain the fleeting and failing things of the earth." He adds that "it is of the very nature of material things that when sought unrestrainedly they bring with them every sort of evil. ... ("Ubi Arcano Dei.") Finally, the whole doctrine is summed up, with unsurpassed brevity and simplicity, in these words of the present Pontiff: "Forgetfulness of God is the fundamental cause for the ills which are a distressing humanity." (Feb. 15, 1940.)

Such is the teaching of the Scriptures and of Christian tradition concerning the causes of war. Let us at once draw from it some practical conclusions or corollaries.

First, it is customary to speak of war as a necessary evil. But the most terrible thing about war—worse by far than any of the gruesome stories that come from the

front—is that it is a wholly unnecessary evil. A Christian cannot subscribe to the stale and stupid fatalism that looks upon war as inevitable; nor may the words of Christ concerning "wars and rumors of wars," which refer to conditions before His second coming, be twisted, as is sometimes done, into meaning that it is impossible to destroy war and therefore useless to work for such an end. War comes from man's failure to love God with his whole heart; it comes from his freely turning away from God towards the creatures of the world. It is not the effect of huge, overpowering forces that carry men along with them willy-nilly; such a view is directly contrary to Christian teaching concerning personal freedom. It results from ignorance or neglect of a truth that is found on almost every page of any Christian devotional book. The truth is this: "He that desireth the perfect joy, that is everlasting, setteth little price by temporal joy; and he that seeketh any worldly joy, or doth not in his heart fully despise it, sheweth himself to love but little the joy of Heaven." (Imitation, II, 6.)

Secondly, if the cause of war is primarily moral and spiritual, then the cure for

(Continued on page 6)

# + From The Mail Bag +

## From Gerry

Feast of Our Lady of Ransom  
At Sea.

My day is filled to overflowing with perfect joy. And my sowing—things I never fully realized existed before are now sown indiscriminately.

I don't feel it will interfere too, too much with the grand strategy of this war if I give a brief outline of my meagre routine. Up at six—Mass at six-thirty—at communion one always thinks a bit more profoundly, for the few extra words the priest adds as he places the Host on your tongue means it is the *Vaticum*. Water up at seven—7:05 breakfast—7:40 shower—shave—and personal till 9:00. Then a morning sunning, if and when the sun shines. At 9:30 report I did not fall overboard or get lost during the night—then read, stand, or diddle until noon—lunch—supper, at five. Since it is obvious, I presume to mention there is a blackout with the sunset. And it means business. There are no air raid wardens blowing whistles nor a mayor to give speeches about it.

### In Good Spirits

Father Meen's goodbyes had nothing on me. By the time I actually boarded this boat (I can say I am at sea so I suppose it's all right to mention that we travel by boat) every last ounce of emotion had been wrung from the proceedings. My group, which was neither small nor large, were the last ones on board. Wouldn't you people have been surprised to see me come tripping home again after my letters had been mailed and all. I cannot write about it—nor put it in my diary, but the indelible print shall remain as long as there is life.

I am in good health, the best of spirits, having the time of my life, solicit your prayers, and hope "our noble work" is prospering with loads of debts, drunks, ingrates, and all the other choice blessings.

### On Foreign Soil.

Perfect joy, perfect joy. After traveling God only knows how many miles and at long last reaching my destination, I was the only one in the whole outfit that did not get a letter. Please detail (effects of the military) some one to just put my name on the back of one of the Ade's cards and sign it, "The Editors." Then I will at least stop worrying as to whether the wonderful CW is still functioning. I have already made an appointment to contact Father Peter Whitestone, the English Dominican. I merely mentioned Catholic Worker to the first chaplain I met—as a result he is taking me, if I get permission, to meet Father.

### The Desert

My first introduction to the desert was a minor flood, getting everything I owned sopping wet. Deserts have a great similarity and all seem Biblical, palm trees, veiled women, magnificent sunsets, goats nibbling on debris (I thought of Easton and Tamar), the donkey being ridden side saddle, flowing robes, bearded men, wrapped in clothes, women washing at the river bank

## A Letter To Christ's Poor:

God was no less a God because he came into the world destitute. Nor was he less a king.

Neither are you less a man because you have been stripped of respectability. Neither are you less a child of the king because you share his destitution. You are still made to the image and likeness of God though you are beaten and scarred. A man is a man for all that. The whole creation of God trembles before your dignity for all that.

We are keenly conscious of the injustices of the world. Religion does not soft-pedal injustice. We know that hopelessness and discouragement often overtake you and that the faith in your hearts can turn to ashes. A stupid, respectable world lets you eat its garbage and bed in its gutters, and a stupid, respectable world lets

its God be born in a beast's hut. If you remember the birth of Christ, faith can brighten for you who are among the world's outcasts. Religion is a fire, a roaring flame, a thundering passion that can drive the lowliest of men to the very heights. Don't let it die within you.

It demands courage to cling to faith when all the world has crumbled around us. It calls for strength to cling to the old beliefs, to keep the old truths in mind. And yet religion is not for the coward or the weak. Religion is a mighty battle for the strong.

When a man has been knocked around, as some of you have, it calls for fortitude to throw back your head and sing a song to the sun, a psalm of thanksgiving to God for your very being. That is for strong warriors of the spirit.

Spiritual strength is the stuff of saints.

Religion is a warrior's battle, a mighty fortification to be seized, a city to be taken by storm. The Holy Ghost comes like a tempest of wind.

If on Christmas eve your home is the streets, your bed is a gutter, your clothes are rags—remember the stable. You are little kings, and an animal's bowel enthroned the King of kings.

If on Christmas day you receive your Lord in Holy Communion, you are host to the Lord of the world, and angels shall tremble before the temple that is your body. Though a world passes by, all heaven will stand still.

John Cogley.

John Cogley, formerly editor of *The Chicago Catholic Worker*, is now in an army camp.

## Bowery Purge

Several weeks ago Mayor LaGuardia, in his campaign for municipal purity, issued orders that the Bowery was next on the list, and that action be taken immediately to "sweep down the 'sore spot' of the city." It is the first time any attempt has been made to clean up the Bowery. The reason given was, that due to the manpower shortage, these men could be used in the Defense Program. Just re-claim them and put them to work. As easy as that. Of course you can throw back the ones you can't use.

### "Give 'Em 60 Days"

Now we're not denying that the boys on the Bowery should be helped. But to attempt it in this fashion is utterly foolhardy, not even good business. "Throw them into the workhouse."

"Give them all sixty days that will straighten them out. But that's been tried before, and with little success. I dare say a good many of the fellows have been in the workhouse before, and have served 30 to 60 days. But the problem has not been solved for them. No drastic action like this cannot be taken. We have got to get to the root of the problem. It must be approached as first along democratic lines, with some regard for the fellows affected."

### The Real Culprits

A few suggestions would be to crack down on the establishments that deal in stolen goods, in front of the noses of the law. Entrepreneurs who deal in second-hand clothing; thieves markets; unscrupulous pawn brokers (confidence men) and all other birds of prey, and there are plenty that circulate around the Bowery to get the few dollars that are there. Opportunists who have no consciences; labor agencies who hire men for hard manual work and then cheat and defraud them of their just wages. The Bowery man is ground under a large heel, and he can't move.

### Bowery Victims

But the blame is placed solely on the Bowery Boys. While it's true that they are not entirely blameless (but then who is) still by attacking them, we are not solving the problem. The "sore spot" of New York is not actually the "sore spot," it's those men that are working behind the scenes that are the "sore spot." The bootleggers, pawnbrokers, labor agencies, second-hand clothes dealers, with a N.Y. City license, confidence men, opportunists all.

We know, we're just off the Bowery.

We think the Mayor is just attacking the symptoms not the roots. What about discrimination, class hatred, crooked unions, and the entire economic setup in our fair city? It's "dog eat dog" and some are bound to lose the fight; hence Bowery Boys.

Jack Thornton

"The rich man is always sold to the institution which makes him rich." Thoreau.

## Japanese

54 Ellsworth St.,  
Hartford, Conn.  
November 16, 1942.

Dear Miss Day:

In the November issue of the *Catholic Worker* there is an article entitled: "Fellow Citizens Can Be Helped by Hospitality." It deals with the Japanese situation and caught my interest because of my recent conversations with a man who had spent the past summer as a member of the War Relocation Association, a Federal Agency. He is a Protestant Minister and head of a Theological Seminary. In the efforts of his special group to accommodate children of Japanese ancestry who wished to continue their education in Colleges of the United States, he became intimately acquainted with the entire Japanese problem.

I wrote him as soon as I read the article and received a delayed reply the contents of which I write here.

If the Japanese young man of whom you speak was evacuated from the West Coast and is now in an assembly or relocation center, he or his friends should get in touch at once with the Japanese American Students Relocation Council, 20 South Twelfth Street, Philadelphia, giving all the facts in his situation.

If he is not an American-born evacuee, he would not come within the program of that Council, but a letter to the Director, Dean Robert W. O'Brien, might bring some information as to helpful contacts which he could make.

If he is not an evacuee under restrictions, but wishes to carry on with graduate study, he is at liberty to apply for admission at any school he wishes to attend.

I hope these lines will give encouragement to those who wished to help.

Yours for Christ,  
Stephen T. Tilley.

St. Ambrose: "Those who would live after the Gospel ask not for revenge. They leave it to him who has said: Vengeance is mine. It is unfitting for Christians to pay back evil for evil."



horror-in the inn

arrangements were a bit primitive. The fireplace was going slowly, being stuffed and overflowing with sheepskins, unshaven. They were being singed to give the taste of being broiled. Later they would be baked. All were amazed when I told of the restaurant cellar next door to us on Mott St. that makes a speciality of sheep heads.

Each bunk house also had a primus stove, or one very much like it, where the meal was cooked—mostly beans and rice. A Bakery, very neat, and the sheeps heads were special. Each really does his own cooking. Much more could be added but I fear it would only be censored.

### Letters for Gerry

Tell Jack about the only things I used were those extras he purchased. Tell him also to save me one of his suits—I could just about wear it.

My health is tops, the desert is wonderful, I get to mass daily and try to make another half hour.

Yours in Christ,  
GERRY

(rather now Griffin of the Seven Seas)



### A House of Hospitality

Poverty is abundant and universal also. I even visited a House of Hospitality. It was not Roman Catholic however but was run by the Society of St. John the Evangelist. They are very high Anglicans. It was only by chance that I stumbled into it but did enjoy the visit. The problems are identical. However the eating

or carrying earthen water pots on their heads, yoked oxen, filthy quarters and people, and always mobs of people standing and looking or hanging their wares from baskets. Constantly I am reminded of Bible stories learned as a child.

While I think of it, if any more leave for the AFS, tell them to bring only a bedding roll, toilet articles (very few) and their uniforms. Believe me I had very little in comparison but it was too, too much. You can carry it and move it and live in fear of losing it (possessions again) causing more trouble) and then only store most of it for the duration at your destination. And I don't care what the NY office says. No need to spend money, break your back, and then break your back getting it back to the States again.

I haven't reached my ultimate destination yet, but will shortly. I have gotten off that awful boat, believe me it was one of the happiest moments of this trip so far. I was tired, weary, hungry, disheartened and cold, but very, very happy. Nothing happened en route, I was not frightened at any time. Needless to say there were times when you evidently had reason to be; and land, a foreign soil, looked most welcome.

### The Land and the People

I feel from what I have encountered on this trip that we should encourage the land movement more and more. It is a universal problem from casual observation. Land everywhere abused; people seeking to resettle with no means, no avenue of escape, poverty in the midst of plenty. We need farming communes where people can learn to be taught to work, taught to live once more. Christianity taking form in the monastic life accomplished the action once—it must be repeated again.

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## DAY AFTER DAY

(Continued from page 5)

those years before The Catholic Worker when the most important part of the days—when we used to look at each other and say "omigod, the wind is rising," and all prayers were called upon to gather around.

And I cannot speak of the days without thinking of Teresa. She said this morning on her deathbed, "We had a swell time at Upton. St. Benedict's Farm, Sunday. We chopped and sawed wood all afternoon, etc." It was a picnic that the De Bevoise Workshop went on, for the Thanksgiving holiday, and a picnic meant not only the Thanksgiving feast, but finding a job to do for others. Peter Maurin likes to emphasize the Christianity inherent in some of our slogans, such as "What can I do for you?" sometimes with joking truthfulness turned into, "What can I do for you?"

It certainly is a solution to the world's problems, this idea of looking around to see what you can do for those around you, a true expression of the second commandment, and the only way we have of showing our love for God when we have not seen, by our love for those whom we do love. Love is an exchange of gifts. And love is the measure by which we shall be judged.

These mornings I fall into my bed—I am just talking to myself, reminding myself of how simple life is, in a moment when things seem very complex. So I don't mind me. We all relieve each other every so often for being diabetic, trenchy, pious, hypocritical, full of task judgments. (This then is part of the perfect joy of living together, of the common life. One of the healthy, corrective, stimulant, necessary changes.)

It is hard to write editorial these days. The most important thing, being discarded, by Fr. Hugo must take the place of the editorial. We used to write editorials on our neighbors, the weather, the little pear tree in Tompkins square, a walk on the waterfront. But in these grave days, such precepts would be laughably trivial. Not that we do not feel it necessary to continue to bring to such atmosphere, for the "composition of place," as the spiritual writers say. But we do not do this column, and on the farm page. We do not mind being personal—that is, most of us with the journalistic sense do not because we recognize that we are all persons in our universal life.

Always there are changes these days in all our houses and groups around the country. People being scattered in all directions, what with the war.

Peter Clark, who has had charge of the coffee line in the morning for so long, is working in Baltimore, and Franklin Smith, one of the boys who was in charge of the Baltimore House of Hospitality (which is closed) is with us running the coffee line and taking care of the clothes. Now we have only about four hundred in the morning for the line, and about a hundred for lunch and two hundred for supper. It is hard to be exact, as it is a shifting population. At any rate it has gone way down in numbers. Joe Zarrella has been accepted by the American Field

Service, and Louis Murphy, head of the Detroit Catholic Worker activities (two houses and a farm) is hanging around in a beautiful AFS uniform waiting to be shipped, and meanwhile helping both the Field Service and us. Dave Mason, one of the heads of the Philadelphia Catholic Worker is here with us, waiting to be called to jail, since he refused induction, objecting to conscription and refusing to accept it even to the extent of a conscientious objectors' camp. Carl Paulson, who lives on St. Benedict's Farm, at Upton, Mass., is now at Danbury Federal penitentiary, his status as a c.o. not being considered proven.

Eddie Bergin, of Dunwoodie Seminary, calls this the gossip column. (I pay him back by mentioning it) and I must justify these mentions by saying that our friends and readers all over the country ask for such news for their encouragement. If we followed the true journalistic tradition, we would write separate stories, headlined, detached in tone, impersonal, yet propagandist. We wish to influence people, of course, but we believe so firmly in vocation that we recognize how the word "propaganda" came to have its sinister connotations. We print the story of the women who would not register separately because forty-eight names are too long for this column, which always is overlong, and to let the government know beforehand our point of view. Most of us cannot go to Washington to testify before the senate military-committee or the hearings on the manpower bill. As to the fairness of our numbers, forty-eight are far more than twelve, that holy, significant number. As Silone said, "one voice, crying out against injustice, breaks the unanimity of the acceptance of that injustice."

"Extremism" Again. We have many friends among the seminarians around the country and a few weeks ago one of them wrote me the middle west. "The general attitude on Pacifism? The attitude is mainly unfavorable. The ones who answer most strongly say in the main the Pacifism is the changing of a counsel to a precept—that it is the ideal for the Christian but may not be imposed as an obligation. The rest are pretty much swept along by the tide of friends and relatives who are fighting and by the solid fact to which they cling—the Japanese attack last December. All criticism of the Catholic Worker attitude on war is tempered by the stout qualification that the CW's know how to bring Christian charity to the man in the street."

We ought to keep on writing about counsels and precepts each time we hear such an objection.

Means and Ends. Fr. Hugo says that the precept is the end, the counsels the means to that end. He gave us a conference on the subject at one of our retreats with him. The counsels (of poverty, chastity and obedience) are looked upon as the best means to the end, toward which we are all obliged to aim, perfection.

As to our obligation, to make

perfection our end, Pope Pius XI said in his encyclical on St. Francis de Sales, "The Lord Himself declared it when he said, 'Be ye therefore perfect, as your Heavenly Father is perfect.' Let none think that this is addressed to a select few and that others are permitted to remain in an inferior degree of virtue. The law obliges, as is clear, absolutely everyone in the world without exception." (Acta Stae. Sed., Vol. XV, P. 50.)

Fr. Hugo went on to say, quoting St. Thomas, that in the order of intention we must aim at perfection. In the order of execution, if we tried faithfully to correspond to the graces we receive, the Lord would take into account our weakness and infirmity and we need not worry about measuring spiritual progress.

He used the simile of a gunner aiming at a city. The gunner takes into consideration the lay of the land, the velocity of the wind and shoots high over his mark in order to reach



—Adm. Becham

it at all. If we do not aim high, we will reach nowhere.

As to the counsels—poverty, chastity, and obedience—Fr. Joseph Woods of Portsmouth Priory has pointed out in various conferences of his, that at different times in our lives we are under obligation to practice the counsels, and the counsel of chastity we are obliged to practice at all times. Strange though it seems, people confuse abstinence with chastity. Married people must be chaste according to their state in life. The soldier must practice obedience to a much greater degree than the civilian, but civilian is also expected to be obedient to lawful authority. The child is expected to be obedient to the parent. These are precepts for them.

So little attention has been paid to the precept of obedience that totalitarianism is the result—an over emphasis on the idea of authority. Plenty is being written today about authority and freedom, not only because of the state of the world, but because of the state of the home, the school.

I thought as I read the seminarian letter, "We expect so

## The Weapons of the Spirit

(Continued from page 4)

It must likewise be primarily moral and spiritual. The cure cannot be anything that is applied to the mere externals of human life or society; nor can it be any merely human means, however efficacious. Spiritual and supernatural means must be brought into play. "For though we walk in the flesh, we do not war according to the flesh." (II Cor. X, 3.) The trouble is in the human heart, which is turned toward creatures. An opposite movement must be begun and the heart redirected to its Creator. Therefore the prophets cry out in troubled times: "Turn to the Lord with all your heart." (I Kings, 7, 3.)

Other Ways. No doubt, in order to bring about peace, we must as Pious XI says, "make use of all lawful means at our disposal." Yet he adds at once that "mere human means and expedients are not enough." (Caritate Christi Compulsi). Further, the Pope never places war

even among the natural means to be used in bringing about a new order of justice and charity and peace. Even after the outbreak of World War I, Pope Benedict XV protested: "Surely there are other ways and means whereby violated rights can be rectified. Let them be tried honestly and with good will, and let arms meanwhile be laid aside." ("Ad Beatissimi").

Again, he said, still more insistently: "Nor let it be said that the immense conflict cannot be settled without the violence of war." (July 28, 1915). Similarly, after the beginning of World War II, Pope Pius XII said of the problems that had brought it on that they "were not unsolvable" but that a solution had been prevented by "deep and apparently irremovable distrusts." (Dec. 24, 1939). That is what we have just said: the love of earthly things leads to distrust and division and, finally, if it is not checked, to destruction.

Leaders Not Solely Responsible

Third. The leaders of the nations generally receive the blame for war, as though they alone are responsible for it and others are mere unfortunate victims. But God does not punish an entire nation (or nations) for the sins of a few leaders. Without doubt the leaders are primarily responsible, simply because they are the leaders. Nevertheless they do but personality attitudes and tendencies, aspirations and ambitions, that are diffused throughout a whole people. The worldliness that causes war is spread everywhere today and is found in the hearts of innumerable men, women, and children, as well as in those who control governments. The innocent victims of war, much as we may sympathize with them, are too often themselves guilty of that turning towards creatures which has brought war upon us all. We read in the Old Testament that God punished the Jews by war, first because their king had sinned, but also because "the people had sinned with him" and the Lord shall give up Israel for the sins of Jeroboam, who hath sinned and made Israel to sin." (3 Kings, XIV, 16).

Change of Heart Needed

Pope Pius XI advises us, if we wish to get the roots of the modern trouble, to consider these words of Our Lord: "All these evil things come from within." (Mts. 7, 23) From within what? Obviously, from within the heart. Jesus had just said: "Understand you not that everything from without, entering into a man cannot defile him. Because it entereth not into his heart..." The things which come out from a man, they defile a man." To eliminate war, not only must the conduct of leaders be reformed, but also the hearts of those whom they lead must be purified of the dross of earthly affections. "Prepare your hearts unto the Lord, and serve Him only." (I Kings, 7, 3).

much of men of God. We expect them not to judge men, yet not to uphold the lesser means such as resorting to force to make social change, or to defend oneself. And certainly not to uphold such means as blockades, bombardment of open cities, etc. Have the men of God taken to upholding the arm of the state, justifying the state? We expect men of God to cry out against the iniquities of war, to mitigate the horrors of war, as Pope Pius beseeched in the Spanish conflict. We do not expect them to be upholding the modern shambles of war. Nor do the army men. It is the state which again and again uses the Church.

From the letters we have received throughout the country from men in the service, what they wish to hear are the words of a St. John, high and clear above the combat, "My little children, love one another." Even the words of Christ Himself, pleading with them to remember His counsels.

And indeed they hear these words, but they do not hear them from the bishops, their shepherds. No, they hear in the depths of their hearts, the call to prayer. There is an account of such an incident in Time magazine of last week, of soldiers caught helpless in the midst of an inferno of battle saying the Lord's Prayer.

Our Father. Thy Kingdom come! And they know as they pray that His Kingdom will not be coming by such means as they are using.

Thy will be done. And it is certainly not His will, this war, nor does it come from doing His will.

### Love

Anyone can sign himself with the sign of the cross, may say "amen," and sing "alleluia," may present himself for baptism, visit churches and help to build them. The only thing which distinguishes the children of God from the children of the devil is love.

—St. Augustine.

## "Grant Peace In Our Days"

(Continued from page 1)

for "it came to pass", Mr. Churchill put his name to a document called the Atlantic Charter in which, in very vague and platitudinous terms, he promised a wholesale reformation on the part of Britain and a conversion to ideals of justice hitherto completely lacking in Britain's treatment of weaker peoples. Incidentally, the signatories to the document, in its first clause, renounced all "aggrandizement, territorial or other" but they did not say one word about returning to their lawful owners the "aggrandizements" of the past. The third clause states that the signatories "respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them."

### Freedom For All

Under the heading of all peoples would come India, the Federated Malay States, Java, Sumatra, Borneo and all the other peoples and territories held and exploited by foreign usurpers. According to the terms of the Atlantic Charter all these peoples would get their freedom and self-government would be restored to them. All of China would belong to the Chinese, India would belong to the Indians, Gibraltar would be restored to the Spaniards from whom it was forcibly stolen by Britain, Britain, Holland, France, and the United States as well as Germany, Italy and Japan would confine themselves, as justice demands, to the territory and government of their own countries and, while trading, helping or co-operating with other and weaker peoples, would not interfere in any way with the possessions and internal government or freedom of these peoples. That is as it should be and as God ordained it should be.

### "The Devil Got Well"

But "it came to pass" what Mr. Churchill aimed at while he signed the Atlantic Charter, and now let us see his interpretation of that grandiloquent document. Speaking at the Lord Mayor's dinner in London on Nov. 10, 1942, he said: "Let me, however, make this clear, in case there should be any mistake about it in any quarter; we mean to hold our own. I have not become the King's First Minister in order to preside over the liquidation of the British Empire."

### The Curse of Empires

United States troops are now in Europe and in Africa, in Asia and Australia united with Britain and fighting, it would mean anything, under the direction of the other signatory to the Atlantic Charter, for a better world based on ideals of justice, and Mr. Churchill tells the world, now that he has the United States with him, that the Atlantic Charter means nothing, that the British Empire, which does NOT "respect the right of all peoples to choose the form of government under which they will live; and which does" NOT "wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them" by it, must go on forever, a provocation to others

to become Empire builders, too, plunderers and despoilers of the rights of others and, therefore, a source of war as long as the idea of Empire lasts.

### Minding One's Own Business

If there is to be no more war, there must be no more Empires, British, Dutch, German, Italian, French, Japanese or American. Freedom of all peoples, great or small, without interference of any kind from outsiders under any pretext whatever, each country, great or small, minding primarily its own business and confining its governing activities to its own borders, is the only way to have peace, and that kind of peace is based on justice of the Christian variety, not the man-made kind which is always mixed up with covetousness and self-interest and is not justice at all.

### A Bishop's Pamphlet

In a pamphlet published by the Herder Book Co., 15 and 17 South Broadway, St. Louis, Mo., and compiled by Most Rev. Joseph H. Schlarmann, Bishop of Peoria, is contained the present Pope's "Five Fundamental Essentials" for Peace. Space does not permit quoting them but they are, substantially, similar to what is written above. Readers should acquaint themselves with them and then do whatever they can to see to it that they form the basis for the Peace Conference which will one day come and that this time, unlike the last, they will be written in practical terms into the Peace and observed by all the signatories.

### The Pope's Words

The pamphlet contains also the present Pope's Peace Allocation on Christmas Eve (1941), public and private prayers for peace including the Litany of the Saints, an exhortation to a Family Mass Crusade for Peace with Justice, and an introduction by the Bishop in which he quotes the words of the Pope: "Back to the faith in God in the light of which each individual and each community find their strength and proper measure of right and duty. Back to the wise and unshakable forms of a social order which, in affairs of national as well as international import, erect an efficacious barrier against the abuse of liberty and against the misuse of power."

### "Down to Your Knees"

"Down to your knees!", writes Bishop Schlarmann, "all of us—priests, and people, Catholics, Gentiles, Jews and Protestants. We are all in this World Civil war together. The Lord will not be satisfied until we are all of us down on our knees, no longer telling Him where He gets off, but taking orders. . . . Israel often sinned and was punished, but when it repented peace returned. Peace will return to the world when we and the world repent. We pray. We do our part. God will do the rest."

The title of the pamphlet is "Public Prayer Front Devotion" and the price is 15 cents.

C. D.

From Summi Pontificatus, October 20, 1939:

"Pray everyone, pray unintermittently. Pray without ceasing" (1 Thessalonians 5:17).

## Catholic Action

(Continued from page 1)

- So the Bishop asks the faithful to feed the hungry, the naked, the homeless at a sacrifice.
- Feeding the hungry, clothing the naked, sheltering the homeless at a sacrifice was the daily practice of the first Christians.
- The daily practice of the Works of Mercy is what we can call Catholic Action No. 2.

### IV. Social Reconstruction

- We are asked by the Holy Father to reconstruct the social order.
- Reconstructing the social order means the creation of a Catholic society within the shell of a non-Catholic society with the philosophy of a Catholic society.
- Catholic bourgeois made the mistake to try to keep up with non-Catholic bourgeois.
- Catholic reconstructors must create a Catholic technique in harmony with Catholic thought.
- Social reconstruction by Catholic laymen and women is what we can call Catholic Action No. 3.

### V. Three Kinds

- Catholic Action No. 1, or the teaching of Christian Doctrine must be carried out with the Bishop's supervision.
- Catholic Action No. 2, or the daily practice of the Works of Mercy can be carried out with or without the Bishop's supervision.
- Catholic Action No. 3 or the reconstruction of the Social Order through the foundation of new Catholic institutions must be left to the initiative of Catholic men and women.
- The function of the Bishops is to be not directors but moderators.
- Political action is not to be considered as Catholic Action.

## Thomas Jefferson To John Adams

January 21, 1812.

Every family in the country is a manufactory within itself and is very generally able to make within itself all the stout and middling stuffs for its own clothing and household use. We consider a sheep for every person in the family as sufficient to clothe it, in addition to the cotton, hemp and flax, which we raise ourselves. We use little machinery. The spinning jenny and loom with the flying shuttle can be managed in a family; but nothing more complicated. The economy and thriftiness resulting from our household manufactures are such that they will never again be laid aside; and nothing more salutary for us has ever happened than the British obstructions to our demands for their manufactures.

## Appeal for Lepers

Every year the Society of the Propagation of the Faith asks all Catholics to remember the most pitiful of all humans, the leper. Through the Society, these unfortunate men and women can subsist for a day on ten cents. The heroic missionaries who give their lives ask you to give a little from your substance.

The Catholic Worker urges its readers to give generously to this worthy cause. You have been generous to us; we beg you to consider, now, those far away.

Send gifts to the Propagation of the Faith, 109 East 38th Street, New York City.

## In Mexico

In January of this year 400 Catholic Mexicans who believe that Christian principles should form the basis of a satisfactory way of life, that Mexico should solve its own problems without any interference from abroad, that it does not need foreign capital but can live sufficient unto itself, and that its land can produce enough to feed its population,



moved into the barren and sun-baked peninsula of lower California.

### Government Helps

Near Santo Domingo they established their colony on land that they were permitted to use by the Government which, following the lead of President Camacho, assisted them in other ways, building a road, providing trucks to bring the Sinarquistas, as these people call themselves, the last stage of their journey from La Paz to the colony, a distance of 200 miles, and supplying them with a well drilling machine to open a deep well.

At a cost of \$14,000 its hundred families have lived for ten months. Their crops have been harvested from this hitherto barren soil and the people are moving out of their brush huts into houses built of brick which they make themselves. More than \$2,000 was spent on transportation. A tractor cost more than \$1,000 and they paid nearly \$3,000 for two trucks. They plan to trade the tractor for another truck as soon as they can get some mules for the plowing. Another \$2,000 was paid for machinery and tools and the remainder went for food and clothing.

In addition to farming, the colonists have industries which, at present, serve their own needs; they bake bricks, tiles and pottery, burn lime and are planning a cotton spinning mill.

In the heart of the colony is

## MOTT STREET MEETINGS

This year, as in the past, the meetings on Wednesday evenings have been going on although we had gotten a late start. In keeping with the aims and purposes of the Catholic Worker, we have these meetings each week and follow them by a round table discussion. Clarification of thought, as Peter says, is an essential part of the Catholic Worker movement.

Last month we had several lectures on the "Liturgy" by Father Wm. O'Connor, of St. Joseph's Seminary. The talks by Fr. O'Connor were both interesting and enlightening, and we thank him for them. Last week we had Fr. Dancy of the Cathedral who spoke on "The Mass and Calvary."

The meetings are held in the Coffee Room on Wednesday evening, at 8:30. Everyone is invited.

the Church of Holy Mary of Mercy built by the colonists with bricks made by them.

### Common Good Sought

"We are one family economically," the leader is quoted as saying, "because in the first few months it was impossible for anyone to sustain himself alone. Nor is any one permitted to work at whatever takes his fancy, because in this case he would have to stop doing services of importance to the common good." Each work group has a chief, the best and most intelligent worker. These chiefs form the council which meets whenever a new problem arises. Every eight days there is a meeting of the colonists to decide, democratically—not by a majority of votes but by common accord—the affairs of the community.

## Christmas Cards

By ADE BETHUNE  
29 Thames Street  
Newport, R. I.

BETTY CLENDENNING  
1114 Fairmount  
Phoenix, Arizona

MARY K. FINEGAN  
73 Oakdale Drive  
Rochester, N. Y.

DOROTHY GAUGHAT  
Our Lady of the Wayside  
Coarad Road, Avon, Ohio

MARY PAULSON  
St. Boniface's Parish  
Upton, Massachusetts

50 Cards and  
Envelopes \$1.50

ADE and BETTY Also  
Have Larger Cards at \$2  
for \$2.50.

Send to 29 Thames Street,  
Newport, R. I., for Sample  
Set of 26 Assorted Cards.  
\$1.00

# THE LAND

## Irish Bishop's Letter

In the year 1831 the Bishop of Meath, Most Rev. Thomas Mulry, addressed a pastoral letter to the priests and people of his diocese. It was entitled "Back to the Land" and here are some of the things contained in it.

**A Common Inheritance**  
The land, therefore, of every country is the common property of the people of that country. Because its real owner, the Creator, is so made, it has been made as a voluntary gift to them. The earth, however, has been given to the sons of men.

Now, as every individual in that country is a creature and a child of God and as all His creatures are equal in His sight, every statement of the land of a country that would exclude the humblest man in that country from his share in the common inheritance would be not only an injustice and a wrong to that man, but, moreover, would be an implicit rejection of the benevolent intentions of his Creator.

The Bishop went on to show that no man can claim absolute ownership (the right to use or dispose of a thing in any way he wishes) in something which he does not produce himself, and that non-users and non-producers can have no rights in land. Then he continued:

But who, it may be further asked, has a right to demand a share in the common property of these lands, which no man made, and which in fact, is not the result of human industry and labor at all? The answer here, also, should be, who has produced it? God.

If God then demanded it back for the use of these lands, He would undoubtedly be entitled to it. But God does not want His gifts to be a rent for the use of anything He has created. (He does not sell) but He gives or bestows, and in bestowing His gifts He shows no respect of persons.

Therefore, there is the right of every man to the land, for it is the common property of all men, and it is the duty of every man to use it for the benefit of all.

**Henry George's Support**

The above are quotations from the letter which was later, at the instigation of Henry George who was then in Ireland, printed by the Ladies Land League and circulated all over Ireland, with telling results. In the words of Henry George, it went "all over the country and some of the priests are distributing it, and all the English papers are reprinting it as a masterpiece of official denunciation of Communism from an Irish Bishop."

**The City of Communism**

Of course, it is not Communism. It is common sense based on the Christian principles of charity and justice which condemn land grabbers and expropriators of the rights of others, do not wish to hear about and which, in their hypocrisy, they are always ready to label or smear with the word Communism.

The letter has since been published in pamphlet form and is obtainable from the Henry George Foundation of Great Britain, 4 Great Smith St., London, S. W. 1, England. With cost of mailing the price would probably be 20 cents in U. S. currency. C. D.

## Short Breviary

The Benedictine Fathers of Collegeville, Minn., are publishing the second edition of "A Short Breviary." Originally intended for the use of their brothers, it has been and will be enthusiastically accepted by eager Catholics who found that this English adaptation of the Divine Office was the answer to their vague spiritual yearnings. Other Catholics who, likewise, sense a void in their spiritual life will find in this Breviary the satisfying completeness that comes with joining in the official prayers of the Church. Sometimes the words, "Official," "Liturgical," seem so forbidding that these sincere, although uninformed, Catholics cling to their private devotions. They avoid liturgical prayers for their suspected solemn rigidity. There are so many beautifully phrased private prayers, so thrilling in their ardor, why circumscribe by set formula the uplifting of the heart to God? The vision of the wellspring of inspiration in the Liturgy must be shown to them that they, too, may rejoice. The prayers are simple enough for those in their teens; yet, profound enough for the most scholarly and spiritual. Far from being dry, dusty, flaming with the ancient beauty of the centuries. There is no joy so ardent, no sorrow so bitter, no need so desperate, that the prayers of the Liturgy do not express with majestic beauty.

**For the Family**  
The Breviary is unexcelled for family devotions. Young and old can grasp the grandeur and significance of the Liturgical Year as prayed by the family group. God, Our Lady and Saints become intimate instead of aloof "models." Family bonds are knit more closely by these prayers of dramatic simplicity and suggestive beauty, while at the same time, we are conscious that "we must attach our loved ones by the unbreakable bonds of the charity of Christ to the Mystical Body—our one true family" (St. John Chrysostom).

**"Strong Meat"**  
"A Short Breviary" is as exquisite in its translations and format as in its purpose. The use of red and black inks to divide paragraphs and headings, very readable type, sturdy covers and vari-colored ribbons add to the appreciation of the readers. Footnotes explain the meaning of the different hours. The price (\$2.89) places it within the reach of those who need its "strong meat"—our working Catholics, our high school and college students. H. K. G.

### Books to Read

Practical Farming For Beginners; Hightstone-Harper Farm Family Prosperity National Catholic Rural Life Conference.

## FREEDOM ON THE LAND

(Continued from page 1)

To keep farmers  
From starving on the farm  
One-crop farming  
Not only starves the farmer  
But it starves the land,  
Scoops out Dust Bowls,  
Puts Deserts on the March.

III. Production for Needs  
On the Family Subsistence Farm  
One produces primarily  
For the needs of oneself and family.  
Only the surplus is sold.

This is no new scheme  
Evolved by modern crackpots.  
It is the oldest  
Most fundamental kind of farming.  
It is the only true farming.

On a Family-Size Subsistence Farm  
One needs three cows,  
Several hundred chickens,  
A few pigs, a team of horses.

An acre or less  
For the garden,  
Four or five large fields  
For pasture, hay and grain.  
In size, depending on fertility.

From 20 to 100 acres in all.  
Some tools and equipment:  
A plow and harrow and cultivator,  
A mower and hayrack, and wagon,  
A few hand tools, not much else.

Sufficient land, animals, tools.  
Equal independence.

IV. Cows, Chickens, Pigs  
The cow  
Carries the burden—  
On her bovine back rests  
The success of the farm.  
She supplies abundant food  
Rich in protein and minerals:  
Milk and butter and cheese  
For the family,  
Skim milk for the chickens  
and pigs,  
And cream or butter to sell—  
One source of a steady cash income.

The chickens lay the eggs  
To eat, to hatch, to sell—  
A second source of cash income.

The pigs provide a year's diet.  
Of pork, ham, bacon, sausage.

V. Vegetables, Cereals, Fruit  
The kitchen garden grows  
Vegetables, fresh for the table in summer,  
And dried or canned for winter.

The fields grow:  
CORN for pigs and chickens,  
And corn meal for the family,  
And corn stover for the cows.

WHEAT for the chickens,  
And flour for the family,  
And straw for the animal's bedding.

OATS for the horses,  
And oatmeal for the family,  
CLOVER for the cows,  
And TIMOTHY for the horses.

And BARLEY for everyone.



## FARMING COMMUNE

### Thanksgiving Night

"It is truly meet and just, right and profitable unto salvation that we should at all times, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God."

The kitchen is quiet after a busy, carefree day. Down the hill, up the hill, over the hill our families came with pies and potatoes, carrots and chickens and children. This day of thanks we all broke bread together at the lower farm house. Father Magee, of quiet kindness, said the Grace. Vividly did the significance of the prayer "Grace" touch our hearts. In this simple act of gratitude for our daily bread was sweetly echoed the graces God has given to us all. It is a privileged grace to be here in the "common unity" of a farming commune. Despite different temperaments, backgrounds, ideas and occasional disagreements, there is a peace and serenity rarely found in crowded cities. The joy of unhurried hours in which to pause for play and prayer, to reflect and repair our failings.

**New Meaning to Things**  
Commonplace trifles of life assume a new meaning. Fire, food, even matter-of-course soap and water were never so enjoyable as when we come in warm and dirty from outside work on the farm. Through the charity of an Easton friend, there is a kitchen stove which is a housewife's delight, as it heats and bakes, qualities not always found in the same stove. John Fillingier starts a fire every morning while everyone else is still asleep and what luxury to run downstairs to meet its cheery glow! The mailman's visit is a gay occasion as letters from friends and relatives are the links of happiness between days. Though conscious of our union with others in thoughts and prayers, the letters add the stimulating joy of personal contact.

Along the field edges  
Grow the berries.  
And a few fruit trees  
Supply the fruit.

VI. Security  
Prices on the market  
May be high or they may be low,  
But the larder is always filled.  
Feed may be high  
But the stock is well fed.

The one-crop farmer  
When times are bad  
May go hungry, may lose his farm,  
But the subsistence farmer  
Though he have no bank account,  
Is secure. And his children too.

We feel that is the way  
God wants us to live.

We think of the soldiers at mail time, especially those who have no friends or relatives. The army authorities say that mail is the most welcome present to those soldiers far from home and family.

### The Glory of God

At Maryfarm, we have so many, countless, revelations of God's gentle power and majesty. One of the exquisite joys of country life is the ever-changing tokens of His presence, a joy unmarred—rather enhanced—by the poignant recollection of our own ungrateful faults. Everywhere lovely mirrors reflect heaven's beauty. The liquid splendor of rose-gold clouds, the velvet stardust skies, spider-webs agleam with dew, delicate laciness of a weed, a child's shining happiness—all strengthen our desire to serve better their Creator.

The crisp cold of the mornings and evenings foreshadow the winter days soon here, with their placid routine of woodchopping, study, and plans for the spring planting. The sun of spring is in the winter, because the gardens and crops are all perfect—in our imagination—with such minor details as hoeing and weed-pulling too remote to consider.

### Winter Work

The crops are in for the year. The men cut the cornstalks for the stock, and John did the fall-plowing. The richly-brown earth turned up in the path of the plow holds the promise of a ripe harvest. Plowing requires much patience for the earth is so full of rocks that the plowman is continually stopping to discard another one. To this rank amateur, the infinite work on a farm is a daily surprise. Live-stock requires as much care as a family—there is much more to food-growing than planting and harvesting—wood doesn't chop itself into stove-size hunks for the always-hungry fire. Victor and Eva extracted the honey from the bee-hives and we all have golden-smooth honey on the table. Victor is making fine progress on his well and is taking advantage of fine weather to finish it. Father Magee came up to bless it on the feast of St. John of the Cross. Father explained that it was a happy choice for St. John fell down a well when he was small and was rescued by the Blessed Virgin.

If those so many in number, so hopeful in thought, so weak in action, who are considering doubtfully "City or farm?" only knew the freedom of body and spirit in the country, there would be a flight from the city!

HELEN GOIT.

Maryfarm, Easton, Pa.

NEW YORK

G. E. N.

New York City

Dec. 9, 1942

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SOMETHING TO THINK ABOUT

REFERENCE CATHOLIC WORKER

Dorothy Day at one time was an "out in the open" Red, next she supposedly refudiated it, then we found her running her Catholic flophouse and commune forms from 115 Mott Street, New York. In a short time she started playing around with the leaders of the National Maritime Union. Whenever there was an affair to draw in the intellectual Reds, she was around. Several weeks ago her paper "The Catholic Worker", had an article written by some one out in Indiana giving praise, in a way, to the Jap people.

The December issue certainly is fine reading, it has plenty of questionable items that are of a (hociastic) nature.

Now the Day woman has collected together 48 women who declare they will defy the

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DEC 13 1942  
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Federal Bureau of Investigation U. S. DEPT. OF JUSTICE	
DEC 30 1942	
PHILADELPHIA OFFICE	
ROUTED TO:	FILE

425 8  
American Gov in case a law is pass women to register.  
Here is the story:

We, the undersigned women, will be conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes, on the ground that such conscription is inconsistent with the achievement of justice and freedom for all mankind:

Signatures

Dorothy Day, New York City

Polly Robinson, New York City

Harriet Andrew, New York City

Helen Crowe, New York City

Charlotte Bentley, New York City

Marion Code, New York City

Florence Rose, New York City

Jan Mitchell, New York City

Mary Reed, New York City

Thelma Burd, New York City

Mary Syroka, New York City

Nancy Walmsley, New York City

Alma Davis, New York City

Elizabeth Dillinger, Newark, N.J.

Caroline Schmidt, Newark, N.J.

Georgia Lloyd, Chicago, Ill.

Louise Strandh, Swarthmore, Pa.

Orpha Blazier, New Haven, Conn.

Miriam Byerly, Iowa

Lila Templin, Suffern, N.Y.

Virginia Robb, Warren, Ohio

Jessie Hoopes, Westchester, Pa.

Agnes Ryan, Durham, N.H.

Mrs. W. C. Datson, Charlotte, Tenn.

Clare Nichols, Palo Alto, Calif.

Joan Unnewehr, Berea, Ohio

Mrs. Isabelle R. Morgan, Wake Forest, N.C.

Elizabeth Mellor, Powellsville, Md.

Elizabeth Dye, Wallingford, Pa.

Helen Smiley, Los Angeles, Calif.

Caroline Urie, Brookline, Mass.

Elizabeth Reed, Ft. Wayne, Ind.

Lillian Crosley, Framingham, Mass.

Evelyn Grant Johnson, Auburndale, Mass.

Jane Spragg, Chicago

Ruth Miller, Hartford, Conn.

Helene Hill, Kansas City, Mo.

Marjory Rather, Yellow Springs, Ohio

Pearl La Force, Hebron, North Dakota

Eugenia Cortez, Elizabeth, N.J.

Shirley Benjamin, Bloomfield, N.J.

Marjory Kerr Baker, Newfield, N.J.

Katherine Howell, Altadena, Calif.

Elizabeth Morris, N. Manchester, Ind.

Helen Ford, Denver, Col.

Floy George, Wichita, Kansas.

Pearl Christ, Indianapolis, Ind.

Corrine Holcomb, Chicago, Ill.

Martha Anne Keene, Pine Mountain, Ky.

4258  
This is only a beginning. Many perhaps of our fellowworkers with customary indifference to letters from committees asking for signatures have just delayed their answer and will write later. The above letter was sent to a small mailing list of a few hundred with the above result. We hope many of the women among the 55,000 readers will respond.

\*\*\*\*\*

Note: Read the last paragraph carefully, about the many thousands or readers, it reveals her publication has quite a lot of reader influence.

ROK:sb  
1/26/43  
62-61208-11

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MEMORANDUM FOR ASSISTANT ATTORNEY GENERAL  
GENERAL EGG

RE: DOROTHY DAY  
"CATHOLIC WORKER"  
INTERNAL SECURITY - G;  
SEDITION

There was forwarded to the Division of Records, under date of January 19, 1943, the following material:

1. A copy of the report of Special Agent Leon Levin, dated December 26, 1940, at New York City, in the matter entitled "Dorothy Day; Adelaide de Bethune, alias Adeline de Bethune; Information Concerning."
2. Photostatic copy of the December, 1942, issue of the "Catholic Worker."

Your attention is invited to an article beginning on one of this publication, entitled "Forty-eight women will not Register," which is continued and concluded on page three. This article sets forth the names of forty-eight women who "will be conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes." The article also indicates that the "Catholic Worker" has sent letters to a mailing list comprising a few hundred in connection with the registration of women, and continues with a statement with reference to these letters, "We hope many of the women among our 55,000 readers will respond."

Your attention is likewise invited to an article in this publication, entitled "Forget Pearl Harbor, Or, a South Pacific Charter," which appears on page three of the "Catholic Worker," December, 1942, issue, and which is signed by Louis Lee Locke.

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Coffey \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Carson \_\_\_\_\_  
Mr. Hendon \_\_\_\_\_  
Mr. McGuire \_\_\_\_\_  
Mr. Mumford \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Quinn Tamm \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

JAN 30 1943  
P.M. is pointed out that, as shown on page three of this publication, the "Catholic Worker" was reentered as Second Class Mail on August 1, 1942, at the Post Office of New York, New York, under the Act of March 3, 1879.

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Assistant Attorney General  
Wendell Berge

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There is also reported information to the effect that Dorothy Day is a Russian who came to the United States and visited Chicago, Illinois, in the spring of 1939, where she attempted to interest people in Communist activities, also doing the same work in the Harlem section of New York City. She was reportedly connected with "The Masses" and also was a writer for the New York Socialist Journal, according to information furnished in 1917. Information was receiving in 1941 alleging that Dorothy Day was once a Communist, after becoming a Socialist at the age of sixteen. It is reported she was connected with the Anti-Conscription League, and that she later associated with Bob Minor, who was editor of the "Liberator," and that she finally wrote for "The New Masses." Information has been received to the effect that Dorothy Day is presently editor and publisher of the "Catholic Worker," 115 Mott Street, New York City, and that in July-August, 1940, an article appeared opposing the compulsory military training bill.

An official of the Catholic Church advised in 1941 that the "Catholic Worker" had no official connection with or sanction of the Catholic church and that the Church had not been interviewed with regard to permission to use the name "Catholic Worker" for a news publication.

There have recently been received several complaints from various individuals criticising the unpatriotic tendencies expressed in the "Catholic Worker" and alleging it to be of a seditious nature.

Your advice is requested as to whether a review of the material submitted suggests a violation of the Sedition Laws and whether additional investigation is advisable.

Very truly yours,

John Edgar Hoover  
Director

December 10, 1942

*may* *4254*  
*gun* SUBJECT: THE CATHOLIC WORKER

I realize I am messing around with dynamite in discussing this publication. Find attached a report which is taken from the December issue of the publication. The material in some publications that have been banned by the Post Office department is not nearly as seditious as what I read in the December issue.

I am enclosing a copy and it is marked. Please note on the front page the article by ~~Father~~ Duffy stirring up the negro question. What I don't like about this Catholic outfit is that they are playing ball with the Catholics in the province of Quebec in Canada and those French Canadians have done everything they possibly could to sabotage this war. Please note on page 3 the article ~~"Forget Pearl Harbor"~~. This article in itself is just one nice mess of disguised sedition.

As a matter of fact, I think the whole group should be put in jail until the end of the war. Also note that this group is playing around with the ~~"Fellowship of Reconciliation"~~ and the ~~"War Resisters League"~~.

I am mindful of the fact that when the Swedish ship Gripsholm docked several months ago there were a number of missionaries who belonged to the Fellowship and if I am not mistaken some of them are still on Ellis Island.

Please note on page 2 the title ~~"New Book Gives Outline for Peace"~~. Also note the editorial on page 1 and 4 titled ~~"The Weapons of the Spirit."~~

On page 5 notice the Japanese article.

Last but not least on page 3 are two columns titled "Farming Commune". Notice the sickle at the side of the article and we might mention that this outfit had six or seven of these Communist farms in operation at one

58 FEB 1 1943

time.

425H  
Dorothy Day claims she has 55,000 readers to her publication. She gets money, of course, in the way of donations and there are a lot of priests in New York from 14th St. down to the Battery that have donated liberally to her cause. She maintains a soup kitchen and a bread line. But I have had some severe arguments with some of these priests. In fact, one of these arguments was so bad that he left me in bitterness.

The writer of these happens to be a Catholic but I place my country first and I believe that here is a nest of people that are using the Church as a window dressing to carry on some thing that is quite sinister. They beg everywhere for funds to maintain their bread line and soup kitchen but it costs money to publish a paper, mail it out and be connected with so many other organizations in a partial undercover manner.

Personally I don't like it a bit.

FEDERAL BUREAU OF INVESTIGATION

THIS CASE ORIGINATED AT NEW YORK, NEW YORK

NY FILE NO. 100-7885 EMC

Report Made At NEW YORK, NEW YORK	Date When Made 1/16/43	Period for Which Made 6/25, 10/28, 12/11, 12, 14, 16/42	Report Made By GEORGE P. DILLARD
Title CHANGED: DOROTHY DAY; PETER MAURIN with aliases: Peter Mourin; Peter Moran; THE CATHOLIC WORKER			Character SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION

**SYNOPSIS OF FACTS:** CATHOLIC WORKER located at 115 Mott Street, New York City where it operates a paper, feeds the poor, and furnishes lodging to men and women in the St. Joseph's House located in the rear of this address. It also rents fourteen rooms at 104 Bayard Street, NYC, where it affords lodging to women. The Catholic Worker was founded by PETER MAURIN who is now Assistant Editor and DOROTHY DAY who is Editor and Publisher. Newspaper published monthly. Supported entirely by charitable contributors. Confidential informant advises that subjects encourage conscientious objectors and have a farm at Easton, Pa. In the December 1942 issue of the CATHOLIC WORKER, there is an article setting forth the names of women who will be "conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes." In this issue also appears an article by LOUIS LEE LOCK stating that we should apologize for past mistreatment of Japanese, repeal the Oriental Exclusion Act, relinquish claims to possessions in Orient, and invite Japan to do likewise and forget Pearl Harbor.

- P -

**REFERENCE:** Report of Special Agent S.S. Peck dated 10/24/41 at New York, New York.

Approved and Forwarded: <i>[Signature]</i>	62-61208-14		RECORDED INDEXED
Copies 5 - Bureau 2 - Cleveland 2 - Philadelphia 2 - Detroit 2 - Buffalo 1 - Capt. R.C. MacFall, ONI	1 - Col. S.V. Constant, G-2 3 - New York 8 JAN 20 1943		D 17 EX-1

FEB 7 1943

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ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6/11/96 BY SP6ACG/JS  
APP#92-0388

Limit Classification  
Review Conducted  
See for Serial  
Form 4-774

NY 100-7885

DETAILS: The title of this case is being changed to add the names of additional subjects, PETER MAURIN with aliases Peter Mourin, Peter Moran, and THE CATHOLIC WORKER.

On June 22, 1942, Confidential Informant T-1 voluntarily furnished the following information to Special Agent John A. Mehos.

[redacted] 115 Mott Street, New York City, where is located the "CATHOLIC WORKER" publications, directed by DOROTHY DAY. The informant stated that Miss DAY and all the people working with her at the above address seemed to be very radical in their actions and in their talk and are also publishing a radical newspaper.

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T-1 was unable to furnish any specific facts to support her opinion. She stated further that she believes that Miss DAY and her organization have been harboring conscientious objectors and placing them on farms in Pennsylvania; and further, that Miss DAY has made several trips to the West Coast but T-1 did not know the purpose of these trips. T-1 further stated that at present, Miss DAY is also harboring a Japanese known to T-1 as [redacted] at [redacted] New York City. Informant could not say very much about this Japanese woman, with the exception that [redacted]  
[redacted]

T-1 also stated that, at the Mott Street address, the organization has copies of their issues stored in the basement of the building.

Confidential Informant T-1 was re-interviewed, at which time she advised she believed DOROTHY DAY was staying at 104 Bayard Street, New York City [redacted]

[redacted] She stated that she believes the Catholic Worker has offices throughout the country and is quite sure they have one in Cleveland, Ohio.

Informant T-1 stated that PETER MAURIN lives at 115 Mott Street, New York City and seems to be somewhat of a Communist type. She stated that the property occupied by the Catholic Worker at 115 Mott Street, is owned by PETER MAURIN and DOROTHY DAY who are jointly operating the Catholic Worker. She further stated that PETER MAURIN seems to be against the Catholic religion and that DOROTHY DAY does not seem to be too much inclined toward Catholicism, but that they stress Catholicism in order to get donations which is their only means of raising money to carry on the Catholic Worker.

T-1 stated that DOROTHY DAY and PETER MAURIN traveled throughout the United States making speeches and encouraging men of draft age to become conscientious objectors. She further stated that she believes

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the CATHOLIC WORKER has offices in Detroit, Michigan; Buffalo, New York; and they have a farm at Easton or Fuston, Pennsylvania to which farm they tried to get conscientious objectors to go. She stated that [redacted] there seemed to be some secrecy surrounding this farm as well as other matters which she could not understand.

T-1 stated that the Catholic Worker is not affiliated with any Catholic church but does have the support of some Catholic organizations because of the fact that they carry the name "Catholic" in their title. She added that DOROTHY DAY and PETER MAURIN used to go to Union Square and make speeches in the Park and that DOROTHY DAY was arrested a number of times several years ago in connection with causing disturbances and so forth by her speeches.

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With reference to the physical layout of the organization at 115 Mott Street, this informant stated the Catholic Worker has the entire building at 115 Mott Street and the building in the rear; that they afford lodging to poor people and a number of "bums" from the Bowery and the vicinity of Chinatown. She further stated that they have a small printing press at 115 Mott Street but that most of the printing is done by Sheed-Ward.

The informant further advised that DOROTHY DAY has one daughter whom she calls [redacted] who is about sixteen years of age; that DOROTHY DAY has never been married but lived in common-law marriage with some man whom Informant does not know but whom she believes at the present time is <sup>not</sup> living with DOROTHY DAY. Informant also advised that there was a certain Father MUFFY who she believes to be a renegade priest who was ousted from Ireland for being an agitator, who has been and is now a co-worker of DOROTHY DAY and PETER MORAN; that he has been giving speeches also through the country encouraging conscientious objectors; that he is garbed in the secular priest's outfit with Roman collar which is very effective as it brings in donations for the destitute.

Informant states that she believes that the collection of donations by subjects is a racket because no money is spent on the proletarian because anything that is given to the needy comes in on the side such as food, clothing, and so forth; that no money is spent for the purpose of taxes and so forth and that if donations in food and clothing do not come in, the distribution of such is slackened until further donations of food or clothing are received.

Informant further stated that a certain DOROTHY GAGE, a well known dramatist, last year had donated a very large sum of money for the poor which money must have been spent to pay for the traveling expenses of the subjects; that the main objective of the organization at the

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present time seems to be in getting conscientious objectors to marry and settle on farms and carry on the work of the organization. She states that some of them stay on the farm in Easton, Pennsylvania.

Informant related that [redacted]

[redacted]  
and appears very Communistic; that she is approximately [redacted]  
years of age [redacted]

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The informant related that [redacted]  
[redacted] is [redacted] on the Catholic Worker; that  
[redacted], who is [redacted] appears to be Communistic,  
is approximately [redacted] years of age, does clerical work; and  
also [redacted] and resides in New  
York City at [redacted] She stated that a person named [redacted]  
whose last name she could not recall, is [redacted]

Informant T-1 further stated that this newspaper, until the last year or year and one-half, had been sent all over the world; that even the name of Mahatma Gandhi, India was on the mailing list; that the paper was sent to Germany and Italy prior to the war. She stated that she had sent a copy of the paper addressed to Mahatma Gandhi sometime in 1941 and as she recalled, on the front page of the paper was contained a challenge to President Roosevelt.

Informant further stated that she had seen [redacted] the Japanese, on 42d Street the other evening after 9:00 P.M.

Confidential Informant T-2 produced a report on the Catholic Worker which indicated that it is an unchartered charitable organization at 115 Mott Street, New York City, founded May 1, 1933 by DOROTHY DAY and PETER MAURIN. DOROTHY DAY is reported to be forty years of age, married, but close information regarding her antecedents prior to the formation of this organization was not learned. She is Editor and Publisher of the paper and PETER MAURIN, age 61, single, native of France, naturalized citizen, is an Assistant Editor. MAURIN worked at various occupations until becoming associated with the subject enterprise in its inception in 1933.

This organization publishes a monthly paper, THE CATHOLIC WORKER, varying from four to eight pages devoted to Catholic charities and Catholic workers throughout the United States which is sold at \$.01 per copy, or an annual subscription of \$.25.

In connection with the publication of this paper, the organization maintains what is known as the St. Joseph's House at this address which is maintained entirely by charitable contributions and in this connection,

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houses about forty men and women, daily average, free of charge, together with feeding them and serving a number of free breakfasts daily. All those identified with the organization give their services gratuitously. The concern also maintains a gift shop at 117 Mott Street.

This enterprise is located on an active street in a thickly populated Italian tenement district. It occupies the store, second and top floors of this five story building. Also the entire five story building in the rear of this address is occupied. The adjacent buildings are four and seven story tenements. The store on the south is occupied by a retailer of candy while to the north is a shoe repair shop.

On March 11, 1940, DOROTHY DAY and PETER MAURIN could not be contacted but JOSEPH ZARRELLA, the Manager in Charge, stated that they continued as the prime movers in this organization and continued as joint owners of a farm located at Easton, Pennsylvania, consisting of some forty-eight acres subject to a mortgage of \$3,000. He added that subject organization has no liabilities, is supported solely by charitable contributions and such purchases as are made, are paid in cash. In the past, close financial data has been withheld.

Confidential Informant T-3, when interviewed, furnished the following information. DOROTHY DAY rents fourteen rooms in the rear of 104 Bayard Street, New York City for a monthly rent of \$48 and is presently keeping a number of women there. These women obtain food by gifts from people in the neighborhood and some are employed at least part time. He said that the women appear to be "never-do-wells" whom DOROTHY DAY is affording a place to live. He did not recall that a Japanese woman named [redacted] living there but stated that it is quite probable that she does because the women come and go frequently and he does not know the identity of all those who reside there.

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He further stated that he was quite sure a person named [redacted] resided there because [redacted]. He stated that previously DOROTHY DAY had rented these premises for men who appeared to be nothing more than "bums" and it was necessary to oust them from the premises because they were continually causing disturbances and on one occasion, broke into a saloon next door and stole a lot of whiskey.

T-3 advised that he did not believe DOROTHY DAY lives at 104 Bayard Street but thinks that she resides at 115 Mott Street while she is in the city. He stated that he understood that she appears frequently, making talks and so forth and characterized her as being somewhat of a "dyed-in-the-wool" Communist and a Socialist. He stated that the people he usually sees around 115 Mott Street and 104 Bayard Street seem to be the "scum of the earth." This informant further advised that he understood WESTBROOK PEGLER had given DOROTHY DAY a "panning" in his column.

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The indices from the NEW YORK TIMES newspaper were checked from 1936 through September 1942 against the name of DOROTHY DAY and the CATHOLIC WORKER, which revealed an article dated September 7, 1939 located on page 25, column 2 of the NEW YORK TIMES and the article dated January 6, 1938 located on page 19, column 2 of the NEW YORK TIMES. The article of September 7, 1939 was headed "Wide Scope Noted in Catholic Papers." This article set forth that CHARLES H. RIDDER, President of the Catholic Press Association, and DOROTHY DAY, founder of the Catholic Worker Movement, addressed yesterday's (September 5, 1939) session of the 18th Pax Romana Conference at Fordham University. Miss DAY discussed the founding of the Catholic Worker Movement and paid tribute to the work of PETER MAURIN, a Frenchman who came to the United States thirty years ago. She stated, "The Catholic Worker publication, which started seven years ago with a circulation of 2,500, now has a total of 150,000 readers. There is also an edition published in England as well as Australia. Those in the Catholic Worker Movement object to being called social workers for the work of a social worker is to help people adapt themselves to their surroundings whereas the work here is to change the surroundings."

The January 6, 1938 article referred to a conference of three faiths which met at the Hotel McAlpin as a means of forestalling Communism and preserving democracy. The conference was arranged by the Women's Committee of the National Conference of Jews and Christians and had to do with the future of religion in America. This article related that DOROTHY DAY, Editor of the Catholic Worker, discussed the functions of religion and the practical works of mercy among the oppressed. Miss DAY spoke of the need for a new social order in which man is recognized for what he is, a creature of body and soul. She also condemned corrupt union leaders.

In the December 1942 issue of the Catholic Worker appears an article beginning on the front page headed "FORTY-EIGHT WOMEN WILL NOT REGISTER" which sets forth the names of women who will be "conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes, on the ground that such conscription is inconsistent with the achievement of justice and freedom for all mankind." This article is continued on page 3, on which page the following is stated after the listing of the above mentioned names: "This is only a beginning. Many perhaps of our fellow-workers with customary indifference to letters from committees asking for signatures have just delayed their answer and will write later. The above letter was sent to a small mailing list of a few hundred with the above result. We hope many of the women among our 55,000 readers will respond."

On page three of the above mentioned issue of the Catholic Worker appears an article entitled "FORGET PEARL HARBOR Or, A South Pacific Charter." The article is signed LOUIS LEE LOCK. This article states in

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part "Christian conscientious objectors are often asked about their way of dealing with a 'Pearl Harbor incident.' The present C. O. payless work camps are NOT our solution..... We have a positive Christian method but the 'higher powers' will not, as yet, try it. Here is a brief outline of the action proposed:

1. Humbly apologize and beg forgiveness for our past mistreatment of Japanese people. To be more specific:
  - a. Commodore Perry's attack on Yokahama.
  - b. Teaching Japanese their militarism.  
with China by selling iron gasoline to her.
  - c. Profiting on her war and gasoline to her.
2. Repeal the Oriental Exclusion Act.
3. Relinquish all claims to special possessions, privileges, and powers in the Orient. Then invite Japan to do likewise.
4. Remove unjust trade barriers.
5. Arrange to aid and cooperate where possible with Japan.
6. Recognize the over-population of Japan and strive with the co-operation of others, for the settlement of Japanese citizens in other countries.
7. Pray daily for our enemies' soldiers, sailors, c.o's., and government officials. (And not that they will all soon be dead, either).
8. FORGET PEARL HARBOR."

On the front page of this issue is the beginning of an article entitled "Cure For Race Hatred" by FR. CLARENCE DUFFY. This article deals with the bill to abolish the poll tax in eight Southern States which was killed by the United States Senate.

The masthead on page 4 of this issue sets forth that the Catholic Worker is published monthly September to June and bi-monthly July-August; is a member of the Catholic Press Association, edited and published by DOROTHY DAY, 115 Mott Street, New York City, telephone Canal 6-8498. PETER MAURIN is listed as founder of the Catholic Worker Movement. The subscription rate is set at \$.25 yearly Canada and Foreign, \$.30 yearly. Subscription rate of \$.01 per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address. It indicates that the paper was reentered as second class matter August 10, 1939, at the Post Office of New York, N.Y. under the Act of March 3, 1879.

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On the eighth page of the December issue of the Catholic Worker appears an article entitled "Farming Commune" written by HELEN GOTT, Maryfarm, Easton, Pennsylvania which deals with life at this farm and the Thanksgiving dinner there. It appears to be an article concerning the farm of the Catholic Worker at Easton, Pennsylvania.

Other articles appearing in this issue were written by PETER MAURIN, FR. JOHN J. HUGO, POLLY ROBINSON, and JACK THORNTON.

- P E N D I N G -

NY 100-7885

UNDEVELOPED LEADS

PHILADELPHIA FIELD OFFICE

At Easton, Pennsylvania

Will conduct appropriate investigation to determine the activities of farm belonging to the Catholic Worker which may be known as the Maryfarm. It should be determined whether this farm is a refuge for conscientious objectors.

CLEVELAND FIELD OFFICE

At Cleveland, Ohio

Will conduct appropriate investigation to ascertain whether the Catholic Worker is operating in Cleveland and if same is located, will conduct investigation as to its activities.

DETROIT FIELD OFFICE

At Detroit, Michigan

Will conduct appropriate investigation to ascertain whether the Catholic Worker is operating in Detroit and if same is located, will conduct investigation as to its activities.

BUFFALO FIELD DIVISION

At Buffalo, New York

Will conduct appropriate investigation to ascertain whether the Catholic Worker is operating in Buffalo and if same is located, will conduct investigation as to its activities.

NEW YORK FIELD OFFICE

At New York, New York

Will maintain contact with Confidential Informant T-3 for any further information he may have concerning subjects and ascertain

b7D

Will, at 641 Washington Street, ascertain whether PETER MAURIN is naturalized in New York City, and if so, will obtain complete information concerning his naturalization.

NY 100-7885

~~CONFIDENTIAL INFORMANTS~~

b7D

The identity of ~~Confidential~~ Informants mentioned in the report of Special Agent George P. Dillard dated January 16, 1943 at New York City are as follows:

T-1

[REDACTED]

T-2

[REDACTED]

T-3

[REDACTED]

## FEDERAL BUREAU OF INVESTIGATION

THIS CASE ORIGINATED AT NEW YORK, NEW YORK

NY FILE NO. 100-7885 EMC

Report Made At  NEW YORK, NEW YORK	Date When Made  11/16/43	Period for Which Made 6/25; 10/28; 12/11, 12, 14, 16/42	Report Made By  GEORGE P. DILLARD
Title <u>CHANGED:</u> DOROTHY DAY; PETER MAURIN with aliases: Peter Mourin, Peter Moran; THE CATHOLIC WORKER		Character SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION	
<p>SYNOPSIS OF FACTS: CATHOLIC WORKER located at 115 Mott Street, New York City where it operates a paper, feeds the poor, and furnishes lodging to men and women in the St. Joseph's House located in the rear of this address. It also rents fourteen rooms at 104 Bayard Street, NYC, where it affords lodging to women. The Catholic Worker was founded by PETER MAURIN who is now Assistant Editor and DOROTHY DAY who is Editor and Publisher. News paper published monthly. Supported entirely by charitable contributors. Confidential informant advises that subjects encourage conscientious objectors and have a farm at Easton, Pa. In the December 1942 issue of the CATHOLIC WORKER, there is an article setting forth the names of women who will be "conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes." In this issue also appears an article by LOUIS LEE LOCK stating that we should apologize for past mistreatment of Japanese, repeal the Oriental Exclusion Act, relinquish claims to possessions in Orient, and invite Japan to do likewise and forget Pearl Harbor.</p> <p style="text-align: center;">- P -</p> <p>REFERENCE: Report of Special Agent S.S. Peck dated 10/24/41 at New York, New York.</p>			
Approved and Forwarded:		SAC 62-61208-14	
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ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/11/96 BY SP6AC/JS

Limited Classification  
Review Conducted  
See For Serial  
Form 4-774

Federal Bureau of Investigation  
United States Department of Justice  
New York, New York

GPD:JMG  
100-7885

January 29, 1943

Director, FBI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-80 BY SP1/MS

Re: DOROTHY DAY;  
THE CATHOLIC WORKER;  
INTERNAL SECURITY; SEDITION

Dear Sir:

Enclosed herewith is a photostatic copy of the January, 1943, issue of "The Catholic Worker" for the completion of the Bureau's files.

The Bureau's attention is directed to the article entitled "If Conscription Comes for Women" which begins on Page One of the attached issue and is concluded on Page Four. This article is written by DOROTHY DAY.

The Bureau's attention is likewise directed to an article headed "Boston, C. W." appearing in Column Four on Page Five signed IGNATIUS O'CONNOR, the last paragraph of which states in part, "So that we may have, if need be, a 'Christ Inn' in every parish, come the revolution or whatever the future may hold".

The Bureau's attention is also directed to Column Three on Page Six, which column is headed "Day after Day" and refers to the Conscientious Objectors' Camp of the Catholic Worker at Warner, New Hampshire.

Very truly yours,

T. J. Donegan

T. J. DONEGAN,  
SAC

Enc. (1)

ENCLOSURE ATTACHED

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&  
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ENCLOSURE

62-61208-15

# CATHOLIC WORKER

Vol. X. No. 2

JANUARY, 1943

Price One Cent

## "Things That Are God's"

By  
Peter Maurin

### I. Caesar or God

1. Christ says:  
"Render to Caesar the things that are Caesar's and to God the things that are God's."
2. The Fascist Caesar, the Nazi Caesar, the Bolshevik Caesar are not satisfied with the things that are Caesar's; they also want the things that are God's.
3. When Caesar sets a claim to the things that are God's he sets himself up as God.
4. And when Caesar sets himself up as a God, he sets himself up as a faker.
5. When Caesar sets himself up as a faker, he should be denounced as a faker.

### II. Fascist Caesar

1. The Fascist Caesar claims that the child belongs to the state.
2. The child does not belong to the state; it belongs to the parents.
3. The child was given by God to the parents; he was not given by God to the state.
4. The parents must teach the child to serve God from whom they received the child.

(Continued on page 7)

## IF CONSCRIPTION COMES FOR WOMEN

I will not register for conscription, if conscription comes for women, nor will I make a statement to the government on registration day as to my stand, lest this be used as involuntary registration on my part. Instead, I publish my statement here, my declaration of purpose, and if it encourages other women not to register, I shall be glad at such increase in our numbers.

### Evil of Conscription

I shall not register because I believe modern war to be murder, incompatible with a religion of love. I shall not register because registration is the first step towards conscription, and I agree with Cardinal Gasparri that the only way to do away with war is to do away with conscription.

"Nothing would sooner free the world from the scourge of war, the most deadly plague with which humanity is at present threatened," wrote E. I. Watkin some years ago, "than the resolute refusal of a sufficient number to serve in the army. Even a small minority would prepare the way for the future refusal of large masses. All who are not willing to be conscripts from whatever motive, should unite in proclaiming this refusal."

### Family Prior to State

"The family," Watkin continues, "is a society prior in value to the state, on whose natural right the state may not without usurpation encroach." And it is as a most important part in that family,

as a woman whose function it is to bring life into the world rather than to destroy life, that I make this protest.

"Conscription of women will not mean military service," our readers may object.

"When necessary the state has the right to conscript labor, especially for works of

scripted for farm labor. No, women are wanted to work in factories throughout the land to make the bombers, the torpedoes, the explosives, the tools of war.

And while the Holy Father pleads with us to keep the war out of the school room and the home, housewives are urged to save fat for explosives and school children are urged to buy bonds for bombers, and to bring scrap for shrapnel to disfigure, maim and kill their brothers in Christ, "but with love." And legislation to draft women moves on apace.

This is total war, and that means every man, woman and child, possessed, heart and mind, body and soul, by the state.

### Abusing Scripture

"But why object to registering? Why not register, and then refuse if your number is called?"

By little and by little we must resist. Why take the first step if we do not intend to go on? Why count on exemption because of work of national importance and so lose the opportunity to testify to the truth that we feel so strongly?

"Mary and Joseph went to Bethlehem to register." I have heard the specious argument. But it was not so that St. Joseph could be drafted into the Roman army, and so that the Blessed Mother could put the Holy Child into a day nursery and go to work in an ammunition plant.

"Render to Caesar the things" (Continued on page 4)



The Christmas Child

mercy. Surely you would agree to feed people, to grow food for them, to nurse the sick, to drive an ambulance."

First of all we question the need. Has all available labor been used when Negroes, one-tenth of our population, are discriminated against in industry? Why are so many farmers being drafted for military service, why are Mennonites in conscientious objector camps when there is such need for farm workers, to raise food for the world?

### State Enslavement

But in our blind move toward collectivism on the land, in our worship of the machine which ravages the land, taking all from it and putting nothing back, we are not being con-

### Pius XII

"The dignity of the human person, then, requires normally as a natural foundation of life the right to the use of the goods of the earth. To this right corresponds the fundamental obligation to grant private ownership of property, if possible, to all. Positive legislation regulating private ownership may change and, more or less, restrict its use. But if legislation is to play its part in the pacification of the community, it must prevent the worker, who is or will be a father of a family, from being condemned to an economic dependence and slavery which is irreconcilable with his rights as a person." — Christmas message, 1942.

### Getting at the Truth

Such an attitude is false and unrighteous; but, to see this, it is necessary to go much deeper than is done usually in discussions of the war, even when its moral and spiritual implications are considered. There are, we must note, different levels of knowledge; and by descending from one to the other, as though walking down stairs, our eyes can pierce into a greater and greater depth of truth. If, for example, having eaten a fine dinner, you are curious about what went into it, the cook may be able to satisfy you; if you wish more (Continued on page 2)

## Christmas Broadcast Of Pius XII

To the Five Essentials, for a lasting Peace previously announced, His Holiness, Pius XII, on Christmas Eve, added "Five Fundamental Points for the Order and Pacification of Human Society."

### Human Rights and Dignity

Foremost among these he placed "The Dignity and Rights of the Human Person" given it by God from the very beginning.

"He who would have the Star of Peace shine out and stand over society . . . should oppose the excessive herding of men, as if they were a mass without a soul . . . should favor by every lawful means social institutions in which a full personal responsibility is assured and guaranteed . . . should uphold respect for and the practical realization of the fundamental personal rights" to develop and maintain one's corporal, intellectual and moral life.

### Social Unity and the Family

Listing as the second point "The Defense of Social Unity and Especially of the Family," the Pope denounced every form of materialism which sees in people "only a herd of machines" who are considered as a mass to be lorded over and treated arbitrarily . . .

"He who would have the Star of Peace shine out and stand over society," he said, "should give to the family—that unique cell of the people—space, light and air so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own religious convictions, and that it may preserve, fortify and recon- (Continued on page 3)

## The Weapons of the Spirit

### III. Miserere Mei

By Fr. John J. Hugo

Before our own country entered the present conflict it was easy to believe that war is a punishment for infidelity to God. Certainly France and England had been faithless to Christ and His Church; and, much as one might sympathize with them humanly, they deserved punishment and needed chastening. Then we became involved. That made a difference! Our theology must adjust itself to satisfy the requirements of patriotism. God has another purpose now: we are a righteous nation defending the cause of Christianity; we are the rod chosen by God to set His enemies at naught—we being, of course, God's friends. Such is the view that many, even genuinely religious men, hold today. It is certainly a comforting way to look upon distressing events, and it does fit in very well with patriotic feelings; whether it fits Christian teaching is another matter. At any rate, complacent in our

own sense of righteousness, the suspicion scarcely arises that there may be shortcomings on our part which require repentance or merit punishment. Or, if such a suspicion should arise, it may be dismissed easily, merely by reflecting on the monstrous crimes of the "enemy."

### Getting at the Truth

Such an attitude is false and unrighteous; but, to see this, it is necessary to go much deeper than is done usually in discussions of the war, even when its moral and spiritual implications are considered. There are, we must note, different levels of knowledge; and by descending from one to the other, as though walking down stairs, our eyes can pierce into a greater and greater depth of truth. If, for example, having eaten a fine dinner, you are curious about what went into it, the cook may be able to satisfy you; if you wish more (Continued on page 2)

## Marriage and the Family

By Fr. Clarence Duffy

In this month of January, which is associated in a special way with the Holy Family, the writer would like to draw the attention of readers to a timely book entitled *Marriage and the Family*, by a Belgian (Louvain) social philosopher, Dr. Jacques Leclercq, translated into English by Rev. Thomas Hanley, O.S.B., and published by Frederick Pustet Co.

The price (\$4.50) will probably make it prohibitive for individual purchase by many people, but it is a book in which study clubs, libraries, and other groups interested in seeking and disseminating Christian ideals should be interested.

### Love and Marriage

It describes the nature, and stresses the necessity of the type of love which should exist between people intending to get married, and between married couples, for the success and happiness of their marriage and for the proper environment in which to bring

forth and train their children and to help them in their most formative years to laying the foundations of self-respect and respect for others and their rights, self-denial and self-control, all of which are so essential for the welfare of the individual, and of society as a whole.

### Purpose of Marriage

That love must be based on and spring from a greater love, the love of God Who brought human beings into existence for the express purpose of sharing in His infinite goodness and eternal happiness. That was the purpose of creation. The purpose of marriage is akin to it. Fathers and mothers are the instruments of God for the fulfilling of His purpose. Human beings, however, cannot enter or enjoy the presence of God unless they love Him and prove their love by keeping His laws which are intended by Him for their perfection.

We are so constituted by (Continued on page 7)

## Weapons of the Spirit

(Continued from page 1)

knowledge, then a chemist will be able to reveal things about the food unsuspected even by a watchful cook; a philosopher will acquaint you with more profound matters on the nature and use of food; finally, the theologian, going further yet, will show you the place of food in God's eternal plan and how it is to be used in working out the soul's salvation.

So it is with all knowledge, including that of social problems and of war. First there is popular discussion; this is the surface level, and most men never go beyond it. Then we come to the level of political and economic causes, which is explored by men versed in these fields. Next there is the philosophical and ethical discussion, which is concerned directly with the justice of war as a means of attaining to human betterment and natural virtue. The highest level is the theology of war, which studies war directly as a revelation of God and His plan of salvation; this brings us to the deepest and most important level, changed as it usually is by faith in revealed truth that the human mind is incapable of understanding.

### Nationalist Prejudices

If then we would grasp the present situation in terms that will allow us to appreciate in some measure how it appears before God, we must penetrate to the fourth and final level of truth, putting to one side even the ethical questions as to the war's justice. No doubt this question is important as far as men are concerned, but for us it is still less so, for that we have created our whole life on this point it would not yet reveal to us the full truth that it is good for us to know. Meanwhile, let it be observed that certain truths concerning the war's justice make their difficult to obtain. In time of war men are prevented from making disinterested judgments by national passion and ambition. They are prone to judge by personal or patriotic feelings, not by principles. Catholics are especially apt to defend their own nation's claims as just while at the same time disapproving of certain policies of their leaders. Many Catholics in America for four opposed war entrance since the war then when we entered, they promptly made the necessary adjustments in their convictions. Now that we are in it, they say, we must see it through to the finish. Pacifists in peace time, ingenuities in war time, this is judging by partiality and expedience, not according to the austere demands of truth.

### Are We Blameless?

To return to our subject: Let us suppose that the present war situation on our side, the light and difficult conditions which determine the justice of war. We make this supposition simply that we may not be detracted in our discussion of the deeper theological issue; we suppose it without meaning it, as the Scholastics would say, that we may be free to consider a more important matter. Then let us go on to ask whether we are entitled to adopt the attitude described in the opening paragraph? That is, may we take our own righteousness for granted and heap indignation on those opposed to us because they are not as

we are? May we lay the blame for breaking the peace solely upon them? May we say that they alone, and not we also, are responsible for placing this enormous obstacle of a world war in the way of Christ's kingdom of peace? May we assume that it is they who need punishment and that we do not need it? That we, indeed, have been chosen because of our righteousness to inflict punishment upon them?

### Old Testament Example

The Old Testament affords us the light that we need to answer such questions as these. If there are any wars in history that deserve to be called just, they are the ones commanded by God and undertaken by the Jews in the Old Testament. We might expect, then, that the Jews in these circumstances would, like ourselves, assert their righteousness, putting the blame for war and its accompanying evils upon their enemies. They were the Chosen People. Certainly God wished them to be victorious, both because the heathens with whom they fought were wicked and, in any case, the Messiah was to come from among the descendants of David—a promise on God's part that was equal to a guarantee of permanence and security for the whole nation.

Nevertheless we find, as a fact, that in times of war and calamity the prophets did not denounce the crimes of the heathens but the impiety of the Jews. Instead of making political judgments concerning the righteousness of the Israelites' cause, they thundered forth denunciations of the infidelity that the Chosen People had shown towards God. Moreover, it was the Jews (not the heathens) who did penance in sack cloth and ashes; they fasted humbly in repentance and acknowledged their sins and in this they were led by the holiness of their kings—David, Josiah, Hezekiah, Manasse. The penance was done by men on the side which was just, not by the heathens who were wicked and in the wrong.

### We Are Guilty

Obviously, therefore, even when a nation is engaged in a just war (technically) just the very fact that it is engaged in war at all is in itself evidence of a deeper injustice and impiety towards God. Imperialistic wars are rather more difficult to justify than the wars of the Jews (although many Catholics seem not to notice the difficulty). If, however, we suppose that World War II is justly waged on our side (once more, supposing it without conceding it), nevertheless, our being involved in war at all proves unmistakably that we are guilty of that "forgetfulness of God" which causes war. The truth explained in earlier articles, that war is a punishment inflicted by God upon guilty men, cannot be held irrelevant in our case because our cause (it is said) is just. Whether or not it is just, we are guilty before God; and it follows at once that, if the guilt were removed by repentance, then the cause of the war would disappear and

there would be no need to have wars, just or unjust.

### Failure to Love God

What is this guilt which, I say, we also have before God? It is the ultimate guilt, the guilt of withdrawing our affections from God and turning "aside after vain things which shall never profit" us. For even in sin itself as well as in the worldliness that has not yet reached the proportions of sin, the chief malice, as St. Thomas teaches, is not in any particular action, but rather in the affection for material goods which sinful actions proceed from and manifest. Jeremias

## S. FRANCIS



A. de Bethune  
Abandoned, Riches to Follow Christ

compares man's infidelity towards God to that of a woman faithless to her husband: "Thou hast prostituted thyself to many lovers; nevertheless, return to me saith the Lord, and I will receive thee" (Jer. 3, 1). As the love for God is the first and greatest commandment, which includes all others, so the failure to love God must be the first and elementary sin, from which all other sins take their rise: "For from within, out of the heart of men come evil thoughts, adulteries, immoralities, murders, thefts..." (Matt. 15, 19). The worldliness of the "Christian" nations, and of the individuals that make them up—you and I, our neighbors, our families—this is the guilt that brings down the wrath of God upon us.

### Pharisaical Arrogance

Let us add, also, that God does not need a "righteous" nation to accomplish the designs of His infinite justice. It is the marvel of Divine Providence that it can use any instrument, even wicked men, to accomplish its holy purposes. The occurrence of the word "armada" in the news these days, brings to mind the great Spanish Catholic King, who, also considering his victory essential to the Christian cause, sent forth the Grand Armada that was scattered and destroyed, before reaching the enemy, by the very power that it arrogantly claimed to serve. In scourging the Jews, God did not choose a "righteous" nation as His instrument. On the contrary He used an iniquitous people who were themselves punished in due time after they had been used by God,

## Poverty and Peace

By Eric Gill

(Pages 276-1 in his Autobiography, published by the Desin-Adair Company, 23 E. 28th St., New York City)

And I saw that the only people who live in holiness and dignity were those who lived in poverty of spirit. Blessed are ye poor, for yours is the kingdom of God. It was in the Holy Land that that lesson had first been taught. It was in the Holy Land that that lesson could still be learned. And it became clear that it is no use renouncing war unless we first of all renounce riches. That is the awful job before us. A whole world crazy for material riches and the Christians as crazy as any one else—giving secret love to Christ but in their lives contradicting themselves. A whole world doomed to perpetual fighting—and no remedy but to persuade it to renounce riches. What a forlorn hope!

### A New Position

So I came back from Palestine with my mind made up—or at least on the way to it. But this was not going to make things easy. Henceforward I must take up a position even more antagonistic to my contemporaries than that of a mere critic of the mechanistic system. I must take up a position antagonistic to the very basis of their civilization. And I must appear antagonistic to the Church itself. Of course that is all nonsense, but that is how it must appear. For the Christians everywhere have committed themselves to the support of capitalist-industrialism and, therefore, to the wars in its defense, mechanized wars to preserve mechanized living, while I believe that capitalism

is robbery, industrialism is blasphemy and war is murder.

### Twin Evils

I had not realized this. I had been misled by the romanticism of my childhood and youth. And I had been misled by the logic of medieval Christian theology. For according to the theologians, war is not always unjustifiable and it is, therefore, not always murder. A war of defense, for instance, the defense of home and country against an unjust aggressor (like the defense of a man's home and family against robbers) provided it be conducted in a just manner and with a reasonable chance of success, is a just war. But nothing can justify actual sin, and direct evil may not be done that good may come. You may not mutilate prisoners or slay non-combatants. And you may not spread false reports of your enemies' evil deeds or promote a propaganda of hate and ill-will. I had assumed war today was as likely to be just as wars of the past. But now my eyes were opened. And I saw that just as modern capitalism could not justly claim that it merited Christian support because it upheld the sacred rights of property (because for one kind of property it preserved, it destroyed a hundred, and the kind of property it chiefly destroyed was the very kind that Christian philosophers were most anxious to preserve—the personal property of the peasant and small craftsman), so modern war had become a totally different business from that envisaged by the medieval theologian.

blindly and unconsciously, to chastise the Jews. "Woe to the Assyrian, he is the rod and staff of my anger, and my indignation is in their hands. I will send him to a deceitful nation, and he will give him a charge to the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire on the streets. But he shall not take it so; and his heart shall not think so; but his heart shall be set to destroy, and to cut off nations not a few." (Isai. 10, 5-7).

In studying the present world situation, we would certainly be nearest the truth revealed in the Scriptures to see in Hitler, as in the Assyrian, a rod to chasten those who claim to be fighting for God but who, in reality, have betrayed God, deserted the Savior given them, and ignored or persecuted His Church. This war is not one of Christianity against iniquity; it is a mad melee in which three iniquitous systems, Liberalism, Nazism, and Communism—all of them enemies of God and explicitly condemned by the Church—are as instruments wreaking the divine vengeance on one another.

### Condoners of Evil

Guilty also, and deserving of punishment, are many even of God's friends. It is St. Augustine who tells us this. In the course of showing how neglect of the one true God had brought about the destruction of the Roman empire, he explains, incidentally, why Christians were caught in the great calamities of

those times: it was, he says, because they went along with evil, or condoned it, or at least did not condemn it. "Yet these very deeds which they [the Christians] refuse to share in the commission of, they often decline to find fault with, when possibly by finding fault they might prevent their commission. They abstain from interference because they fear that, if it fail of good effect, their own safety or reputation may be damaged or destroyed; not because they see that their preservation and good name are needful, that they may be able to influence those who need their instruction, but rather because they weakly relish the flattery and respect of men, and fear the judgments of the people, and the pain or death of the body; that is to say, their non-intervention is the result of selfishness and not of love. Accordingly, this seems to me one principal reason why the good are chastised with the wicked, when God is pleased to visit with temporal punishments the profligate manners of a community." ("The City of God," Book I).

### [Compromises and Evasions]

It is to be feared that Christians of today are no less guilty of compromise than those of St. Augustine's age. Indeed, the men of our time have so far diluted and diminished the Gospel teaching in their efforts to conform to the world (which Christians are explicitly commanded by the Apostle not to do) that a man like St. John of the Cross, as one writer observes, would scarcely be able to recognize the Christianity that is practiced, written of, and even preached at the present day. Can we imagine that God will not

(Continued on page 3)

## The Dignity of Labor

By Ade De Bethune

We agree that work is a necessity. Whether or not we like to admit it, we must face the fact; it is our common lot to work all our life. We may go on living with the dream that sometime we shall escape the necessity of work. But that is only a delusion. As long as we live there will be work for us to do. So we might as well make up our mind to accept the idea.

For we notice that the leisure of sickness or unemployment, or perhaps money, does not make anyone really happy. Idleness does not take away suffering. So we must come to the conclusion that merely avoiding work, or even trying to escape from suffering, will not make us happy.

### The Dignity of Work

Instead we notice the good pride of a conscientious worker, and that is why we cannot help but realize how truly it is our great dignity to work in our life. However, it isn't just because of its usefulness to us that our work is our vocation. Naturally if it were not useful for our needs there would be no work at all. But over and beyond that, it is our great vocation, our pride and our dignity. Why? Labor is man's use of his own intelligence and his will. The more he uses his intelligence the more intelligent he becomes. By his own work man is made more human. By his good work every man gains a great nobility. No wonder then that his free labor elevates the worker. No wonder it is such a privilege. Not only does every worker know he is serving mankind but also he is doing a thing similar to what God Himself does in great majesty and power: he works. By his own working man is made a

selfless-worker of God himself; he shares in God's creative action.

### God Works

Just as the workman produces all kinds of good things by the power of his hands and his mind and will, so also, long before him, God had made all things by His labor. We ourselves had to be made by God before we could even do any action whatsoever. So this really is the dignity of our work: that we are made in the image and semblance of God who works. We are made in His image: fit to know, to love and also to serve. And what is this service of God after all, but our own ordinary work: using our intelligence and our love at our daily tasks?

So, just as we dig ditches and cut wood, cook meals and make clothes, write books, or read them and do all kinds of work, so also God works even now to make us. Just as man, whom we know, labors on his raw matter to make it as he wants, just so does God, whom we do not know, work on us, His raw matter, to make us partakers of His divinity.

### We Are Co-Workers

God works on us all the time. Even to this moment He continues His great work. Every day He perfects each one of us, with our own willing help. By His power we are, as it were, "made" to be perfect as our invisible Father is perfect. It is He who makes us. And yet doesn't it often seem to us that we make ourselves? Yes, we do ourselves work, says St. Augustine, but we are co-workers with Him who does the work.

—From "Work."

A pamphlet printed by John Stevens, 29 Thames Street, Newport, R. I. Price 75c.

## No Lasting Cities

By Arthur Sheehan

In a new book, *Old Principles and the New Order*, Father Vincent McNabb, O.P., has said:

"To sum up. Our modern urbanized arrangement of vast groups of human beings—in which the city is master and the country servant—organized through tokens (money) rather than through realities—are undeniably the Proximate Occasion of War." Hard words but not glib talk.

### Real Wealth

On the land, we learn the meaning of real wealth. We know that it comes from the soil and from a cow. The city person would have us believe it comes from owning an apartment building and from giving subservience to a calf—only a golden calf.

And it is strange that the city mentality which produces a type of polite man who would never think of slapping a woman's face will allow that same man to drop tons of explosives on a woman and child without the slightest feelings of mis-giving. It is all done as in a dream or sleep. If it is done, as is sometimes stated in the name of religion, surely we are correct in calling that form of religion an opium and ourselves "dopes" for using it. We are even more: we are leeches towards those with whom we should be friends,

our brothers in the Mystical Body of Christ.

### The Holy Ghost

It is all so tragic. The aeroplane which should bind man together is used to blow him apart. The Holy Ghost is represented as a bird, and who hasn't thought of the symbolism when looking at the loveliness of an aeroplane.

Is it that we are so horribly asleep that the Holy Ghost has to permit though not approve this rough awakening. The tongues of flames that descend today on men's heads are bringing hard truths in no easy manner.

Maybe the Holy Ghost has allowed a curtain to be drawn before our eyes. Unfortunately the same curtain seems to darken the eyes of our leaders and we should know by now where the blind lead the blind—into the pits. Only the pits will be military graves and many.

### Freedom of the Grave

We shall fight for freedom though every man be killed. Freedom must mean being free from one's body. It smacks of French revolutionary times when in the name of Liberty, liberals liberated thousands from an earthly existence.

The dark angels must laugh at  
(Continued on page 8)

### Our Thanks

We are taking this occasion to thank our readers for their Christmas good wishes and gifts.

We are short of help here at Mott street, hence the delay in acknowledging the more recent ones, and thanking our friends for their continued support. We wish you all a Happy, Holy New Year.

Sincerely in Christ,  
THE EDITORS.

## WARNER

By Dwight Larrowe

What are we doing in C. P. S.? What is being accomplished? It is hard to say. The most important work of this Catholic camp is a clarification of the problem of Catholic Conscientious Objection. But there are other points we might examine.

First there is the work project—in this camp it is forestry work. It is necessary work and it is important. The welfare of agriculture depends to a large extent upon our forests. We realize this and we are doing the work, though the men are not always suited to it.

We have barbers and factory workers, office clerks and artists, few of whom have had much experience in the woods. All the camps have similar problems, so while we continue in our regular work the National Service Board tries to find other projects that will use the talents of these men to better advantage—or will place them in even more essential occupations.

Much has been done along this line, though more remains to be done. Many hospitals, both general and mental, are now using C. O. help. The mental hospitals are in particular need of assistance and may get some 700 volunteers from C. O. Camps. They will still need thousands more.

We have asked and worked for an Ambulance Unit which C. O.'s could join as civilians. It would cooperate with the military authorities in order to do the work needed, though retaining its civilian status. This proposal has been shelved by the War Department.

C. O.'s are helping in research of various kinds—as guinea pigs for medical experimenters—so labor in agriculture experiments, etc.

Another group of C. O.'s are working in a reform school for Negro boys. Some few C. O.'s are working on individual assignments in their particular fields. And there are other projects in the process of being arranged and approved.

Meanwhile the large majority of C. O.'s remain in the C. P. S. Camps. In our camp possibly the most important thing we are doing is the practical research we are making into the nature and function of authority. This research is very informal and is simply the things we learn about living together.

We are operating under a sort of functional authoritarianism. The Director is ultimately responsible for the whole camp and so has supreme authority. Other officers have authority according to their responsibility. The cook is responsible for and has authority in the kitchen; the nurse is responsible for and has authority in the infirmary, and so on.

Responsibility and authority are inseparable, though they

## Broadcast of Pius XII

(Continued from page 1)

stitute, its proper economic, spiritual and moral unity."

### Rights of Labor

Under the head of "Labor's Dignity and Rights," His Holiness stressed the inherent dignity of work and its close connection with the perfection of the person, a dignity "not in any way cheapened by the fatigue and the burden which have to be borne as the effect of original sin, in obedience and submission to the will of God." He reaffirmed the teachings of his predecessors, Leo XIII and Pius XI, regarding a just wage to cover all the needs of the worker and his family, "an assured even if modest private property for all classes of society," and an equitable working basis between the strong and the weak in order, as a result of justice, to secure peace. Taken in conjunction with the Encyclicals to which he referred, that means co-operation and in the case of Capital and Labor, co-partnership.

### Legation vs. Justice

Indicating next the necessity of the "Rehabilitation of the Juridic Order" the Pope, in very polite language, condemned, as unjust, a complicated legal system based on selfishness and intended to protect selfish and powerful interests, a positivism and utilitarianism which are subjected and bound to the service of determined groups, classes and movements, whose programs determine legislation and the practices of the courts. The cure for this situation becomes feasible when we

awaken again the consciousness of a juridical order resting on the supreme dominion of God "Who created the earth and the things that are in, under and around it for the use of all men and not for the individual aggrandizement of any one or any group."

### State Made for Man

Listing as the final point "The Conception of the State According to the Christian Spirit," His Holiness said that he who wants real and lasting peace "should help to restore the State and its power to the service"—not the mastery, regimenting and dragging "of human society."

The State is nowadays confused with the Government—the persons placed in authority, by, or usurping authority from the people who compose the State. They should be the servants of the people, and Pius XII says that we should work to put them and ourselves in the proper sphere for the good of every one concerned. The State, or organized society in any given country, was made by and for man. He was not made for the State, or for its servants. That, in effect, is what the Pope says on this subject.

In the words of His Holiness, "the call of the moment is not lamentation but action" for the "reconstruction of what is to arise for the good of society... a fight for the human race, which is gravely ill, and must be healed in the name of conscience enabled by Christianity."

C. D.

## CHICAGO

Alexian Hospital Brothers,  
Chicago.

Dear Miss Day:

The December C. W. is a great joy. Perhaps the same cuts of Ade Bethune have been used in previous Christmas issues, but the beauty of their simplicity never struck me so forcibly.

I can never be grateful enough to you and all in the movement who helped me to find happiness in living with the poor and enjoying the privilege of their hardships and sufferings, though they touched me so little. Some of the situations in the Baltimore house you knew about and others you could imagine. I hope and pray we will be able to open it some day.

What I feel most here is that those who need most the care we can give are unable to come to the Hospital. Most of our patients can afford to pay for their care but there are many who cannot come because they cannot pay. We are being spared the hardships of war and I hope that we will take to heart the words of the Pope which you quoted on the front page—that we may provide to the best of our power for those who are involved in war. Here in the Hospital we do our best for those with whom we come in contact, but there are so many more whom we could help.

Now I know that we must keep the Houses of Hospitality going if they help only one man. They are symbols of mercy which is being scoffed at more and more in our "civilized" world.

In Christ,

Jim Rogan.

## Our Friends

Eighty-five per cent of Merion C. P. S. camp (Friends Service Committee) observed the second anniversary of the first draft registration day, October 16, by fasting during the supper hour. The amount saved, \$13.44, was contributed to the Catholic Worker. The evening was spent in singing and in hearing of the activities of the C. W.

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## If Conscription Comes

(Continued from page 1)

which are Caesar's." Yes, and we have heard too much of that.

Let E. I. Watkin, founder of the Pax movement in England, author of *The Catholic Center, Men and Tendencies, and The Bow in the Clouds*, answer as he did in his pamphlet, "The Crime of Conscription."

"Render unto Caesar the things which are Caesar's. This is a favorite text with the hosts of Christian clerics, Protestant and Catholic, who both in the present and in the past, have abused and still abuse religion to enslave men's consciences to the unjust bondages of a usurping state. They omit to notice the context. 'Our Lord has just asked for a coin, and having obtained the admission that it bears Caesar's image and superscription, bids his questioners render to Caesar what is his. This is obviously the coin payable in taxation which bears Caesar's stamp.'

## The Image of God

"The body and soul of man, however, do not bear Caesar's image. Whose image they do bear we are told in Holy Scripture. It is the image of God. Obviously, therefore, as we are to render to Caesar, what bears his image, namely, money, we are to render to God, not to Caesar, what bears God's stamp, but God's, namely, human beings. Thus the same text which justifies, indeed, imposes the obligation of paying taxes,

denies any right of the state to take a toll of man. All forced labor, for example, is implicitly declared unlawful. And still more does the principle here enunciated forbid military conscription. Whether a war be just or unjust, no government may without grave injustice compel me—bearing as I do the divine image which marks me as God's bondman, but a freeman in respect to my fellows—to slay and be slain in its quarrel unless I freely consent. If a government unlawfully outsteps its prerogative and imposes conscription, any one who, from whatever motive, refuses to serve, is whether he intend it or not, fighting for human dignity and freedom, as also is anyone who abets and supports his resistance."

## Wisdom of Poverty

But now in these days it would be desirable to go even further, as did Thoreau, to refuse even the taxes which were to be used to pay for the means to kill our fellow man. In many cases, however, it is all but impossible to separate the tax from the cost of the commodity needed to maintain life. This necessity to be honest, however, forces us to the poverty Eric Gill speaks of in the excerpt from his autobiography which we reprint in this issue.

Lord God, teach us in this holy season, to seek the wisdom of poverty. Take away from us hearts of stone and give us hearts of flesh so that we may grow in love for Thee and for our fellows. Amen.

DOROTHY DAY.

## Starvation!

"The Belgians are facing starvation. Their plight is almost as bad as that of the Greeks," says Father Doncell in *The Baltimore Catholic Review*. His father and mother are in Belgium.

## Tuberculosis

According to *News From Belgium* published by the Belgian Information Center, New York, "hundreds of reports smuggled out of Belgium confirm the fact that a whole generation of Belgians are suffering severely from under-nourishment and tuberculosis. The normal person needs about 2,300 calories a day. The Germans are now allowing theoretically 1,200 calories a day to the Belgians. The rationing is theoretical and does not correspond with reality."

## Food Sent and Received

"The 300,000 Belgian workers who went to Germany did so to

avoid starvation. It has been said that the Belgians do not want food sent to them lest the Germans might take away part of it. There is no truth in such a statement. . . . Small food parcels have been sent for two years now from Portugal to Belgium. The quantities are small and the number of packages limited," but the senders have been thanked by the receivers "for even a small can of sardines or a couple of ounces of tuna fish. There is no proof whatever that the Germans deduct the food from the normal rations."

## Liberating a Cemetery

"The whole question is whether the United Nations are fighting to liberate oppressed peoples or to liberate a vast cemetery sparsely populated by some wealthy people who survived the ordeal."

## DAY AFTER DAY

Knitting is very conducive to thought. It is nice to knit a while, put down the needles, write a while, then take up the sock again. It is twenty-seven below zero at Warner, New Hampshire, where our Association of Catholic Conscientious Objectors maintains a camp this past year and six months. They need socks, sweaters, mufflers at the camp. The men on our breadlines need them too. We hope some of our readers are knitting for them.

## Synopsis of a Year

As I write this, it is the end of the year (and the end of our first ten years!) and it is good to give a general summary of the work. Our paper has gone down in circulation, mostly on account of the cancellation of

San Francisco, Sacramento, Los Angeles.

That makes a sum total of sixteen houses still open, and sixteen closed. Six farms connected with houses of hospitality are operating in Massachusetts, Michigan, Minneapolis, Ohio, Pennsylvania and New York, and there are four individual farms at Rehoboth, Mass., Cuttingsville, Vt., Cape May, N. J., and Ramsey, Ill.

Houses and farms are imperfect expressions of our personalist, communitarian philosophy. As St. Francis said, "you do not know what you have not practiced."

## Eric Gill's Philosophy

As Eric Gill said in his autobiography, "if I might attempt to state in one paragraph the work which I have chiefly tried to do in my life, it is this: to make a cell of good living in the chaos of our world. Lettering, type-designing, engraving, stone carving, drawing—these things are all very well, they are the means to the service of God and of our fellows, and therefore to the earning of a living, and I have earned my living by them. But what I hope above all things is that I have done something toward re-integrating bed and board, the small farm and the work shop, the home and the school, earth and heaven."

## Deaths, Births and Marriages

During this one year there have been seven marriages. Eddie Priest, Joe Zarrella, Bill Callahan, Marjorie Crowe, Margaret Bingham, Hazen Ordway, Ann Mack, all of whom had been closely associated with the New York house. The latter came to us during the last six months and married Jon Thornton of the Baltimore house. Marjorie Crowe worked with us for the last year and a half at the New York house. She had met Joe Hughes at the Buffalo house. Eddie Priest, Joe Zarrella, and Bill Callahan all met their wives at the Catholic Worker office. Hazen met his at a pacifist gathering last February.

Marjorie Crowe Hughes had a baby girl Joanna, at the Easton Hospital in mid-December, and Dorothy Gauchat had a baby girl, Anita, in mid-October on *Our Lady of the Wayside Farm at Avon, Ohio*.

Frank O'Donnell and his wife had a sixth son at St. Benedict's farm at Upton, Mass., and Jim and Helen Montague had a son, after three girls, at Easton. (Probably I'm leaving out a great many of the vital statistics of the movement. Stanley with his social notes should be on this job.)

During the year there were two deaths, that of Steve Hergenham at St. Rose's Cancer Home down on the East River, and of James McGovern, first mate of a tanker, torpedoed last winter. There was an account of Steve's death in the paper, and a further account of his life and contribution to our work in New York and on the Easton farm. But we have not talked of Mac's death. It was so hard, so cruel, we could not write about it at the time. Mac's body was washed up in an open boat with that of a number of others on the coast of Panama, dead of hunger and

thirst, some months after the torpedoing of his boat.

## Jim McGovern

He was one of our earliest friends; first reading the paper, he wrote us, as he lay in the bunk of his ship somewhere in the Gulf of Mexico. He used to send us substantial hunks of his pay, and once he brought me a silver rosary from Mexico for a birthday present.

When his boat put into Marcus Hook, he used to rush up to New York to visit us, if only for a few hours, and many a party he attended at the first headquarters of the C.W., back on Fifteenth St. He was a young fellow of thirty and felt his responsibilities as mate very keenly. He was blond and shy, with a great intensity of manner. He loved to read and wrote me many a letter about books from board ship. He told me he had fallen away from the faith for a while (he was a graduate of Marquette University of Milwaukee), and then one Easter Sunday he had gone to St. Patrick's Cathedral on shore leave and had heard there Monsignor Fulton Sheen. The latter recommended some of Paul Claudel's books in the course of his sermon, and Mac got them, and reading them, came back to the faith.

He and Frank O'Donnell, our first business manager, who is now on St. Benedict's farm at Upton, Mass., used to like to roam the town together and I can remember them telling me of one Russian Cafe over on Avenue "A" that they went to, to distribute Catholic Worker leaflets.

## A Restless Soul

In December, on the Feast of Our Lady of Guadalupe, he picked the Mexican consulate with us, and I remember what a cold day it was, and how good the hot coffee tasted when we sneaked away for fifteen minutes to rest our weary legs. Mac was used to standing and walking the deck, from his hours on watch. He showed me pictures of an ice-covered boat that struck chills to my heart.

During the Christmas holiday he met Dorothy Weston's former room mate at college, fell in love with her most precipitously, proposed and was engaged all in the course of that most happy season.

I remember his wedding day, in May or June, when he came over to Charles street (our office had moved that spring) to clutch my hand and stammer, happily, "I hold you responsible for this, so you've got to pray for me."

Now he is gone, and his wife and baby are back in Indiana with his folks.

## "Our Least Brethren"

In listing houses of hospitality that have been closed, I should state that the reason for the closing was lack of need for the houses. There are always the poor, as our Lord reminded us. There are always the lame, the halt and the blind, people being discharged from hospitals, unemployed, vagrants. There are always these, "our least brethren," in whom we may see Christ as he told us to. And

(Continued on page 6)



ST. JOHN OF GOD.

A. de Botman

Established a Brotherhood to Care for the Sick

bundle orders, but the single subscribers have increased daily. The circulation now stands at 55,000. During the past couple of years we have printed ten thousand copies each of two pamphlets, *War and Conscription At the Bar of Christian Morals*, by Monsignor George Barry O'Toole, and *In the Vineyard*, Essays on Catholic Action, by Father John J. Hugo, of Pittsburgh. Both of these writings appeared serially in our paper. Both are 90-page booklets.

## Houses and Farms

In connection with THE CATHOLIC WORKER, we have continued to maintain houses of hospitality where the works of mercy can be practiced through voluntary poverty (none of us or our helpers receiving pay), and the help of readers of the paper and our kind neighbors. Clothes and food are provided to all who come, and lodging is provided for as many as the house will hold. Our houses are small, holding anywhere from a few to fifty. Houses are open at the present time in Boston, New York (two), Rochester, Buffalo, Harrisburg, Pittsburgh (two), Cleveland (two), Detroit (two), South Bend, Chicago, St. Louis and Seattle. Houses have been closed in Worcester, Washington, Baltimore, Philadelphia, Troy, New Haven, Rutland, Burlington, Chicago, Milwaukee, Minneapolis, Akron, Toledo,

# + From The Mail Bag +

## FROM ENGLAND

Sept. 5. I have just completed reading Eric Gill's autobiography. It's really a honey. Couple of weeks ago I went through Brighton suburbs near where he was born on a visit to my old regiment (they were in the Dieppe raid).

Congratulations on the book forthcoming on Peter. So many people have such screwy ideas about him based almost entirely on his St. Ben Joseph Labre appearance. If you should happen to have a spare reviewer's copy or an unbound copy, I'd appreciate it very much.

### Ditchling Community

Last night I had a nice visit with George Maxwell, one of the founders of the Ditchling Guild with Eric Gill. Father Plummer drove me down. We were having a real bull session when the children, the big girls and their boy friends tramped in for tea—then the conversation became much too general and swung around on war topics, etc. I was sorry not to have been able to be at the Community during the week days in order to see it in operation. There are six families remaining and there are lots of children—about 6-8 to each family. The Ditchling Community is the first one that I have come across in this country which believes in and practices daily Mass and Communion and knows the full implication of what the nature of work is.

### In Scotland

Last month I finally made that long promised trip to Scotland. I phoned Jerry O'Sullivan on my arrival in Glasgow. He is one of the original editors of the C.W. with Bob Walsh. He insisted on my coming up to tea, which developed into my staying the weekend. I wish that you could come over here, if only to meet these chaps and girls. Jerry originally was a C.S.G., but when C.W. came into view he really became the Scottish right hand of Bob's. He has a deep knowledge of the working class movement here and on the continent. Added to this he believes in action. Here's an example. When he mentioned that he had 1,000 copies of the English Bishops' Pastoral I suggested that I would give a hand at selling. So he visited his pastor, Father McCarthy that night. The next day at six Masses we disposed of over the above number. Jerry's brother, Seamus, had an additional number. The pastor and his assistants cooperated, 100 per cent. Believe me it's a lot easier selling up there than in England. I wish that I could be stationed up there. The C.P. is and has always been strong around Clyde-side, but Jerry's co-workers, although fewer, know their way around. In peace time they used to be C.W.'s in every sense of the word. I believe that Bob will back me up in that statement. Naturally, the war has changed things considerably. Most of them have families to support,

the others have been called up and since the seven-day work week is in effect these lads and girls just can't do all they would like to.

### Gill Inspiration

According to Jerry O'Sullivan an expurgated edition of Eric Gill's autobiography is to be printed in New York. I have the 1940 edition. In my humble opinion this book is tops and his mode of life, from Ditching on was an example of contemporary medievalism, as exemplified in Penty's "Guildman's Interpretation of History." I believe that Gill can be a great source of inspiration to the whole CW movement. I feel that he could have been of invaluable assistance in formulating a basic policy for the CW in this country. I am not trying to be a fault finding newcomer. The problems here are somewhat different to American ones. I feel that the CW must take "root" so to speak, via Houses of Hospitality, Farms, etc. The Catholic Land Settlement is doing good work and its organ, "The Cross and the Plough," is still good, but it should be a monthly rather than a quarterly.

Will write more later.  
Sincerely Yours in Christ  
Ossie Bondy.

### Pius XII

*"Pius XII warns us against 'the peril of moral depression, want of confidence consequent upon the weakness of Faith, Hope and Charity. Now, these three theological virtues, ray of light and bonds of love between man and God, gain fresh fire from the flames darting from the most Sacred Heart of Jesus. In contemplating this Heart and its open wound, men would come to understand that God is for them not only the Lord who must be served and before whom one must tremble but He is also the compassionate and tender Father, who is to be loved and who loves. Then the most depressed heart would beat high again and the most perturbed spirit be calmed.'"*

### St. Louis, C. W.

312 Duchouquette Street,  
St. Louis, Mo.

Dear Miss Day:

I am writing you, regarding your good work here. We are still doing very nicely. We are getting clothes for the poor and also food. I get 400 loaves of bread each week. I give 100 loaves every week to the poor of a Negro parish. They are glad to get it.

I am here four and a half years now and like this good work very much. I am a great man for St. Joseph. I pray to him every day.

Would you please give me a little write up. I would like the people here to know more of our work.

Yours in Christ,

Wm. Skip.

## "Blessed Are the Poor . . ."

Ithaca, N. Y.

Dear Editors:

I am very sorry not to be able to help you in your work for the poor.

Last April I lost the use of my right hand through a blood clot. I had to spend three years in a hospital and have been unemployed ever since and unable to work, even if work were to be had. Thank God I am doing very well despite being well on in years.

I'll do my best to help as soon as I am able to work. Please pray for me.

Sincerely,

M. F.

## Atlantic Charter Being Ignored

A London monthly journal (November) just at hand, discusses a recent event: the Agreement for International Control for the Production and Export of Tin between the governments of Belgium, Bolivia, the United Kingdom, and the Netherlands on September 9; and not laid before Parliament until October.

The agreement is considered "necessary and advisable." Steps should be taken to regulate the production and export of tin in and from the producing countries with the object of keeping world stocks at a normal figure, adjusting in an orderly manner supply to demand, while making available all the tin that may be required to prevent rapid and severe oscillations of price. These are high sounding phrases but they mean nothing.

### Cold Shouldering the U.S.

The plain fact is that this is an agreement between governments for the benefit of producers of tin, including the persons who own the natural resources. An agreement between the actual interests for the purpose of establishing a monopoly control would be objectionable enough; but this is far worse, because it is an agreement by which governments lend their power to the vested interests. The agreement provides for two persons representing the tin consumers of the United States and one representing other tin consumers to be invited to attend the meetings. These can only tender advice, they have no vote or executive power and could be outvoted by the other members who have a total vote of 17.

### Ignoring Atlantic Charter

The editor writes in conclusion: "Why this agreement should be entered into at the present moment when the tin resources of Malaya and the Netherlands East Indies are temporarily lost has not been explained. It looks suspiciously like an attempt to stake out a claim to monopoly in the post-war world. If the promise in the Atlantic Charter of equal access to the raw materials of the world means anything at all, this agreement is in every way repugnant to it. Not only so, it brings discredit to the parties, throws doubt

upon the honesty of their purpose and will cause their enemies to rejoice."

### The Saving Clause

We here can only say to our 'clear-sighted' English friends that when Mahomet came to the Mountain, or vice versa, and the Atlantic Charter was incubated, its smooth cadence was music to bewildered souls who quite missed the saving clause—"with due respect for existing obligations."

Winifred B. Cossette

## Boston, C. W.

25 Rollins St., Boston.

The Boston group has long become weary of paying rent and propping up other people's old buildings. Also, being Bostonians and a bit on the cautious side, we are looking ahead to the after-war-depression that is bound to come. So we bought a fourteen-room house near the corner of Harrison Ave. and Rollins St.

### Warm Rooms and Food

We sacrificed convenience of location to size of house and while humble, it was in pretty good condition except for repairs of about \$800 which include the cost of a central heating system. Again Our Lady was helping us, for we got the furnace working and radiators hot just in time for the week of six-below-zero weather that hit Boston in the middle of December. So warm rooms and food were ready for the men who began to drop in gradually in increasing numbers. Christmas dinner was served to twelve men, including a former chief, who arrived in time to show us how to make the gravy. Harry Dunn, the veteran host of the Boston C. W., built a fine new crib out of old packing cases and set up the little statues that some one provided, manger and all. In spite of all the work there are maladjusted or unfortunate men still wandering around in the cold, apparently.

### Clergy Help

The Clergy of the Boston Diocese, from the highest to the humblest, have been most generous in helping us to get this house and equip it. We feel that we have a great task to live up to their trust and to make the best stewardship of the means also provided through the sacrifices of our members and friends. In fact we should face the people with trepidation if it were not for the prayers and Masses being said for the work.

Of course we are only a drop in the bucket of relief needed in a sick and despairing world; but perhaps we may serve as a laboratory experiment here in conservative New England, of how a small group may acquire a modest House of Hospitality starting with a few dollars and equip it cooperatively, so that we may have, if need be, a "Christ Inn" in every parish, come the revolution or what ever the future may hold.

Yours in Christ,

Ignatius O'Connor.

Starving Europe by blockade is normally indefensible. One cannot do evil that good may come of it.

## From an American-Japanese Girl

Omaha, Nebraska.

Dear Miss Day,

It may interest you to hear that the boy of whom I wrote you before is now an associate teacher of the Japanese language at the University of Colorado. He is very happy and it is grand to be able to write such good news.

It is over a year now since I returned to America and my memory goes back to the trip from Shanghai, and the passengers and their stories, all of which were interesting.

### Harmony on a Boat

The little rotund Jewish doctor had lived in Japan for 15 years. He had adopted a little Japanese boy and had become very attached to the child. He was heart-broken at having to leave him and tried, and thought of everything short of smuggling. He left the child in the care of Catholic Sisters. What will the future hold for these two? When will they meet?

There were Protestant missionaries and Catholic Sisters and Fathers. The latter were from all parts of the Far East, Manchukuo, Korea, China, and Japan. Protestant and Catholic alike spoke of returning as soon as things "blew over." A romance bloomed between two Protestant missionaries; "he" had been an assistant professor in a university in Peking, and "she" was a nurse who had been helping in the Chinese missions. It took a war to bring them together!

### Why Not Elsewhere?

Why, when on this very boat there were some twenty-odd nationalities getting along together, couldn't nations do the same? Weren't those fifty Chinese pilots on their way to train in America, and the two Chinese sisters, going to Columbia University fine young people, and didn't the German couple enjoy their nightly tete-a-tete with the American doctor and his wife? Didn't the Italian, Spanish, and Russian couples enjoy their game of bridge together?

Over a month on the high seas and X'mas eve found us up all night with life-savers wrapped around us securely. The lounge was filled for Mass and Catholic, Protestant, Pagan, and atheist alike were one in their prayer to God.

### Remember Christ

Though nations may fight and men misunderstand each other, but in prayer they speak and understand a common language and in Him they find a common refuge. It is not Pearl Harbor we should remember, but Christ on the Cross!

Dear Miss Day, please excuse me for wandering on and on, but I cannot forget that voyage home.

I hope that this letter finds you all well, and the Catholic Worker in the "best of health" too. Hoping the new year will bring you the best of luck and wishing you a fruitful X'mas.

Sincerely,

L. I.

## THE CHURCH AND CO-OPERATIVES

In the current issue of *The Co-operator*, a bi-weekly published by the Eastern Co-operative League, 135 Kent Ave., Brooklyn, N. Y., there are several interesting articles by well known Catholic writers and workers in the field of co-operation. Father Daniel Lord, S.J., contributes an interesting article on Antigonish; Monsignor Ligutti points out that in the past it was the Church that helped and brought things of order and beauty to the people, and that it can do it again. It can take the lead in building up a real Christian economy by encouraging co-operatives of various kinds; Father Edgar Schmiedler, O.S.B., gives the Catholic attitude towards co-operation and quotes the Reconstruction Program of the Bishops which refers to the enormous toll taken from industry by the various classes of middlemen, and suggests the establishment of co-operative stores as more effective than any government regulation of price.

For Socialists. Mary Dooling, head of the Department of Co-operatives of "The Queen's Work" has an article which should be of interest to socialists, church and school organizations. It describes what has been and is being done by the Socialists in which they are interested and opens up to the reader the wonderful possibilities of these organizations for the spread of co-operative ideas and practices.

The publishers are prepared to supply readers of *The Catholic Worker* with copies of this particular issue (Dec. 23) at one cent per copy or, by mail, two cents.

### HUMANITY DEMANDS WE FEED EUROPE

One of the results of the broadcast over the Mutual Network on "When Shall We Start Feeding Europe?" in which Mary Gullyer and Norman Thomas said NOW, was an editorial in the Catholic Weekly, *THE PILOT*, published in Boston. We quote: "Two speakers argued that we should begin at once to attempt at least the relief of children in Nazi-occupied countries. Other speakers insisted that we ruthlessly pursue the first objective, winning the war. We should allow nothing to stand in the way, they held, that might risk or delay our victory."

All the debaters who argued that these babies should be allowed to starve could actually see these infants and hear their weeping, they might not talk quite so realistically. If they could imagine their own children in the same plight, they would have to drop this pose of detached, superior calm.

"It is rather horrible to listen to these cultured voices so suavely and casually arguing that babies must be allowed to die—and die terribly—in order that their parents may be sooner free. No one has submitted the question to these mothers and fathers. The solution we have accepted was arrived at by people three thousand miles away, who have plenty to eat."

### Pius XII

"If social life implies intrinsic unity, it does not, at the same time, exclude differences which are founded on fact and nature. When we hold fast to God, the Supreme Controller of all that relates to man, then the similarities no less than the differences of men find their allotted place in the fixed order of being, of values, and hence also of morality. When, however, this foundation is removed, there is a dangerous lack of cohesion in the various spheres of culture. . . . Social life is never nearer to losing its noblest prerogatives than when it thinks it can deny or forget with impunity the eternal source of its own dignity: God." —Christmas Message, 1942.

## Decentralist Literature

The Fellowship of Reconciliation has issued a valuable list of books, informative and suitable for reading on the subject of "Decentralization" in its broad sense. We give some of the books mentioned here:

"This Nation Under God" and "Christian Roots of Democracy," by Arthur E. Holt.

"Democracy's Second Chance," by George Boyle.

"Rural Roads to Security," by Mons. L. G. Ligutti and Rev. John Rowe, S.J.

"Bio-Dynamic Farming and Gardening," by Dr. Ehrenfried Pfeiffer.

"Practical Farming for Beginners," by H. A. Hightone.

"Wheel of Health," by Dr. G. T. Wrench.

"Nutrition and Physical Degeneration," by Dr. V. A. Price.

All the above and details of others may be secured from the Literature Department, Fellowship of Reconciliation, 2929 Broadway, New York City.

### Men First

"Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterwards. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right."

Thoreau.

### FEED EUROPE

Control of food could be in the hands of the International Red Cross—which handles thousands of tons of foodstuffs sent by the various countries to the prisoners of war—assisted by the Swedish Red Cross. Dr. Junod, one of the Swiss delegates, has stated that the food sent reaches those for whom it is meant.

## DAY AFTER DAY

(Continued from page 4)

the harder it is to see him under dirt and drink and vermin, the more we are exercising our faith. "Love is surrender," we had been told on our retreat in July. "Give yourself to God in the poor." And how else can we show our love for God?

### Scattered

But due to war, our workers are scattered. Gerry Griffin is somewhere in Palestine right now in training before launching off on a career of ambulance driving around Tunisia. Lou Murphy and Joe Zarrella are accepted by the Field Service and will be going to Africa soon. The whole Chicago crowd, and some of the Mil-



Brought Christianity to India, China and Japan

waukee crowd, are scattered in camps or on islands in the Pacific. Jack English of Cleveland, and Ossie Bondy of Windsor, are somewhere in England. Others of our movement are in our conscientious objector camp at Warner, New Hampshire, enduring the isolation and detachment of what is practically a concentration camp. Others are working in the Alexian Brothers Hospital in Chicago, some as nurses, some as maintenance men around the hospital.

During the last month, F. B. I. representatives came to Mott street and picked up David Mason, one of the three leaders of the Philadelphia Catholic Worker activities, for refusing induction. He is forty-four years old, but is protesting conscription by his refusal. At present he is held over on West street at a Federal Detention headquarters until his trial, or until we raise \$1,000 bail and get him out until the trial, so that he can enjoy a bit more freedom.

### Travelling

During the last year (I have been going over my date book), I have spent five months away from Mott street in travel and in visiting our houses and farms around the country. Three of those months was on

## Old Gaelic Prayers

May the will of God be done by me;  
May the death of the saints be won by me;  
May Jesus, the Child, be beside my bed;  
May the hand of Mercy uphold my head;  
May the Virgin her heavenly brightness shed;  
And Michael be steward of my soul.

I rest with Thee, O Jesus,  
And do Thou rest with me;  
The oil of Christ on my poor soul;  
The Creed of the Twelve to make me whole.  
Above my bed I see:

O, Father, Who created me,  
O, Son, Who purchased me,  
O, Spirit Blest, Who blesseth me,  
Rest Thou with me.

## Co-operatives in Far East

"The Chinese co-operatives are fast becoming a people's movement and are helping to bring economic freedom to China and the Chinese people," Dr. J. Henry Carpenter said when he arrived in New York December 23 after a 43,000-mile trip to India and China on a special mission to the Chinese co-operatives.

### In China

Dr. Carpenter travelled by truck for 1,700 miles through Central China where he visited 300 co-operatives. The co-ops varied in character from industrial co-operatives manufacturing blankets and paper, machine shops and, leather co-operatives to printing plants, credit and consumer co-operatives. In many communities federations of industrial co-operatives are operating their own primary schools as well as their own training courses; they have established the only hospitals and have the only doctors in many communities and have their own treasuries where they pool their buying and selling. Contrary to general public belief there are many credit and consumer co-

operatives in China as well as the fast growing industrial co-ops, Dr. Carpenter said.

The Baile Schools in many centers of China and several of the colleges and universities are giving special training courses to give young men technical training to equip them to manage or organize co-operatives.

### In India

The co-operative movement is growing rapidly in India, Dr. Carpenter reported, although it is not as large there as in China. Dr. Carpenter held three weeks of conferences in India with Mohammedans, Sikhs, and Hindus, Catholics and Protestants, educators and government officials, all meeting together in this great common cause. Among the many co-operatives already flourishing in India are credit and consumer co-operatives, industrial and medical co-operatives, rice and milk marketing co-ops and Consolidation Co-operatives or co-ops especially organized to consolidate farm land formerly broken into fragmentary parcels so that members of the co-ops may make more effective use of the land and equipment they own. The movement is an indigenous movement coming up from the people, and although it has some government encouragement it is growing on its own inherent strength, Dr. Carpenter declared.

## Peace Without Victory

A new state must emerge from the criminal folly of this war, a supernatural association which will have its own sovereignty and its own courts to decide controversies by processes of law and order as they have been decided between individuals for a thousand years. Some organization must arise superior to nationalism, such as the Roman Catholic Church in the Middle Ages, with a dominion over men beyond race or creed or national instinct. It is no answer to say that supernaturalism has been tried during this generation and found wanting. The course of human progress has never been one of unbroken advancement, and sometimes retreat from the light has almost broken the heart of the world. But always when hope was well-nigh dead, some unquenchable spirits have carried the torch forward. The next peace must be a peace without victory, backed by the united force of every great power in the world, but most powerful of all, the awakened conscience of all civilization, or the armies will always march from THE ARMIES MARCH, by John Cudahy.

## "Things That Are God's"

(Continued from page 1)

- When the parents allow the state to grab the child and to act toward the child as if God did not matter, they loose their claim to the allegiance of the child.

### III. The Nazi Caesar

- The Nazi Caesar claims that there are superior races and inferior races.
- The superior race is always the one one happens to belong to
- The inferior race is always the one that refuses to recognize the superiority of the one which claims to be the superior race
- The superior race likes to believe that God works through the superior race.
- The superior race conceives God as a racial God.
- There are no superior races: God is not a racial God but the Father of all races and the Creator of all; Christ loved and died for all: We follow Him and we want no Caesars.

### National Committee Opposes Conscription Of Women for War

A National Committee to Oppose Conscription of Women, has been organized under the executive secretaryship of Mildred Scott Olmstead, National Chairman of the Women's International League for Peace and Freedom.

The National Committee has been organized specifically to oppose all legislation to conscript women for war service and is not confined to pacifists. A subcommittee, appointed to get statements against the conscription of women from individuals and groups, included Dorothy Day as its Catholic representative.

This committee has been organized on a much broader basis than our non-registrant group about which we wrote last month, and we hope that many of our readers who are not committed to the non-registrant position, but who feel that conscription of women is a violation of the free choice of vocation and incompatible with their moral principles will give their support to this new committee.

P. S. R.

### Demand Peace!

"... Then let us make peace quickly; let us not wait for it to be offered us by the men responsible for the war.

The cost of peace will never be as ruinous as the cost of war, for nothing can be constructed out of death, while everything can be hoped for from life.

May the hearts of men find solace in the rapid termination of the war.

Call for Peace! Demand Peace!

### THE REAL OBJECT

"... We have to prevent our friends, the men of good will who are listening to all that Christian circles have to say today, from making the mistake of thinking that we want a better social order for its own sake. It has sometimes been urged, and every shrewdly, that one can be a Christian in any and every sort of environment; and that the worse the environment, the greater the merit in withstanding it. So one can. But that victor, stressed overmuch, has sometimes tended to put a damper on schemes for reform, unless it is tempered by the corresponding reflection: Though I can, perhaps my neighbor can't. And there is the key to understanding the Christian Reformer.

"We proclaim a new social order, not for the sake of the outward decencies of efficiency, speed, cleanliness, freedom from disease and want, merely; but because these reforms may make it easier for all of us to live in terms of our immortal destiny."

(*Second of the Spirit*, London, England.)

## Weapons of the Spirit

(Continued from page 2)

punish us for reducing His holy religion to a tepid, nauseous mass of compromises and evasions that excite the contempt even of the men whom they are intended to please? "I know thy works; thou art neither hot nor cold. But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth." (Apoc. 3, 15.)

"Have Mercy on Us"

How senseless is our complacency! How utterly mad is that claim to righteousness on the part of nations who, professing to fight for the Christian way of life, have "ignored, denied, and outraged," in the words of Pius XII, "the law of evangelic love." Rather should they be on their knees, in humble acknowledgment of national sin, calling upon their citizens to show patriotism, not by buying bonds, but rather by fasting and humble prayer, repeating thus with the prophet:

"I beseech Thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love Thee and keep Thy commandments. We have sinned, we have done wickedly, and have revolted; and we have gone aside from Thy commandments and Thy judgments. We have not hearkened to Thy servants the prophets, that have spoken in Thy name to our kings, to our princes, to our fathers, and to all the people of the land... And He hath confirmed His word which He hath spoken against us, and against our princes that judged us, that He would bring upon us a great evil, such as never was under all the heavens... All this evil is come upon us; and we have entreated not Thy face, O Lord Our God, that we might turn from our iniquities, and think on Thy truth. And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all His works which He hath done: for we have not hearkened to His voice..." (Isa. 1, 4-10.)

### Negro Discrimination Dangerous Hypocrisy,

Says Aux. Bishop Sheil

Speaking recently before the annual conference of Catholic Charities Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, referred to the subject of delinquency among Negroes which, he said, is a "practical protest against a discrimination that is ethically indefensible, socially unjustifiable, and radically un-Christian."

"The time has come," the Bishop continued, "to apply the remedies and to apply them quickly. These people are no longer satisfied with weasel words and insincere promises. Their demands are most reasonable. They are simply asking that they be given their rights as American citizens, rights guaranteed to them by the Constitution of this country."

### Hypocrisy

"Political and economic discrimination," he said, "cannot be reconciled with democracy. It is the most dangerous kind of hypocrisy to wage a war for democracy and at the same time deny the basic benefits of democracy to any group of citizens. The decisive hour has come in which it must be settled whether the favored



classes would rather save their pride and privileges or save their country. The case of the Negro, in common with all dispossessed people, symbolizes this issue. The time has come also to affirm the essential function of the government, which is not to be a sublimated watchman of private property but to secure the social well-being and happiness of all the citizens.

### Disgraceful Anomaly

"The Negro problem is but one aspect of a wide social problem. The Church in this country at this moment is face to face with this problem. It must be met by a reaffirmation in action of the great Christian virtues of justice and charity. Jim Crowism in the Mystical Body of Christ is a disgraceful anomaly. Christianity pays no heed to accidental differences of race, color or economic status. To see Christ in every creature is of the essence of the Christian religion."

### STARVATION

What is starvation like? "You begin by feeling tired and sickly and weak. You can't concentrate. Your hearing and sight become impaired, your teeth begin to come out and you may lose all your hair. If you still can't get enough to eat you may hear voices and suffer paralysis. In the end you fall victim to pellagra or typhus, for diseases breed in hungry men."

A Relief Worker.

## Marriage and the Family

(Continued from page 1)

Him that we can love Him, or love things opposed to Him, and to which He is opposed. We have natural desires, passions and appetites to which we can give free rein and become their slaves, or which we can control and master, thus preparing ourselves for our ultimate destiny—union with an all perfect God. These natural desires, passions and appetites are the proving ground of our choice. We can choose to follow God's laws which direct us to deny ourselves and to bring these desires under the controlling dominion of our intelligence and free will—"our passions in all things subject to reason, and our reason in all things subject to God"—or we can choose to ignore God's commandments, yield to the clamorings of our natural desires and, as a consequence, bring plenty of trouble and unhappiness on ourselves in this life and in the next, and on others in this one.

### The Grace of God

It is very difficult for us to make the right choice always because of our weakness resultant from the fall of our first parents from a supernatural state in which they had, as a gift of God, innate powers of resistance to evil and an attraction to the right and good which we do not have born with us. There is none of us who can hope to triumph in the struggle of passions versus intelligence and free will if we rely on our puny strength alone. We cannot do it without the help of God which is called the grace of God. It was He Himself Who said: "Without Me you can do nothing." He has ordained it that way and no mere creature, or presumptuous bureaucrat, wise only in his own conceits, is going to change it.

We can get the grace or help of God only by humbly admitting our need of and asking for it—and that means prayer—and making use of the means specified and instituted by Him to gain and retain it. Our preparation in this life for the next is entirely a matter of free co-operation between God and ourselves. He will not force any of us to love and serve Him, but once we effectively show our desire to do so, He will do His part wonderfully and generously.

### Children Learn By Example

Children and adolescents cannot be expected to realize or appreciate these things. They can learn them only gradually from the precepts, example and practices of their parents. Children learn from and are vividly impressed by the things they see and hear in childhood. Their whole outlook on life later is colored and influenced by what they see and hear in the home. They will learn to pray, and practice the presence and love of God, only if their parents do so. They will learn to respect their own bodies and personalities, and those of others, as temples of God "Who made us and not we ourselves," as something fine, beautiful and wonderful, something far above animals and "little less than that of Angels," only if their fathers and mothers have that respect and the love for

each other that comes from it. They will learn to control themselves, to be unselfish, kind to and considerate of others and their rights if they see those traits in their parents, and if the latter, when necessary, use effective means of discipline and correction, and the word "No" judiciously, firmly and reasonably.

### Results of Godless Homes

They will learn none of these things if they grow up in homes in which there is no prayer to, mention—except in blasphemy—, or love of God, no true love or the peace and happiness that go with it, little or no supervision, unselfishness, self-denial and self-control on the part of the parents. That is why there is an alarming increase in "social" diseases among high school students in the City of New York; why girls of sixteen are roaming the streets at night and getting themselves and others into trouble; why high school boys and teen age youths are going in for disgusting and alarming practices and crimes in a brazen, hard-boiled manner; why, in a few words, modern society is rocking to its foundations. The family is the cornerstone on which society is built. If the former becomes weakened, the latter collapses.

### Parents to Blame

The blame rests primarily with the responsibility—shelving fathers and mothers of these unfortunate children who are victims of the laissez-faire, pagan mentality of their parents. It would be a good thing if they read the book, *Marriage and the Family*, but it is very unlikely that they will do so. Parents of this type can be changed and influenced only by the example of others. The fathers and mothers of America who are interested in the welfare of their children and the rejuvenation of society through a truly Christian way of life, and there are plenty of them, can do their part in their own homes.

### An Old Custom

A good way to start, for Catholics, at any rate, is an old-fashioned way now largely in the discard, the family Rosary, the family song of praise and petition, of honor to God and to the Mother of the Son of God who went down to Nazareth and was subject, although being God as well as a little child, to Mary, His Mother from whom He took His human nature, and to St. Joseph, His fosterfather. That was the first Christian family in which God Himself, stressing the importance of parental control, direction and training, and of filial obedience and submission, became subject to His creatures. "And Jesus advanced in wisdom, and age, and grace with God and men."

Be desirous, my son, to do the will of another rather than thine own.

Choose always to have less rather than more.

Seek always the lowest place, and to be inferior to everyone.

Wish always, and pray, that the will of God may be wholly fulfilled in Thee.

Behold, such a man enters within the borders of peace and rest.—*Imitation of Christ*

# THE LAND

## Land, Labor and Liberty

At a time when the Beveridge plan for post-war Britain is being boosted in certain quarters in this country as something about which we should go into ecstasies and proceed to copy, it might be well to quote a great American, Thomas Jefferson, who had some very pertinent things to say about Governmental centralization, paternalism and unwarranted interference in the lives of the people.

"What more is necessary," he asked, "to make us a happy and prosperous people? Still one thing—a wise and frugal government which will not take from the mouth of labor the bread it has earned."

### Economy

"I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence, we must not let our rulers load us with perpetual debt. We must take our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and in our drink, in our necessities and in our comforts, in our labor and in our amusements. If we can prevent the government from wasting the labors of the people under the pretence of taking care of them, they will be happy. The same prudence which in private life would forbid our paying our money for unexplained projects, forbids its unexplained disposition of public money. We are endeavoring to reduce the government to the practice of rigid economy, to avoid burdening the people and warning the magistrate with a percentage of money which perhaps is used to corrupt the principles of the government."

**Too Many Parasites**  
"I think myself we have more machinery of government than is necessary, too many parasites living on the labors of the industrious. I think it can be much simplified to the relief of those who maintain it."

**What destroyed liberty and the rights of man in every government which has existed under the sun? The generalization and concentration of all powers in one body, no matter whether the autocrats of Russia or France, or the autocrats of a Venetian Senate.**

**The first principle of human society is the guarantee to every one of a free exercise of his industry and the possession of the fruits acquired by it.**

**Restrain men from INJURING one another (i.e., violating the rights of one another) but leave them otherwise FREE to regulate their own pursuits of industry and improvement.**

**And now, one final quotation which is far more important for our consideration than any foreign plan for post-war, decadent and pauperized European countries: "It is not too soon to provide by every reasonable means that as few as possible shall be without a little portion of land. THE SMALL LANDOWNERS ARE THE MOST PRECIOUS PART OF THE STATE."**

**Government's Limitations**  
It is to the land, not the Gov-

ernment with its demoralizing paternalism that we must look for our future welfare and happiness. The Government of the people, its servant, acting for them, has a right and a duty to provide for the aged, the weak, the needy and the helpless when, and only when, private individuals, relatives and friends, or private groups fail or unable to do so. It has no right to impose burdens on industrious, hard working people for the maintenance of others, who are capable of working, while there are ample means at hand for these others to go to work on these means. The people do not owe any able-bodied person in the country a living. They do owe him or her the opportunity to make a living. When that opportunity does not exist, as it will not exist after the war in Britain even if Britain abolishes landlordism, then the people are bound to provide for the able-bodied unemployed.

### Ample Means Here

But this country can provide the opportunity for all in it to make a living. There are ample means at hand for all able-bodied persons in it to maintain themselves and their families if they are given the opportunity which, in this case, is their birthright, the land created by God for the use and needs of all men, "the land which no man made" and to which no individual or group can lay claim beyond that amount necessary and used by them for their legitimate needs. While there is so much idle or unused land in this country, while individuals and groups in it are, in the name of a false concept of land ownership, grabbing, holding and unjustly claiming title to large ranches and several thousand acre estates, thus depriving others of their right to use and own land and make their living from it, we do not need a Beveridge plan in the United States.

### "We Want the Land"

What is needed is a plan which will, after legislation has been enacted on the subject of land ownership, and after land is re-distributed in a manner that every one who wishes can have the opportunity of owning his own farm, assist, in the form of loans and grants, farmers at present on the land to get on their feet and others to get started as productive, self-reliant free men. People on the land owning their own farms can never be enslaved. If we want freedom, we must start the cry: "WE WANT THE LAND."

C. D.

### "Back to the Land"

The pamphlet entitled "Back to the Land," by Bishop Nulty, referred to in the December issue, may be obtained from The Robert Schalkenbach Foundation, 32 E. 29th St., New York City. The price is 25 cents.

Starvation as an instrument of national policy is cruel, un-Christian and inhuman.

## Rural Communes

"The men in any rural district, united together, could make the land they live in as lovely to look on as the fabled gardens in the valley of Damascus. They could have fruit trees along the hedgerows and make the country roads beautiful with color in Spring. This has been done in many a rural commune on the Continent, and there is no reason why it should not be done here. Only let us get our men together, get them organized and one improvement will rapidly follow another. For all great deeds by races, all civilizations, were built up by the voluntary efforts of men united together. Sometimes one feels as if there were some higher mind in humanity which could not act through individuals, but only through brotherhoods, and groups of men. Anyhow the civilization which is based on individualism is mean, and the civilization based upon great guilds, fraternities, communes and associations is of a higher order. If we are to have any rural civilization in Ireland it must spring out of co-operation."

AE (George Russell).

## Newark Colony Gets a Farm

Near Chester, N. J., a Newark group, under the title of Newark Christian Colony has acquired a farm of 100 acres, the ownership of which, and of all their other property, is vested in the group as a whole.

Last Spring and Summer, by exchanging labor for the use of machinery with a neighboring farmer, the group was able to make a start on the farm. They obtained most of their food needs from two cows, twenty-four chickens and a vegetable patch. Their surplus vegetables were sent to Newark to be sold at the co-operative store that was started as a buying club by members of the Colony but which has since been taken over, by members of the community. The vegetables not sold at the store were given to needy families.

### Religious Motives

The group supports itself by working at part-time jobs but spends as much time as possible, after work, in the community in Newark and on the farm. The house in Newark is a center of political, social and religious activity. Some of the group work with the Equality League against Negro discrimination in Newark; others work among the children of the district; all of them are interested in the betterment of men and conditions around them.

The motivations of the group are religious more than anything else. They believe in and are endeavoring to practise Christian principles and to live Christian lives. Every Wednesday they have a Retreat during which they maintain silence, meditate, pray and fast. As they say themselves, they "are at various stages in their search for the highest good." Employing such means, they are certain one day to find it.



## FARMING COMMUNE

### Looking To the Future

In the city you notice the approach of Christmas by the dressed-up show windows and the colored lights and Santa Claus, but out on the farm we have to mark the time ourselves. We make an Advent-wreath with four candles, each representing a week of Advent. One candle is lit on the first Sunday of Advent, and by the time all of them are illuminating our supper-table it is already very festive, and soon the Christmas tree and the crib replace the wreath.

### A Baby Is Born

Our expectation this year was mainly centered around Marjorie. When the snow kept falling, and the roads became very bad, she moved to the lower farm, so as not to be caught at the hour of her baby's birth up in the hills without any doctor to attend to her. She waited long, and it was bitter cold.

On Dec. 18 we got our first and our most wonderful Christmas present. Little Johanna is a bright and healthy baby, and we are all as proud of her as her mother, and father.

### A Christian Community

We have been spoiled with many generous Christmas gifts from all over the country. Packages and letters came every day. It is so good to get mail here in the hills, where we do not see many people, especially now that the traveling is so limited. But we do not feel alone in our effort to build up a Christian community on the land, in the face of all difficulties. All the troubles of the world are reflected on a small scale in a community like this, and the earth, that has given solidity and security to our forefathers, is alienated from us. Nature is robbed of its wildlife and fertility, which has to be restored again. Year after year we have to toil, and to learn, and to make mistakes and to store up a quantity of wisdom that will finally build the community that we dream of. I still cannot figure out how people had time to spin and weave, make their own furniture, build houses and stables besides taking care of all the children and the old people, and planting and caring for the animals. And yet it has been done and it was a life filled to the brim with satisfaction and prayer and thanksgiving to God. There was no emptiness, no racing around in cars, hunting for pleasures which so easily lead to gluttony or sin.

### "Such Is Kingdom of God"

Our babies grow into little boys and girls and they marvel at the lights and the Baby in the crib. Our tongues have to be clean to tell them about the Divine Child and our love has to be very deep to instill it into the rich little hearts, so that they too, may love God and serve Him. The prayers out of breath,

of the little ones will reach the ear of God while our prayers are drowned by the noise of the unbelievers and the rumors of war. If God will grant us peace, it is for the children's sake, and because he has heard their petitions. That's why our life is a sacred duty, and so is the life of all of you who take care of little children. The coming year belongs to the young ones and so does the coming world. May God grant peace for the sake of the little babies born in this time of horrible destruction and blasphemy, and may He take us as humble tools to bring about His Peace.

Eva Smith.

## NO LASTING CITIES

(Continued from page 3)

they watch citizens of mean cities pass from mass production to mass destruction of lives. It may come from the limitations of the city (bourgeois) mind which sees order as a matter of police force, an external order at least. The Greek word for city is polis. It is one of the startling facts of a city's idea of order that it places these same policemen at the doors of banks to protect them from the people when a right order should have the policemen at the doors of poor persons to protect them from the banks.

### Ills of the City

The city gives us the police force and a police mentality. There ought to be a law. It gives us also appropriately enough insurance policies and policy rackets and politeness and polish. Only a boor would say anything against this order, but then a boor is a man from the country and may have some wisdom garnered from trees and brooks where more is to be learned, as St. Bernard says, than in books.

The farm-land may be only a farm-land, but he has to use his head, to guide his hands. He may not be the head of a business with thousands under him who rarely ever have to use their heads at their machines but he rarely ever has to suffer from that office sickness "time on one's hands," a sickness which is oftentimes driven out by a fever known as commercialized amusement, a cure worse than the disease. In bad cases, recourse is often had to liquor and in the descending scale, to morphine.

### Peace on Land

But the land and the peace that comes from life on the land is always there for the city dweller who gets fed-up with the unrealities of the city. The Holy Ghost seems to be breathing good thoughts on land, and this is a comforting fact to many persons today and this is a comforting fact to the rich little hearts, so that they too, may love God and serve Him. The prayers out of breath,

EPB:rmb

100-31171-43

62-61208

3-15-43

Date:

RECORDED 62-61208-15\*

TO: R. Lawrence M. O. Smith  
Chief, Special War Policies Unit

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP2 MIA/RS

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject: DOROTHY DAY; CATHOLIC WORKER; INTERNAL SECURITY - C;  
SEDITION

Reference is made to your recent memorandum in which you requested information concerning the "Catholic Worker" as well as Dorothy Day its editor and publisher.

Mr. Tolson

Mr. E. A. Tamm

Mr. Clegg

Mr. Coffey

Mr. Glavin

Mr. Ladd

Mr. Nichols

Mr. Rosen

Mr. Tracy

Mr. Carson

Mr. Hendon

Mr. McGuire

Mr. Mumford

Mr. Harbo

Mr. Quinn Tamm

Mr. Nease

Miss Gandy

COMMUNICATIONS SECTION

In the event you desire further information in this regard will you kindly advise me.

MAR 17 1943 R.M.

FEDERAL BUREAU OF INVESTIGATION

U. S. DEPARTMENT OF JUSTICE

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ADDRESS REPLY TO  
"THE ATTORNEY GENERAL"  
AND REFER TO  
INITIALS AND NUMBER

EFB:EHO

146-47-0

DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

FEB 9 1943

Mr. Tolson.....
Mr. E. A. Tamm.....
Mr. Clegg.....
Mr. Glavin.....
Mr. Ladd.....
Mr. Nichols.....
Mr. Rosen.....
Mr. Tracy.....
Mr. Carson.....
Mr. Coffey.....
Mr. Hendon.....
Mr. Kramer.....
Mr. McGuire.....
Mr. Quinn Tamm.....
Mr. Nease.....
Mr. Gandy.....

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MEMORANDUM FOR MR. J. EDGAR HOOVER  
DIRECTOR, FEDERAL BUREAU OF INVESTIGATION

Re: The Catholic Worker

It will be appreciated if you will review your files and furnish this Unit with a summary of any information you may have concerning The Catholic Worker, a member of the Catholic Press Association, and its editor and publisher, Dorothy Day, 115 Mott Street, New York City.

It further will be appreciated if you will obtain, if possible, and furnish this Unit with a copy of the pamphlet entitled The Crime of Conscriptio written by E. I. Watkin, founder of the "Pax" movement in England and quoted in the January, 1943 issue of The Catholic Worker.

Respectfully,

*Lawrence M. C. Smith*

Lawrence M. C. Smith  
Chief, Special War Policies Unit  
War Division

received 3-12-43  
EPB  
memo to LMC Smith  
3/15/43  
EPB

FOR DEFENSE



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BEST AVAILABLE COPIES

MEMORANDUM FOR ASSISTANT ATTORNEY GENERAL  
WENDELL BURGHE

RE: DOROTHY DAY, "CATHOLIC WORKER";  
INTERNAL SECURITY - C; CUSTODIAL DETENTION  
SEDITION

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-80 BY SPIMPCT/JS

Reference is made to your memorandum dated February 13, 1943, in which you stated that further investigation should be made in the above entitled matter.

For your information I wish to advise that under the dates indicated, the following reports and material were submitted to the Division of Records:

Report of Special Agent George P. Dillard dated January 16, 1943, at New York, New York, submitted March 9, 1943.

Report of Special Agent Ray W. Biondi dated February 26, 1943, at Philadelphia, Pennsylvania, submitted March 10, 1943.

Photostatic copy of January, 1943 issue of the "Catholic Worker", submitted March 9, 1943.

Your attention is directed to the article entitled "If Conscription Comes For Women" which begins on page one of the above mentioned photostatic copy of the "Catholic Worker", and is concluded on page four. This article was written by the subject. Your attention is further directed to an article headed "Boston, C. W." appearing in column four on page five, signed Ignatius O'Connor, the last paragraph of which states in part "So that we may have, if need be, a 'Christ Inn' in every parish, come the revolution or whatever the future may hold". In addition your attention is invited to column three on page six, which column is headed "Day after Day" and refers to the Conscientious Objectors' Camp of the Catholic Worker at Warner, New Hampshire.

In your review of Agent Dillard's report, you will note that reference is made to the report of Special Agent S. S. Peck, dated October 28, 1941, at New York, New York. For your information in this connection I wish to advise that the substance of Agent Peck's report was set forth in my memorandum

Mr. Tolson  
Mr. E. A. Tamm  
Mr. Clegg  
Mr. Coffey  
Mr. Glavin  
Mr. Ladd  
Mr. Nichols  
Mr. Rosen  
Mr. Tracy  
Mr. Carson  
Mr. Hendon  
Mr. McGuire  
Mr. Mumford  
Mr. Harbo  
Mr. Quinn Tamm  
Mr. Nease  
Miss Gandy

COMMUNICATIONS SECTION  
MAR 12 1943  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

RECEIVED READING ROOM  
MAR 12 11 08 AM '43

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- 2 -

to you on January 22, 1943.

Investigation in this case is being continued and upon receipt of additional reports, they will be made available to you.

Very truly yours,

John Edgar Hoover  
Director

2-7-43

EPB:lns-  
62-61208 - 1/6

RECORDED

BEST AVAILABLE COPIES

Date: March 11, 1943

To: SAC, New York

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-92 BY SP2MAC/BJ

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject:

DOROTHY DAY  
"CATHOLIC WORKER"  
INTERNAL SECURITY - C; SEDITION

Reference is made to your letter dated December 12, 1942 in which you requested that a copy of the December, 1942 issue of the "Catholic Worker" be presented to the Department for a decision as to whether the publication of this paper constitutes a violation of the Sedition Statutes.

For your information in this connection I wish to advise that a photostatic copy of the December issue of the "Catholic Worker", along with a copy of the report of Special Agent Leon Levin dated December 23, 1942, at New York City in the matter entitled "Dorothy Day, Adelaide De Bethune alias Aceline De Bethune; Information Concerning", was made available to the Criminal Division of the Department, and an opinion was requested concerning a possible violation of the Sedition Laws. On February 13, 1943, Mr. Wendell Derge, Assistant Attorney General advised that the Criminal Division was of the opinion that further investigation should be made in this matter. In addition, Mr. Derge made the following comments and requests:

"It is noted that there is reported information to the effect that the subject is a Russian who came to the United States and visited Chicago, Illinois, in 1937, where she attempted to interest people in Communist activities and also did the same work in the Harlem section of New York City. It is requested that investigation be conducted to determine the subject's place of birth, and if foreign-born, the time when and the circumstances under which she entered the United States."

Investigation should be conducted to determine the source

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Coffey \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Carson \_\_\_\_\_  
Mr. Hendon \_\_\_\_\_  
Mr. McGuire \_\_\_\_\_  
Mr. Mumford \_\_\_\_\_  
Mr. Quinn Tamm \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

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MAR 12 1943 P.M.

U. S. DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

RECEIVED RECORDING ROOM

MAR 12 11 08 AM '43

of the subject's financial income and particularly the manner in which she is able to finance the publication, "Catholic Worker".

It is noted that in 1941 an official of the Catholic Church advised that the "Catholic Worker" had no official connection or sanction of the Catholic Church. It is further noted that two articles appearing on the front page of the December 1942 issue of the "Catholic Worker" carry by-lines, "By Fr. Clarence Duffy" and "By Fr. John J. Hugo". It is requested that officials of the Church in New York City be interviewed for more detailed information concerning any relationship that may now exist between the Church and this publication.

It is suggested that confidential informants of the Bureau in matters pertaining to the Communist Party be questioned concerning the possibility that the instant publication is in fact a "front" publication of the Communist Party which hides under the rather innocuous name of "Catholic Worker".

It is also requested that the future issues of the "Catholic Worker" be furnished to the Criminal Division."

You will note that the reports of Special Agent George P. Dillard dated January 16, 1943 at New York, New York, and Special Agent Ray W. Diondi dated February 26, 1943 at Philadelphia, Pennsylvania, while setting out considerable information, do not specifically cover the investigative points suggested by Mr. Berge. It is desired that investigation be continued along the lines suggested in the Department's memorandum of February 13, 1943, and that investigative reports be submitted in the near future for further referral to the Criminal Division of the Department.

CC - Philadelphia

5712

ADDRESS REPLY TO  
"THE ATTORNEY GENERAL"  
AND REFER TO  
INITIALS AND NUMBER

WB:GFH:ML

146-28-0

DEPARTMENT OF JUSTICE  
WASHINGTON, D. C.

February 13, 1943

MEMORANDUM FOR THE DIRECTOR,  
FEDERAL BUREAU OF INVESTIGATION

Mr. Tolson.....  
Mr. E. A. Tamm.....  
Mr. Clegg.....  
Mr. Glavin.....  
Mr. Ladd.....  
Mr. Nichols.....  
Mr. Rosen.....  
Mr. Tracy.....  
Mr. Carson.....  
Mr. Coffey.....  
Mr. Hendon.....  
Mr. Kramer.....  
Mr. McGuire.....  
Mr. Quinn Tamm.....  
Mr. Nease.....  
Mr. Gandy.....

Re: <sup>①</sup>Dorothy Day  
"Catholic Worker"  
Internal Security - G;  
Sedition.

Reference is made to your memorandum of January 30, 1943, with regard to the above-captioned matter. The Criminal Division is of the opinion that further investigation should be made in this matter.

"It is noted that there is reported information to the effect that the subject is a Russian who came to the United States and visited Chicago, Illinois, in 1939, where she attempted to interest people in Communist activities and also did the same work in the Harlem section of New York City. It is requested that investigation be conducted to determine the subject's place of birth, and if foreign-born, the time when and the circumstances under which she entered this country.

Investigation should be conducted to determine the source of the subject's financial income and particularly the manner in which she is able to finance the publication, "Catholic Worker".

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It is suggested that confidential informants of the Bureau in matters pertaining to the Communist Party be questioned concerning

FOR DEFENSE



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the possibility that the instant publication is in fact a "front" publication of the Communist Party which hides under the rather innocuous name of "Catholic Worker".

It is also requested that the future issues of the "Catholic Worker" be furnished to the Criminal Division."

Respectfully,

A handwritten signature in cursive script, appearing to read "Wendell Berge". The signature is written in dark ink and is positioned above the typed name.

WENDELL BERGE,  
Assistant Attorney General.

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, N. Y.**

FILE NO. **14-43**

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REPORT MADE AT <b>PHILADELPHIA, PA.</b>	DATE WHEN MADE <b>2-26-43</b>	PERIOD FOR WHICH MADE <b>2-2,3,5,9-43</b>	REPORT MADE BY <b>RAY W. BIONDI</b>
TITLE <b>DOROTHY DAY; PETER MAURIN with aliases: Peter Mourin, Peter Moran; THE CATHOLIC WORKER</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION</b>

**SYNOPSIS OF FACTS:**

Easton, Penna. Credit Bureau reflects the following information in regard to Catholic Worker Group of Maryfarm. "3-10-38-- this is an organization for transient youth who come out here for the summer, raise their own produce, but do not sell same. The farm is self-sustaining. They also have an office on South Fourth St. where they print and edit a Catholic paper. Has the support of the local Catholic Churches". Recorder of Deeds records reflect 40 acres of land purchased 6-3-38 by DOROTHY DAY and PETER MAURIN as joint tenants and trustees for Catholic Workers farming commune. Purchased property through U. S. Consulate General from JOHN BOULOUS and wife of Mt. Lebanon, Seria, County of Beirut. No record at Penna. Motor Police, Easton Police Dept., or County Detectives Office on subjects or Catholic Workers at Maryfarm. Phila. files reviewed reveal that Maryfarm is hanging out place for people who will not work and that these people drink heavily; that children at Maryfarm not compelled to attend school; that Maryfarm occupants sleep in barns; that DOROTHY DAY, financier of "The Catholic Worker" was mentioned in the Catholic Worker publication as having served coffee to the Bethlehem Steel Company strikers. Phila. files reveal "Catholic Worker" operated a reading room at 147A Dorchester St., So. Boston, Mass. Catholic priest at Holy Trinity Church, Boston, Mass. described Catholic Worker as ardent isolationist group and that DOROTHY DAY has often seen fit to voice opinion of the Conscientious Objector in the Catholic Worker publication. Catholic priest at So. Norwalk, Conn. advised that articles appearing in Catholic Worker publication explained why an organization called "Councils of Perfection" took a stand against the draft. Father PACIFIQUE ROY, negro Catholic priest, Baltimore,

APPROVED AND  
FORWARDED:

SPECIAL AGENT  
IN CHARGE

DO NOT WRITE IN THESE SPACES

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5 Bureau  
5 New York  
3 Philadelphia

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*[Handwritten signatures and initials]*

Philadelphia File No. 14-43

states that he, DOROTHY DAY and others believed in pacify resistance and conscientious objection to war. Phila. file also reflects Catholic Worker has establishment at 522 So. Front St., Phila., Pa.

- P -

REFERENCE: Report of Special Agent GEORGE P. DILLARD dated 1-16-43.  
at New York, N. Y.

DETAILS: AT EASTON, PENNA.

Mrs. MARIE DAUGHERTY, Mercantile Agency, Commercial Credit Association, searched her records which failed to reveal any information on the subjects in this case. However, the files did reflect the following in connection with Catholic Worker group of Maryfarm: "March 10, 1938--this is an organization for transient youth who come out here for the summer, raise their own produce, but do not sell same. Farm is self-sustaining. They also have an office at South Fourth Street where they print and edit a Catholic paper. Has the support of local Catholic churches". Mrs. DAUGHERTY stated that Maryfarm has only one credit account with a local lumber Company. This account is extremely small and is always paid for in cash.

Mr. CHARLES YOUNG, recorder of Deeds, North Hampton County Court House, Easton, Pennsylvania, advised that approximately 40 acres of land was purchased on June 3, 1938 by DOROTHY DAY and PETER MAURIN as joint tenants and trustees for the Catholic Worker farming commune. Mr. YOUNG advised that this property was purchased through the United States Consulate General from [redacted] and wife, [redacted] who reside in Mt. Lebanon, Siria, County of Beirut. This property was sold to the above named individuals as joint tenants with right of survivorship. Mr. YOUNG stated that the deed for this property was dated June 3, 1938, said deed being recorded July 19, 1938. Mr. YOUNG stated that the above named individuals paid \$4,000 cash for said property and also as of July 19, 1938, two mortgages existed. The First National Bank of Easton, Pennsylvania had a \$2,000 mortgage which has since been satisfied and that the seller, [redacted] still possesses a \$1,000 mortgage which to date has not been paid off.

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Corporal H. E. BENSIENGER, Pennsylvania Motor Police, Captain HERMAN MENIKHEIM, Easton Police Department and Mr. JOE YONIK, North Hampton County Detectives Office all advised that a search of their files failed

Philadelphia File No. 14-43

to reveal any information on the subjects or any members of the Catholic Workers group at Maryfarm.

In Philadelphia File No. 25-4330 entitled Hazen Lewis Ordway, Selective Service, Conscientious Objector, appears information as follows:

DR. HARRY ELIZABETH WALSH, Sociological Research, University Library, Catholic University, Washington, D. C. advised that she understood the Catholic Worker group to represent the Conscientious Objectors in the Catholic Church.

Father EDWARD HOLAHAN, South Fifth Street, Easton, Pennsylvania, advised that the Catholic Worker group, in his opinion, believe in the "Back to the farm movement" and believe in sustaining a simple life from the soil. Father HOLAHAN advised that the Catholic Church does not advocate Conscientious Objection on the part of its members. Father HOLAHAN further advised that Maryfarm is supposed to be a sustaining farm with "community of interest" ideas and that as far as Father HOLAHAN knows, there appears to be no Communist tendencies at Maryfarm.

[redacted] whose residences adjoin the property known as Maryfarm offered the following information relative to Maryfarm. "Neighbors have observed many trashy looking men and women and children at Maryfarm; that these people never appear to be working; that there is a great influx of people at Maryfarm especially on weekends; that some of these people sleep in barns; that none of the children at Maryfarm are compelled to attend school; that the occupants drink heavily; that the occupants receive money from DOROTHY DAY, their leader who was mentioned in the group's publication "Catholic Worker" as having served coffee to the strikers at the Bethlehem Steel Company strike. Neighbors state occupants take attitude that the world owes them a living and that this group is anything but christian like as the group would have the world believe.

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Dr. J. JAMES CONDRAN, Philadelphia Road, Easton, Pennsylvania, advised that Maryfarm has always been considered a mysterious place by the neighbors. Dr. CONDRAN stated he visited Maryfarm on one occasion to care for a patient and he observed the occupants as being dirty, trashy people living under filthy conditions.

New York File No. 25-13317 entitled Hazen Lewis Ordway, Selective Service, Conscientious Objector reflects that a Mr. JOHN THORNTON, is secretary to the association of Catholic Conscientious Objectors, 115 Mott St., New York. In this report, JOHN THORNTON advised that DOROTHY DAY is a co-founder and editor of the Catholic Worker newspaper. This report is

Philadelphia File No. 14-43

dated May 29, 1942 and, at that time, the report indicated DOROTHY DAY to be on a tour in the West and was not expected back to New York until June or July of 1942.

New York File No. 25-13317 contains information relative to certain factions among the personnel of the Catholic Worker as always having been opposed to war either totally or opposed to a certain type of war in particular. This report indicates that the Association of Catholic Conscientious Objectors was formed in November, 1940.

In Philadelphia File No. 25-4330 there appears information that a Dr. MARGARET McNANAMY had operated the Catholic Workers' Mission on the third floor of 21, 23, 25 Austin Street, Worcester, Mass. and that Dr. MARGARET McNANAMY presently resides at Holtshire Road, Orange, Mass.; that she married a JOHN McGEE. This report also reflects that Mrs. JOHN McGEE is presently residing at R.F.D. No. 2, Fairhaven, Vermont. During the interview, Mrs. McGEE advised that a Catholic Workers Farm exists at Upton, Mass. which is known as St. Benedict's Farm. Mr. JOHN McGEE stated that the Catholic Worker was an organization sponsored by the Catholic Church which was opposed to the Daily Worker, a Communistic organization and publication, and that the Catholic Worker took the attitude that all mankind should be free to do as their conscience directed and not subject to the dictates of any one organization.

Father HAROLD McCLOUD, S.J., Holy Trinity Church, 14 Cobb Street, South Boston, Mass. advised that the Catholic Worker had a reading room at 147A Dorchester St., South Boston. Father McCLOUD stated that the Catholic Worker, prior to the United States entering into the war was an ardent isolationist group and its publisher and editor, DOROTHY DAY has often seen fit to voice the opinion of the sincere conscientious objector in the paper's columns.

Rev. JAMES D. LOEFFLER, S. J., South Norwalk, Conn. in speaking of a conscientious objector under investigation stated that this conscientious objector had joined the "Councils of Perfection" which has its headquarters in New York. He further stated that there were articles in the publication Catholic Worker which explained the order of the "Councils of Perfection" and its stand against the draft.

Father LOUIS J. MENDELIS, 114 West Saratoga Street, Baltimore, Maryland, advised in Philadelphia File No. 25-5504 entitled Harold Daniel Keane, Selective Service, Conscientious Objector (New York has copy of this report dated 7-10-42 by Special Agent H. V. Bouscaren at Baltimore, Md.)

Philadelphia File No. 14-43

that he was associated with Father PACIFIQUE ROY and that this particular group believed literally in the Sermon of the Mount wherein Jesus Christ taught that the meek would inherit the earth and that the Love of God and of ones fellowman were the most important things of all. Rev. MENDELIS added that there were several others in this group including Miss DOROTHY DAY, 115 Mott Street, New York City, publisher of the magazine "The Catholic Worker". Father MENDELIS said that Miss DAY had formerly been a Communist but had renounced this in favor of the Catholic religion and had embraced this belief that the world could only be saved by men loving one another, no matter what their race, color, or creed was. DOROTHY DAY is also the author of the book "From Union Square to Rome".

Father PACIFIQUE ROY, 115 North Freemont Street, Baltimore, Maryland is the pastor of the Catholic Church for Negroes in that section and he stated that there were several young men of his Church who had already been designated as conscientious objectors and who had been assigned to work outside of the Army. Father ROY said that the original idea in which he, himself, DOROTHY DAY and others believed had been originally outlined by a Father LACOUTURE and that all of these people were definitely conscientious objectors to war and that they believe in pacify resistance and that God would see to it that justice won out over the forces of evil.

Philadelphia File No. 25-0-596 reflects that on April 21, 1942, Mr. MICHAEL J. PATTON, 1604 Green Street, Philadelphia, Pennsylvania, called and advised that he considered the Catholic Workers, 522 South Front Street as a Communistic hangout and a nest of draft dodgers. Information discloses that Mr. PATTON worked there for about three weeks and said that there is a great deal of Communistic literature there.

- PENDING -

Philadelphia File No. 14-43

UNDEVELOPED LEADS

THE PHILADELPHIA FIELD DIVISION

AT EASTON, PENNSYLVANIA, will conduct investigation to locate The Catholic Workers establishment on South Fourth Street where the Catholic Worker publication is allegedly edited and printed.

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✓  
AT PHILADELPHIA, PENNSYLVANIA, will contact Mr. MICHAEL J. PATTON, 1604 Green Street and interview him thoroughly for any information in his possession relative to the Catholic Worker Group.

Will conduct investigation at 522 South Front Street in an endeavor to ascertain whether or not the Catholic Worker Group has an establishment there and develop any other facts pertinent to this investigation.

EPR:AJB  
4-19-43  
62-61208 - 18

Date:

Assistant Attorney General  
Wendell Berge

To:

BEST AVAILABLE  
COPY

618-80 SP 100-114

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

INTERNAL SECURITY - C; CUSTODIAL DETENTION;  
SUBJECT: "CATHOLIC CENTER";  
SUBJECT: INTERNAL SECURITY - C; CUSTODIAL DETENTION;  
SUBJECT: INTERNAL SECURITY - C; CUSTODIAL DETENTION;

Mr. Tolson \_\_\_\_\_

Mr. E. A. Tamm \_\_\_\_\_

Mr. Clegg \_\_\_\_\_

Mr. Glavin \_\_\_\_\_

Mr. Ladd \_\_\_\_\_

Mr. Nichols \_\_\_\_\_

Mr. Rosen \_\_\_\_\_

Mr. Tracy \_\_\_\_\_

Mr. Carson \_\_\_\_\_

Mr. Coffey \_\_\_\_\_

Mr. Hendon \_\_\_\_\_

Mr. Holloman \_\_\_\_\_

Mr. McGuire \_\_\_\_\_

Mr. Quinn Tamm \_\_\_\_\_

Mr. Nease \_\_\_\_\_

Miss Gandy \_\_\_\_\_

For your further information in connection with the above captioned matter there are being enclosed herewith copies of the following investigative reports:

REPORT OF SPECIAL AGENT GEORGE P. DILLARD, DATED MARCH 4, 1943, AT NEW YORK CITY.

REPORT OF SPECIAL AGENT GEORGE P. DILLARD, DATED MARCH 4, 1943, AT NEW YORK CITY.

REPORT OF SPECIAL AGENT C. FINLEY, DATED MARCH 27, 1943, AT BUFFALO, NEW YORK.

REPORT OF SPECIAL AGENT FRED W. CARY, DATED MARCH 31, 1943, AT CHICAGO, ILLINOIS.

APR 20 5 04 PM '43  
RECEIVED READING ROOM  
U.S. DEPT. OF JUSTICE

## FEDERAL BUREAU OF INVESTIGATION

This case originated at: NEW YORK CITY,

NY File No. 100-7885 els

Report made at: NEW YORK CITY	Date Made: 3/4/43	Period: 12/21/42; 1/5, 29; 2/5, 11/43.	Report Made By: GEORGE P. DILLARD
Title: DOROTHY DAY; et al.			Character SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION

## Synopsis of Facts:

January, 1943 issue of the CATHOLIC WORKER contains an article written by DOROTHY DAY wherein she states that she will not register for conscription if conscription comes for women, nor will she make a statement to the government on registration day as to her stand, lest this be used as involuntary registration on her part. This publication indicates that the circulation of the CATHOLIC WORKER at the present time stands at fifty-five thousand. Summaries of articles appearing in the January and February, 1943 issues of the CATHOLIC WORKER set out herein.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/1/96 BY SP6/RO/PS  
APP # 96-0388

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

- P -

REFERENCE: Report of Special Agent GEORGE P. DILLARD, New York City, dated January 16, 1943.

DETAILS: By letter the Portland, Oregon, Office advised that the June, 1942 issue of the CATHOLIC WORKER contained an unsigned article entitled "Grave Injustice Done Japanese On The West Coast".

The first paragraph of this article reads:

"I saw a bit of Germany on the west coast. I saw some of the concentration camps where the Japanese men, women,

Approved & Forwarded: <i>E.E. Conroy</i> SAC	Do Not Write In These Spaces	
<i>V</i>	<i>100-61202-18</i>	RECORDED
Copies of this Report:	4 MAR 3 1943	INDEXED
5 - Bureau	3 - St. Louis	1 - C. MacFall, ONI
2 - Cleveland	2 - Boston	EX-12
2 - Philadelphia	2 - Pittsburgh	
2 - Detroit	1 - New Orleans (info.)	
2 - Buffalo	2 - Chicago	
2 - Newark	1 - Col. S. V. Constant, G-2	

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and children are being held before they are settled in the Oweis Valley or some other place, barren, sand-swept, inaccessible. "

The gist of the entire article is to the effect that the Japanese are treated terribly; that search lights are turned on them at night so as to prevent their sleeping; that they are kept in cattle stockyards pending their evacuation.

The article went on to state that in Portland, the Japanese had to sell their homes and businesses at a loss, and that they were subject to considerable misery and bewilderment.

The Buffalo Office advised by letter dated December 10, 1942 that LAWRENCE J. GATT, 58 Fairfield Avenue, Buffalo, New York, advised that an article entitled "Feed the Axis", which he classified as being of a seditious nature, appeared in the November, 1942 issue of the CATHOLIC WORKER, and was written by LOUIS V. LOCK; that Mr. GATT advised that his suspicions concerning the nature of the article were aroused, because sometime in October, his subscription to this periodical ran out, and at that time he was advised by the publishers that due to the limited subscription of the periodical, no future issues would be published, but subsequently, the November issue was received despite the fact that his subscription had expired.

Under date of January 13, 1943, the New Orleans Office advised that Confidential Source of Information T-4 condemned a copy of the December, 1942 issue of the CATHOLIC WORKER which was addressed to RUDOLPH N. REISS, Chaplain, Second Battalion, Fort Eustis, Virginia, which was being forwarded to Guatamala Air Base, Aurora Airport, Guatamala City, C.A.

This issue carries an article on page three, columns one and two, entitled "Forget Pearl Harbor", signed LOUIS E. LOCK, asserting that we should humbly apologize to the Japanese and aid Japan wherever possible.

An article on page one, paragraph two, criticizes CHURCHILL as a hypocrite who signed the Atlantic Charter in the dark days before the United States entered into the War. After the United States entered into the war, CHURCHILL, asserted that Britain will hold her own; the Atlantic Charter means nothing. England will not respect the rights of all her people, but will set the example of empire, plundering and despoiling the rights of others, and, therefore, will be the source of other wars.

On page one, column four, is the resolution bearing the signatures of forty-eight women including the editor of the paper, DOROTHY DAY, which

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states that the undersigned women will never comply in any way with any law of conscription for any purposes.

An article, page one, columns two and three, by CLARENCE DUFFY, presents a biased picture of Negro treatment in the United States; Southern Senators called undemocratic; the nation as a whole discriminates against Negroes.

The above summary of articles appearing in the December issue of the CATHOLIC WORKER was obtained from the submission slip from Confidential Source of Information T-5.

On January 11, 1943, ALICE M. SELJAS, Room 1713, 110 East 42nd Street, New York, New York, addressed a letter to the New York Field Division enclosing a copy of the CATHOLIC WORKER, December issue. She referred to the article entitled "Forty-Eight Women Will Not Register" and the article entitled "Forget Pearl Harbor", stating that she wondered why this kind of thing could be published when the people in the country are working so hard for unity.

Confidential Informant A, whose identity is known to the Bureau, advised that Confidential Source of Information T-5 had condemned two copies of the November, 1942 issue of the CATHOLIC WORKER, one of which was addressed to ENTSCHELDUNG RUTLIGASE, Luzern, Switzerland, and the other addressed to JOHANNA TIRHUISEN, Zuz., Switzerland.

A comment by T-5 on this issue dealt with the article headed "Feed the Axis", signed LOUIS E. LOCK; an article headed "Fellow Citizens Can Be Helped By Hospitality", which states that over one hundred thousand residents of Japanese ancestry have been taken from their homes and jobs without trial or hearing and put in detention camps; further comment by T-5 refers to an article headed "The Blockade" as criticizing the British blockade; an article headed "Free India", criticizing Britain for Indian relations and urging an American protest; an article headed "Mice Or Men", from which the following is quoted:

"A common and natural result of an undue respect for law is that you may see a file of soldiers, colonels, captains, corporals, privates, powder monkeys, and all marching in admirable order over hill and dale to the wars against their wills. Ay—against their common sense and conscience.

"MIKE STRASSER of Milwaukee, for instance, is in a Commando Division down in Texas. He went, he said, in a spirit of blind obedience."

NY 100-7185

The January, 1943 issue of the CATHOLIC WORKER contains an article beginning on page one, columns two, three, and four, and concluded on page four, columns one and two, entitled "If Conscription Comes For Women", and written by DOMINIC DAY.

"This article begins:

"I will not register for conscription, if conscription comes for women, nor will I make a statement to the government on registration day as to my stand, lest this be used as involuntary registration on my part. Instead, I publish my statement here, my declaration of purpose, and if it encourages other women not to register, I shall be glad at such increase in our numbers."

This article refers to a writing by E. I. WATKIN some years ago in which he stated:

"That nothing would sooner free the world from the scourge of war, the most deadly plague with which humanity is at present threatened, than the resolute refusal of a sufficient number to serve in the Army. Even a small minority would prepare the way for the future refusal of large masses. All who are not willing to be conscripts from whatever motive, should unite in proclaiming this refusal."

On page four of the January issue, appears an unsigned article entitled "Starvation", wherein it is stated that it has been said that the Belgians do not want food sent them lest the Germans might take away a part of it, and the article attempts to contradict this assertion, stating there is no proof whatever that the Germans deduct the food above referred to from the normal rations.

This article contains a paragraph reading:

"The whole question is whether the United Nations are fighting to liberate oppressed peoples or to liberate a vast cemetery sparsely populated by some wealthy people who survived the ordeal."

An article on Page four of the January issue entitled "Day After Day" indicates that the circulation of the CATHOLIC WORKER now stands at fifty-five thousand; that during the past two years ten thousand copies each of pamphlets entitled "War and Conscription At The Bar Of Christian Morals" by Monsignor GEORGE HARRY O'TOOLE, and "In the Vineyard", essays on Catholic action, by Father JOHN J. HUGO, of Pittsburgh, have been printed by the CATHOLIC WORKER.

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This article also indicates that at the present time, the CATHOLIC WORKER has houses open in Boston, two in New York City, Rochester, Buffalo, Harrisburg, two in Pittsburgh, two in Cleveland, two in Detroit, South Bend, Chicago, St. Louis, and Seattle, and has six farms connected with houses of hospitality operating in Massachusetts, Michigan, Minneapolis, Ohio, and New York; as well as four individual farms at Rehoboth, Mass.; Cuttingsville, Vermont; Cape May, New Jersey; and Ramsey, Illinois.

On page three of the January issue, appears an article headed "Chicago Alexian Hospital Brothers", signed by JIM ROGAN, complimenting Miss DAY on the December issue of CATHOLIC WORKER.

In column two, page five, appears an article headed "St. Louis, C.T., 312 Duchouquette Street, St. Louis, Missouri" signed by WILLIAM SKIP, indicating that this is apparently a house of the CATHOLIC WORKER engaged in charity activities.

On page five, column four, appears an article headed "Boston, C. T., 25 Rollins Street, Boston", signed IGNATIUS O'CONNOR, indicating that the Boston group of the CATHOLIC WORKER has bought a fourteen room house near the corner of Harrison Avenue and Rollins Street.

The last paragraph of this article states that perhaps this group may serve as a laboratory experiment in New England of how a small group may acquire a modest House of Hospitality starting with a few dollars, and equip it cooperatively, so that "we may have, if need be, a 'Christ Inn' in every parish, come the revolution or whatever the future may hold".

On page seven, column one, appears an article entitled "National Committee Opposes Conscription Of Women For War" signed with the initials P.S.R., which relates that a national committee to oppose conscription for women has been organized under the executive secretaryship of MILDRED SCOTT OLMSTEAD, National Chairman of the Women's International League for Peace and Freedom.

This committee has been organized specifically to oppose all legislation to conscript women for war service and a sub-committee, to get statements against the conscription of women from individuals and groups, included DOROTHY DAY as its Catholic representative.

This article contains an urge for the readers who are not committed to the non-registrant group mentioned in the December issue who feel that conscription of women is a violation of the free choice of vocation and incompatible with their moral principles to give their support to this new committee.

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Also on page seven, column one, appears an article entitled "Demand Peace", reading:

"...Then let us make peace quickly; let us not wait for it to be offered us by the men responsible for the war.

"The cost of peace will never be as ruinous as the cost of war, for nothing can be constructed out of death, while everything can be hoped for from life.

"May the hearts of men find solace in the rapid termination of the war.

"Call for Peace! Demand Peace! "

On page eight, column three, is an item indicating that the Newark Colony gets a farm. This column indicates that near Chester, New Jersey, a group under the title of Newark Christian Colony has acquired a farm of one hundred acres, the ownership of which and of all their other property is vested in the group as a whole.

The February, 1943 issue of the CATHOLIC WORKER on page one has an article which indicates that the Rochester House has a new chapel. This house is indicated as St. Joseph's House of Hospitality at 402 South Avenue, in Rochester, New York.

On page three of the February issue, column two, in an article headed "A C.O. (Conscientious Objector) Explains", signed by CARL J. LANDES, it is stated:

"So, driven by his conscience, the conscientious objector stands up and risks all, on the faith that only God's way will ultimately survive, and that war is contrary to God's way and that any nation seeking to defend itself by military means is only laying the foundations of its own destruction by the sword or tank or bomb."

Also on page three, column three, appears an article entitled "More C.O.'s Jailed In This War".

The first paragraph of this article reads:

"Nearly three times as many American Conscientious Objectors have gone to prison so far in this war as went there during the entire period of the first World War. This is the statement made in an editorial in the January issue of The Conscientious Objector, published at 2 Stone Street, New York City. (Subscription price fifty cents a year.) "

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This article deals primarily with figures and statements made by the Conscientious Objector Publication relating that no distinction is made by the courts as to the grades of offenses; that three members of the staff of the Conscientious Objector are in prison, because they were not granted recognition as Conscientious Objectors, and that the sentences meted out to the Conscientious Objectors or evaders of the draft are more severe now than at the beginning of the war.

In columns four and five of page three of the February issue appears an article headed "Alexian Brothers Hospital, CPS Camp No. 26, Chicago, Ill.", indicating that this group had been visited by PETER MAURIN. A portion of this article is signed JOHN DOEBLE, and the other portion is signed JIM KOGAN.

On page five of the CATHOLIC WORKER, an article headed "St. Francis House, 1418 Carson Street, Pittsburgh, Pennsylvania", signed MATT QUEEN, indicates that this house is associated with the CATHOLIC WORKER.

This article refers to the readiness of the Conscientious Objectors to fill the need for works of mercy and suggests an appeal on the part of the CATHOLIC WORKER in this connection.

Confidential Informant T-3 advised that the CATHOLIC WORKER pays its bills through checks drawn on the Amalgamated Bank, 11-15 Union Square, New York City. The checks are signed CATHOLIC WORKER by KAY BRINKMORTH and DOROTHY DAY.

At the Immigration and Naturalization Service, 641 Washington Street, New York City, Special Agent R. CAMPBELL GARDEN endeavored to locate a naturalization record of PETER MAURIN with negative results.

In publication of the Catholic Worker, mention was made of a conscientious objector camp at Warner, New Hampshire.

A copy each of the January and February, 1943 issues of the Catholic Worker is being made an exhibit in the New York file in instant case.

E N D I N G

NY 100-7885

UNDEVELOPED LEADS

✓ PHILADELPHIA FIELD DIVISION

AT EASTON, PENNSYLVANIA

\* Will conduct appropriate investigation to determine the activities of farm belonging to the CATHOLIC WORKER which may be known as the Maryfarm. It should be determined whether this farm is a refuge for conscientious objectors.

AT PHILADELPHIA, PENNSYLVANIA

Will ascertain from the Immigration and Naturalization Service complete information concerning the naturalization of PETER MAURIN. In this connection, it is pointed out that it is reputed that PETER MAURIN is of French birth and has been in the United States approximately thirty years.

✓ CLEVELAND FIELD DIVISION

AT CLEVELAND, OHIO

\* Will conduct appropriate investigation to ascertain whether the CATHOLIC WORKER is operating in Cleveland and if same is located, will conduct investigation as to its activities.

✓ DETROIT FIELD DIVISION

AT DETROIT, MICHIGAN

\* Will conduct appropriate investigation to ascertain whether the CATHOLIC WORKER is operating in Detroit, and if same is located, will conduct investigation as to its activities.

✓ BUFFALO FIELD DIVISION

AT BUFFALO, NEW YORK

Will thoroughly interview Mr. LAWRENCE J. GATT, 58 Fairfield Avenue, mentioned in Buffalo letter to New York dated December 10, 1942, and ascertain complete information from him as to his knowledge of the activities of the CATHOLIC WORKER from the standpoint of a seditious publication and encouragement of Conscientious Objectors.

AT ROCHESTER, NEW YORK

Will ascertain the identity of the St. Joseph's House of Hospitality,

UNDEVELOPED LEADS (Cont.)

✓ BUFFALO FIELD DIVISION (Cont.)

AT ROCHESTER, NEW YORK (Cont.)

402 South Avenue, and the association of this house with the CATHOLIC WORKER.

AT BUFFALO, NEW YORK

\* Will conduct appropriate investigation to ascertain whether the CATHOLIC WORKER is operating in Buffalo and if same is located, will conduct investigation as to its activities.

✓ BOSTON FIELD DIVISION

AT BOSTON, MASSACHUSETTS

Will ascertain the background and activities of IGNATIUS O'CONNOR, 25 Rollins Street.

Will determine whether the "Hospitality House" at this address is engaged in distributing seditious propaganda or encouraging conscientious objectors.

AT TARNER, NEW HAMPSHIRE

Will obtain complete information concerning the conscientious objector camp at Tarnar, New Hampshire, mentioned in the body of this report.

PITTSBURGH FIELD DIVISION

AT PITTSBURGH, PENNSYLVANIA

Will ascertain the activities of the St. Francis House, 1418 Carson Street, and the identity of MATT QUEEN who signed an article for this house appearing in the February issue of the CATHOLIC WORKER. It should be ascertained whether this house is distributing seditious propaganda or encouraging conscientious objectors.

✓ CHICAGO FIELD DIVISION

AT CHICAGO, ILLINOIS

Will ascertain the identity and backgrounds of JOHN DOEBLE and JIM ROGAN, Alexian Brothers Hospital, GPS Camp 26, and ascertain what connections the CATHOLIC WORKER has at the Alexian Brothers Hospital.

NY 100-7885

ST. LOUIS FIELD DIVISION

AT ST. LOUIS, MISSOURI

Will ascertain the activities of the St. Louis Catholic Worker, 312 Duchouquette Street, as well as the background of WILLIAM SKIP.

Will ascertain whether this group is spreading seditious propaganda or encouraging conscientious objectors.

NEWARK FIELD DIVISION

AT NEWARK, NEW JERSEY

Will, if possible, ascertain the activities of the Newark Christian Colony which acquired a one hundred acre farm near Chester, New Jersey, as set forth in the January issue of the CATHOLIC WORKER.

NEW YORK FIELD DIVISION

b6  
b7c

AT NEW YORK CITY

Will interview [REDACTED]  
for complete information concerning her knowledge of the activities of the CATHOLIC WORKER.

Will follow and report the contents of publications issued by the CATHOLIC WORKER.

NY 100-7885

~~CONFIDENTIAL INFORMANTS~~

The ~~confidential~~ informants mentioned in this report are identified as follows:

T-3 is

[REDACTED]

T-4 is

[REDACTED]

T-5 is

[REDACTED]

b7D

BBR:BNH

146-47-0

FEB 9 1943

BEST AVAILABLE COPIES

MEMORANDUM FOR MR. J. EDGAR HOOVER  
DIRECTOR, FEDERAL BUREAU OF INVESTIGATION

Re: The Catholic Worker

It will be appreciated if you will review your files and furnish this Unit with a summary of any information you may have concerning The Catholic Worker, a member of the Catholic Press Association, and its editor and publisher, Dorothy Day, 115 Mott Street, New York City.

It further will be appreciated if you will obtain, if possible, and furnish this Unit with a copy of the pamphlet entitled The Crime of Conscriptio written by E. I. Watkin, founder of the "Pax" movement in England and quoted in the January, 1943 issue of The Catholic Worker.

Respectfully,

SIGNED

Lawrence M. G. Smith  
Chief, Special War Policies Unit  
War Division

62-6105-19

FEB 22 1943

CONFIDENTIAL

3

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RECORDED  
FPB:rlb  
62-61208  
3-15-43

Date:

To: Mr. Lawrence H. C. Smith  
Chief, Special War Policies Unit

From: J. Edgar Hoover, Director, Federal Bureau of Investigation

Subject: DOROTHY DAY; CATHOLIC WORKER; INTERNAL SECURITY - C;  
SEDITION

Reference is made to your recent memorandum in which you requested information concerning the "Catholic Worker" as well as Dorothy Day its editor and publisher.

For your information in this connection I wish to advise that the Bureau is presently conducting an investigation of the "Catholic Worker" and Dorothy Day for a possible violation of the Sedition Statutes. Several investigative reports as well as issues of the "Catholic Worker" have been submitted to the Division of Records for the attention of Mr. Wendell Berge.

In the event you desire further information in this regard will you kindly advise me.

Communications Section  
MARCH 17, 1943 P.M.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-98 BY SP7 mac/tjs

55 MAR 27 1943

COMM. STAMP  
ON ORIGINAL

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, NEW YORK**

FILE NO. **65-293**

REPORT MADE AT <b>CHICAGO, ILLINOIS</b>	DATE WHEN MADE <b>3/31/43</b>	PERIOD FOR WHICH MADE <b>3/27/43</b>	REPORT MADE BY <b>FRED W. CARY      FWC:JR</b>
TITLE <b>DOROTHY DAY; et al.</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY -- C CUSTODIAL DETENTION</b>

~~Unlimited Classification~~  
~~Excluded from automatic~~  
~~downgrading and~~  
~~declassification~~  
**FOUO 4-7-74**

**SYNOPSIS OF FACTS:**

**JOHN DOBLE (DOBELE) and JAMES WATKYN ROGAN, both Conscientious Objectors, assigned to Civilian Public Service Camp 26 at Alexian Brothers Hospital, Chicago. Background information set out. Both were active in Catholic Worker activities prior to war, and have been spending three hours at Catholic Worker headquarters located a short distance from Alexian Brothers Hospital. No connection between Catholic Worker publication and Alexian Brothers Hospital.**

- R U C -

**REFERENCE:** Report of Special Agent **GEORGE P. DILLARD** dated March 4, 1943, at New York City.

**DETAILS:** AT CHICAGO, ILLINOIS

10/1/96 92696/JS  
#92-0388

After making the necessary preliminary inquiries, the writer interviewed Brother **HUGH MILLER**, Superintendent of Administration of the Alexian Brothers Hospital, 1200 West Belden, Chicago, Diversey 6500, who advised that a little over a year ago he went to Washington for the purpose of getting assistance in replacing male nurses who were drafted from the staff of the hospital. He stated that he was given a hearing by **LEWIS B. HERSHEY**, Director, Selective Service Administration, and arrangements were worked out whereby the hospital was designated as Civilian Public Service Camp 26 and Conscientious Objectors who were relieved of both combat and non-combat assignments were assigned for duty at the hospital. BROTHER HUGH stated that in March of 1942 he received the first contingent of these Conscientious Objectors and **JOHN DOBLE** (name also spelled DOBELE) and **JAMES WATKYN ROGAN** arrived in March 1942 from Camp Stoddard, which is located at Stoddard, New Hampshire.

APPROVED AND FORWARDED: <i>[Signature]</i> SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT (5) - Bureau 3 - New York 2 - Chicago 4-19-43 EPB 1225 R-7	<b>17 APR 1 1943</b> <i>[Handwritten marks]</i>	<i>[Handwritten marks]</i>

Chicago File 65-293

Brother HUGH stated that there was no connection between the Alexian Brothers Hospital and the Catholic Workers publication, and stated that DOBLE and ROGAN had been in active Catholic Worker activities prior to the time they were classified as Conscientious Objectors, and he stated that since there is a Catholic Worker Clubhouse within easy walking distance from the hospital, both DOBLE and ROGAN spend a good part of their free time at the Clubhouse. Brother HUGH advised that the Catholic Worker organization was "just tolerated" by Catholics, and he indicated that it was his personal belief that the organization and publication were radical. Brother HUGH made available the administrative files concerning DOBLE and ROGAN and DOBLE'S file reflects that he was born October 24, 1914, at Logan, Ohio, and that his occupation had been social service. He attended Ohio State University for four years studying electrical engineering and subsequently studied mathematics and physics for one year at George Washington University. His employment was listed as:

July, 1939, to August, 1940, and from July, 1940, to December, 1941, Superintendent of Catholic Worker Home for the Poor, 435 South Paca Street, Balto., Md.

From August, 1940, to July, 1941, employed by the Navy Department in Washington.

From February, 1939, to March, 1940, employed by the Bendix Radio Company, in Balto., Md.

The records reflect that he is single and that his father's name is J. DOBELE, living at 470 Oakland Park, Columbus, Ohio. The records further reflect that DOBLE originally was registered by Local Draft Board #3, 330 Munsey Building, Baltimore, Maryland, and that Selective Service Form #50 executed by GEORGE OBRECHT, Sr., directed DOBLE to report to Camp Stoddard, Stoddard, New Hampshire, as a Conscientious Objector. He was given Order #2355. DOBLE'S mail address as of December 8, 1941, was 199 West Barre Street, Baltimore, Maryland.

Concerning JAMES WATKYN ROGAN, the files reflect that he was registered by Local Draft Board #2 in Wausau, Wisconsin, and that his home address was 1503 Fairmont Street, Wausau, Wisconsin. As Conscientious Objector #1997 he was ordered to report to Conscientious Objectors' Camp #15 on February 12, 1942, and was transferred to Camp 26 at the Alexian Brothers Hospital on March 4, 1942. ROGAN'S education consisted of high school studies at St. Norbert's in Wisconsin from 1929 to 1933; at St. Norbert's College in West De Pere, Wisconsin. He majored in philosophy and was graduated in 1937. He took further study at St. Mary's Seminary, Baltimore, Maryland, from 1937 to 1939. The files reflected that from January, 1941, to January 1942, ROGAN was connected with the Catholic Workers "Works of Mercy" in Baltimore, Maryland.

Chicago File 65-293

Brother HUGH MILLER said that he considered DOBLE and ROGMN to be two of the very best individuals assigned to the Hospital in the Civilian Public Service Camp, and that they carried out their assignments as male nurses efficiently and intelligently. He said that both of the men are high type individuals and far above the average in intelligence.

Brother HUGH said that after the individuals under the Civilian Public Service program have completed their work they have freedom. However, they are strictly accountable to the hospital. There is no restriction against men going to the Catholic Worker Clubhouse or any other place when their hours of work have been completed.

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

## FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT

NEW YORK CITY

FILE NO. 14-73

REPORT MADE AT <b>CLEVELAND, OHIO</b>	DATE WHEN MADE <b>4/8/43</b>	PERIOD FOR WHICH MADE <b>3/26, 30, 31/43 4/2, 3/43</b>	REPORT MADE BY <b>CARL F. BRICH - SM</b>
TITLE <b>DOROTHY DAY; et al</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - G CUSTODIAL DETENTION</b>

## SYNOPSIS OF FACTS:

Blessed Martin De Porres House of Hospitality, 2305 Franklin Avenue, Cleveland, Ohio, is located in a deteriorated neighborhood occupied largely by gypsies and negroes. WILLIAM DECHAET is the manager. He likewise operates a small farm known as Our Lady of the Road Farm in Avon, Ohio. The Franklin Avenue house is operated principally for the caring of homeless men. The owner of the property, who lives next door, knows of no meetings there for several months. Local Catholic Diocese authorities know of its existence, but do not contribute to its support or recognize it as an authorized Catholic Charity. They exercise no jurisdiction over its operation, except that if it would become a public nuisance they would take steps to close it. Some of the men help the organization by working in the Franklin Avenue House and on the farm. The farm is not looked upon with any great amount of favor by the townspeople. Deputy Sheriff had been called out on two or three occasions to investigate some of the men housed on the farm. Practically all men fed and housed by this organization are much older than the Draft age. The periodical known as Catholic Worker is sold by organization members to help defray expenses.

- RUC -

APPROVED AND FORWARDED:	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES			
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2 Cleveland					

14-73

Reference: Reports of Special Agent GEORGE P. HILLARD, dated January 16, 1943 and March 4, 1943, at New York City.

Details: At Cincinnati, Ohio

Mr. JOHN FEIGHAN, Manager of the Cleveland Trust Bank Branch, at Franklin Boulevard and West 25 Street, advised that he knew very little about the Blessed De Perres House of Hospitality. As far as he knew it was organized for the purpose of caring for homeless men, and he had observed that most of these men were simply transient bums. These members of the organization occasionally approached his wife for food donations and money contributions. He said that she occasionally did send some old clothing and whatever spare food she might have. He was not acquainted with the periodical Catholic Worker.

Mr. JOSEPH H. SCHMIDACKER, Attorney and Real Estate dealer, at Twenty-fifth and Franklin Avenue, reported that it was his understanding that this organization simply took care of derelict men. He has never known of them engaging in any other activities, and was not acquainted with the Catholic Worker. He said the neighborhood in which the house is located is largely occupied by gypsies and negroes.

Two or three years ago the house was subject to some criticism due to the fact that there were so many bums in an intoxicated condition pestering the neighbors for money and food. However, within the past year or so, he has noted the decided improvement and has heard of no complaints whatsoever.

Mr. S. C. SPAYDE, General Superintendent of the Webber Company, located at Twenty-fourth and Franklin Avenue, said that he did not know much about the House of Hospitality. He never knew of anyone of the men being housed there causing a disturbance, and had really paid no attention to their activities.

Mrs. MARY ASHERGER, 2307 Franklin Avenue, is a next door neighbor and also owner of the property in which the House of Hospitality is located. She said that DOROTHY DAY had not visited the mission in over a year, and that to her knowledge no meetings had been held in over a year. She did attend one meeting two or three years ago, but got so little out of it that she did not attend any more. As far as she could recall there was no religion involved in the meeting, and most of the time was occupied in the recitation of poems by PETER MAUPIN. The organization pays her twelve dollars a month rent, and she said that they feed and house, at the present time, a dozen to sixteen men. Donations are made by certain

people and various local merchants consisting of spare food and old clothing.

THOMAS MERIGAN, who was reported in reference report to be the manager, does not have charge of the organization any more. He is supposed to have gotten drunk at one time and stolen some money; however, he still continues to live there.

Mrs. ASBERGER said that Father LAUREL of St. Mary's Church, Thirtieth and Lerain, headed the small group which approached her about renting their present quarters about four years ago. She claims that all of the men that are housed there are way beyond the draft age, and as far as she is able to determine, no young men ever stayed there. Many of their 'guests' get drunk but they do not create any disturbance with the neighbors. The manager of the organization seems to tolerate their becoming intoxicated, and does not try to control them unless they create a disturbance outside of the mission.

Mrs. ASBERGER does not know very much about the Catholic Worker, except that she believes that they sell it at the entrance of two or three neighboring Catholic Churches.

Mr. RAYMOND A. JONES, 17601 Cannon, Executive Secretary of the Catholic Charities Corporation, advised that the House of Hospitality is not officially recognized by the Catholic Charities. The corporation has never appropriated any money toward their support. He suggested that the reporting agent could get more information from Dr. A. J. MURPHY, Director of the Catholic Charities Bureau, 1001 Huron Road.

Father MURPHY said that the mission is not one coming under the jurisdiction of Catholic Charities. They received no support as such and are not under the church's official supervision. However, if they were detrimental to the community in any way, the diocese would take steps to close it. Father MURPHY is not acquainted with the personnel of the local organization. He has on occasion visited the place and found nothing out of order. He said the only complaint he has ever received was one from a visiting nurse of the City Health Department. She reported two active tubercular cases and eight inactive cases being housed there.

Father MURPHY told her that all she had to do was to condemn it from a health standpoint and he would see that it was closed. She called a few days later and said that the Health Department had handled the problem in a satisfactory manner and it would not be necessary to close the mission. Father MURPHY believed that the organization had

14-73

opened this house several years ago during the depression. He believed that the house was performing a humanitarian service in taking care of a few individuals that otherwise would have to be supported by other organizations. He described the majority of their 'guests' as derelicts, ne'er-do-wells, and bums. During the depression the organization took care of the higher types of men who were down and out. Father MURPHY does not believe that the personnel of the organization would be mentally capable of conducting any other activity, other than what they are supposed to be doing.

Father MURPHY appears to be quite well acquainted with the DOROTHY DAY Movement, although she has what he called leftist tendencies; yet, he thinks they are not sufficiently extreme to require the Catholic Church to curb her activities in any way. It is his understanding that she started the movement during the depression era, when the whole country appeared to be frustrated and did not know exactly how to cope with the situation. He explained that the church did look upon her theory as perhaps one that had some good in it, and at least should be given a chance. She was trying to alleviate the situation that no one had, as yet, successfully dispensed with. If she has now turned Pacifist, then in all probability Father MURPHY thinks she must have some new theory which may not be in conformity with the Government's thinking and regulations, but is advanced from a sociological angle.

Father MURPHY thinks that PETER MAURIN is a mental case. He summed up the whole interview by stating that he did not think there was anything to be alarmed about as far as the activities of the Local Chapter of the DOROTHY DAY Movement was concerned.

#### At Avon, Ohio

HERBERT W. GREEN, Special Deputy Sheriff of Lorain County, Ohio, advised that he had been called out on two or three occasions by the neighbors of the Lady of the Road Farm to investigate some of their 'guests', who were peeping in the neighbor's windows. He described the 'guests' as just a bunch of bums who would frequently get drunk out on the farm. He has gone all through the buildings on the farm and has never observed anyone there outside of the manager and his wife who are not old derelicts of humanity.

Sheriff GREEN said that during the last few months very few men have been housed out on the farm. He theorizes that it has probably been too cold out there for them to live in the quarters that have been constructed. He further stated that the townspeople of Avon had looked upon the organization with disfavor because of the type of men that they allowed to congregate on the farm. However, no action had been taken to legally evict them.

14-73

On a pretext of looking for a HARRY W. MURPHY, the reporting agent visited the farm on April 3, 1943. He contacted WILLIAM BECHAUT, manager of the farm, which is located on Conrad Road, near Moore Road, just outside of Avon, Ohio. Mr. BECHAUT advised that the farm, consisting of seventy-seven acres, had been donated to the movement by a friend. There was nothing on the premises at the beginning except a skeleton of a barn. He and other men transported the material from an old Catholic schoolhouse and constructed two houses and improved the barn with this material.

Mr. BECHAUT went on to say that they keep no record of the men that apply for lodging at the Franklin Avenue address. Likewise, they do not inquire as to their names or where they came from. It is the organization's policy to keep men until they had secured a job. Then they are supposed to find other living quarters. He said that at the present time there are about a dozen men staying at the Franklin Avenue address. If they care to, he brings them out to the farm to do a little work.

The House of Hospitality was organized about five years ago by a group of interested laymen who wanted to help homeless people. Mr. BECHAUT said they are not recognized by the Catholic Church insofar as obtaining any assistance from it. He went on to say that there are thirty-five such organizations throughout the United States. When he is not at the Franklin Avenue address, a man by the name of SANDY (he does not know his last name) is in charge of the place. At the time of the reporting agent's visit to the farm there were no other men there.

A description of WILLIAM BECHAUT as obtained by observation is as follows:

Age	Approximately 42
Height	About 5 ft. 8 in.
Weight	145 lbs.
Eyes	Blue
Hair	Gray, receding at temples
Marital status	- Married
Race	White

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT

New York City

FILE NO. 100-5462

REPORT MADE AT <b>Saint Louis, Missouri</b>	DATE WHEN MADE <b>4-10-43</b>	PERIOD FOR WHICH MADE <b>3-20-22-26 4-8-43</b>	REPORT MADE BY <b>JAMES J. O'CONNELL</b>	<b>DEM</b>
TITLE <b>DOROTHY DAY, et al</b>			CHARACTER OF CASE <b>SEDITION; INTERNAL SECURITY - C CUSTODIAL DETENTION</b>	

SYNOPSIS OF FACTS:

Catholic Worker active in St. Louis beginning 1934 and steadily declined until now only activity is maintaining low class charitable home for aged men. Meetings formerly held in St. Louis which were confined to discussions of literature and social, economic, and political problems. Said to be reform type of organization. DOROTHY DAY reported to have been a Communist, and converted to Roman Catholic religion. Identity of WILLIAM SKIP established as WILLIAM BOGEY, Superintendent of Catholic Worker home in St. Louis. No report of seditious propaganda or encouragement of conscientious objectors in St. Louis, but publication "Catholic Worker" distributed in St. Louis.

- P -

REFERENCE:

Report of Special Agent GEORGE P. DILLARD, New York City, dated March 4, 1943.

DETAILS:

AT SAINT LOUIS, MISSOURI

The Rev. H. E. STITZ, Editor of the "St. Louis Register," 750 South Third Street, St. Louis, advised that he had heard of the publication "The Catholic Worker" but did not recall having read any issues. He advised that he knew of the home which was maintained in St. Louis, but did not know the extent of its charitable activities.

Mr. BERNARD LUTZ, Director of the Central Bureau of the Catholic Central Verein, 3835 Westminster Avenue, St. Louis, advised that the organization, the Catholic Worker, started in St. Louis about 1934, and was headed at that time by

APPROVED AND FORWARDED: <i>G. B. Lewis</i>	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
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DONALD GALLAGHER, an easterner, who shortly thereafter returned to New York City. LUTZ stated that the organization maintained a meeting place at 3526 Pine Street, where meetings were occasionally held to discuss literature, and current economic and political problems, with a view to reformation. The organization moved from 3526 Pine, in about 1937, and that building is now abandoned, although a sign reading "The Catholic Worker" still remains at the entrance. HERB WELCH or WELSH, was stated by LUTZ to have been a leader of the group, among a number of others. He said that there were some women in the group who were primarily interested in the particular charitable work which they were carrying on, namely feeding and sheltering of unfortunate men. Mr. LUTZ stated that occasionally DOROTHY DAY and PETER MAURIN, would talk before the St. Louis group. LUTZ recalled that DOROTHY DAY was formerly a Communist, and then became a convert to the Roman Catholic religion, and continued her reform work. LUTZ thought that the Catholic Worker group had become extinct, and expressed surprise that it was still in existence.

WILLIAM THOMAS BOGEY, 312 Duchouquette Street, Saint Louis, advised that he had been associated with the Catholic worker for about five years, about two of those years as Superintendent of the home located at this address, which is for aged and destitute men. BOGEY advised that no meetings of the Catholic Worker had been held since the war started, and that his home for aged men is the only remaining activity of the organization. Upon being questioned as to the identity of WILLIAM SKIP, BOGEY advised that "SKIP" is his, BOGEY's nickname. A description of BOGEY is as follows:

Name	WILLIAM THOMAS BOGEY
Born	March 24, 1889 at St. Louis, Mo.
Height	5' 8"
Weight	164
Eyes	Gray
Hair	Black, graying
Complexion	Ruddy
Marital status	Single

The home at 312 Duchouquette Street, is located in one of the poorest sections of St. Louis, is of brick construction, and comprises six rooms, namely kitchen, dining room and four bedrooms. There are presently six permanent occupants of the home, who range in age from 55 to 80. Four of the six men are said to be ex-soldiers.

BOGEY advised that he receives about 500 issues of the Catholic Worker each month and distributes them to priests, churches and families, St. Louis University, St. Marks High School, and McBride High School, all of St. Louis. BOGEY said that he reads the Catholic Worker, but does not subscribe to the views of DOROTHY DAY concerning conscientious objection, and advised that he is a veteran of the last war. BOGEY named some of the formerly active members

of the organization as follows:

DOROTHY O'BRIEN, 5635 Bartmer, St. Louis, Missouri  
JOSEPHINE BRENNAN, 1412 Hamilton Avenue, St. Louis  
CYRIL ECHEAL, 500 Lindwood, St. Charles, Missouri  
MISS GILSON, 925 Beach Street, St. Louis  
BARRY GILL, Jefferson Barracks, Missouri

BOGEY stated that the Catholic Worker Home is an organization which is confined solely to charitable works for aged and homeless men, and no salaries are attached to the present organization, and it exists only by donations which he solicits. BOGEY vehemently denied any statements or activities on the part of himself or residents of the home, of a seditious nature, and also denied that they lend encouragement to conscientious objectors in any form.

The Rev. JOHN W. MILLER, St. Cronan's Catholic Church, 1203 Doyle Avenue, St. Louis, Missouri, telephonically advised Special Agent JOHN JOSEPH GLEASON that the Catholic Worker is practically extinct in St. Louis, but that it did have, at one time, a definite Communistic tinge. Father MILLER stated that the opinion was that there might be some connection between the Catholic Worker and the Daily Worker. Father MILLER had no knowledge of any seditious propaganda having been disseminated by this group, either in the past or present, and was certain that no one remained in St. Louis of that organization, who would encourage conscientious objectors.

A copy of the March, 1943 issue of the Catholic Worker, which is being retained in the file of this case, was obtained from BOGEY, and revealed one article in the issue concerning conscientious objectors. This article advocated the employment of conscientious objectors in mental hospitals. There is also an article in this issue signed DWIGHT LARROTE, concerning the closing of a conscientious objector camp of a Catholic group.

- PENDING -

UNDEVELOPED LEADS:

SAINT LOUIS FIELD DIVISION

At Saint Louis, Missouri, will interview DOROTHY O'BRIEN, 5635 Bartmer, St. Louis, Missouri, and JOSEPHINE BRENNAN, 1412 Hamilton Avenue, Saint Louis, concerning their participation in the activities of the Catholic Worker, and develop information concerning the past and present activities of that organization.

At St. Charles, Missouri, will interview CYRIL ECHEAL, 500 Lindwood, concerning his participation in the activities of the Catholic Worker, and develop information concerning the past and present activities of that organization.

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK CITY**

FILE NO. **100-6740 AB**

REPORT MADE AT <b>BUFFALO, NEW YORK</b>	DATE WHEN MADE <b>3/27/43</b>	PERIOD FOR WHICH MADE <b>3/8,9/43</b>	REPORT MADE BY <b>FRED C. FINLEY</b>
TITLE <b>DOROTHY DAY, et al</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION</b>

**SYNOPSIS OF FACTS:**

RECEIVED  
 COMMUNICATIONS SECTION  
 MAR 29 1943  
 FBI - NEW YORK

"CATHOLIC WORKER" has maintained relief home in Buffalo, N. Y. since Aug. 1939. Local group reportedly interested only in charity work and not actively concerned with matters of Politics, Pacifism, or Catholic interpretation of problems of the day. FATHER MAGEE, moderator of Buffalo unit, believes DOROTHY DAY to be very sincere pacifist and a person who is very radical in her beliefs. He estimates about 500 copies of publication the "CATHOLIC WORKER" distributed in Buffalo. Information received indicating organization operates relief home in Rochester, N. Y.

-P-

~~RECORDING~~

**REFERENCE:**

Report of Special Agent GEORGE P. DILLARD, New York, N. Y., 1/16/43.

**DETAILS:**

AT BUFFALO, NEW YORK:

100-6740-5266/JS  
 APP # 92-0388

MR. J. DRISCOLL, office manager for the Buffalo Catholic publication, with offices at 531 Virginia St., advised that he was familiar with the Worker's Group and recalled that the local branch in Buffalo had been founded some five years ago and maintained a relief home at 683 Swan St., Telephone No. MA. 0757. MR. DRISCOLL recalled that this group would occasionally

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100-6740

send requests to him to have an appeal placed in the Catholic newspaper for clothing and assistance. MR. DRISCOLL recalled that Father B. J. MAGEE had been the moderator and spiritual advisor for the Buffalo unit and that a MRS. M. J. HASTINGS, 364 Woodward Ave., Buffalo, N. Y. had been very active in the forming of the Buffalo unit. He advised further that he received a copy of the monthly publication "THE CATHOLIC WORKER" by mail from New York City and that he had found same to be very much of a pacifist publication. He advised that it was his opinion that the articles appearing in "THE CATHOLIC WORKER" encouraged people to avoid military service and he stated that this was the only Catholic publication known to him to take such an attitude.

Concerning DOROTHY DAY, MR. DRISCOLL stated that at one time she had reportedly been a Communist and had written several books. He believed that the organization was doing a lot of good charity work but that the policies expressed in the publication were very questionable. MR. DRISCOLL obtained copies of books published by MISS DAY and made same available to agent. One book was entitled "From Union Square to Rome", published in 1938 and the other was entitled, "House of Hospitality", published in 1939. It is believed that the New York Office has complete information relative to these publications. However, the following information is being set forth in the event same has not already been noted by the New York Office:

On the flyleaf of the book "From Union Square to Rome", it was indicated that DOROTHY DAY was born in New York City, forty years ago. Shortly thereafter her family moved to California and returned east in 1906. She was taken into the Episcopal Church when twelve years of age, but her reading and associates led her to reject all religion although she retained her belief in God. She received her early education in the Chicago public schools and entered the University of Illinois in 1916. In 1936 she came to New York and reported for "The New York Call" and worked on the radical papers, "The Masses", "The Liberator", and "The New Masses". She was a member of the Socialist Party before the Russian Revolution and was a member of the I.W.W. and of many Communist affiliated organizations but has never been a signed-up member of the Communist Party. Her writings and radical publications gave her prominence in the movement. During her reporting days, she attended meetings and assisted at strikes and was associated with MAX EASTMAN, JACK REED, FLOYD DELL, ROBERT MINOR, MICHAEL GOLD, HUGO GELLERT, and others. She was converted and baptized in the Roman Catholic Church in Dec. 1927.

In 1933 she returned to Union Square selling "THE CATHOLIC WORKER" which she had founded that year with the help of PETER MAURIN. The paper reportedly has a circulation of 125,000 and expresses a movement which has

100-6740

spread rapidly throughout the United States and abroad. The publication is perhaps open to some criticism but there are few, if any, who question DOROTHY DAY's sincerity and her love for the poor.

Information contained on the flyleaf of "House of Hospitality" indicates DOROTHY DAY to be the most remarkable personality engaged in the battle for the poor. She came to the conclusion that if she was to help the poor she must live among them and take to herself poverty and that this was the beginning of the House of Hospitality movement in America. She is not concerned only with the immediate relief of poverty but has her own sociological views as expressed in her paper "THE CATHOLIC WORKER".

MR. DRISCOLL advised that Father MAGEE possessed a fine reputation in Buffalo and could be questioned with regard to the local unit of the Catholic Workers with complete confidence.

MR. SMITH of the Better Business Bureau, Ellicott Square Bldg., made available the file on the "Catholic Worker" and from a Buffalo Evening News clipping of Jan. 20, 1940 it was noted that the business name, "Catholic Worker, House of Christ The Worker" had been registered by MRS. J. M. HASTINGS and P. J. RYAN. The address as given as 108 East Tupper St., Station C, Post Office Bldg.

A Buffalo Courier-Express item of August 29, 1939 reflects that the work of the group had been started on August 28, 1939; that the local group was participating in world-wide Catholic action. DONALD COCHRANE had arrived from the Catholic Workers Home in Toledo, Ohio to assist at the opening of the Buffalo unit. In Sept. 1939 an inquiry was received by the Better Business Bureau indicating that the group had approached the management of a Buffalo dairy for a donation of products. An investigation by the Better Business Bureau indicated that the Catholic Workers organization dates back to 1933 and had been founded by DOROTHY DAY a former writer for radical newspapers and magazines and who reportedly was converted to catholicism and has since combated Communism. The report reflects further that since 1933 centers have been organized in thirty cities of the United States and Canada and that the Buffalo unit was organized on May 7, 1939 at the home of MR. M. J. HASTINGS. The report indicated further that Father B. J. MAGEE was the moderator and that the Buffalo unit reportedly has fundamental religious aspects and that nothing irregular has been reported to the Better Business Bureau.

A clipping from the Buffalo Courier-Express of August 24, 1939 gave a lengthy recital of the purpose of the House of Hospitality which was to

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open in Buffalo. The article indicated that food would be furnished the hungry and clothing distributed to the needy. The article indicates that the Buffalo group was participating in a world-wide Catholic Action movement to spread the social teachings of the Catholic Church and to put these teachings into practice. It was to conduct a study club for clarification of thought on social and economic problems and distribute literature dealing with the church's views on the topics. These clubs were to produce a militant, organized and informed laity. The article indicated that fifteen persons had attended the initial meeting of the group on May 7, 1939 at the home of MRS. HASTINGS. The article indicated that MISS DOROTHY DAY began publishing the Catholic Worker, a one-cent monthly, which proved so popular that its circulation quickly exceeded 100,000 and that similar papers have been established in Chicago and Toronto and also in Australia and England. The article indicated that by means of farming groups or communes, set up in the country, large numbers of unemployed men have found a new occupation and are living useful lives.

Father B. J. MAGEE was contacted at the rectory of the Little Seminary of St. Joseph and the Little Flower, 3233 Main St., at which time he advised that there was no doubt in his mind but that DOROTHY DAY was very radical. Further, that she and PETER MAURIN were working for a Christian revolution. He indicated that DOROTHY DAY is very much against the Government, is an extreme pacifist and has said that if women are conscripted she will go to jail first. Father MAGEE considered her to be a very sincere person and was of the opinion that she might be right about her feelings towards pacifism. He indicated that there has never been any decision rendered by the Pope in this particular matter although he believed that many Bishops have indicated that a Catholic cannot be a conscientious objector.

Father MAGEE indicated that DOROTHY DAY has visited Buffalo approximately a half dozen times and has spoken before groups at the local relief headquarters as well as before the student body at the school. In these talks she would give her opinion relative to pacifism and would disclose conscientious objectors in open forums following her talks. Father MAGEE stated that she is very violent in her stand against war and recalled that she made a trip to Washington, D. C. to fight the Conscription Bill.

In her talks in Buffalo DOROTHY DAY has brought up the negro question and has stated that she did not feel that the white people, including, the Catholics were fair in their treatment of the negroes. Concerning the Buffalo unit of this organization Father MAGEE advised that the primary objective was the furnishing of necessary charity to needy people and that the local

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activities have never gone beyond the field of charity. He stated that such was not true in New York City as the New York branch of the organization goes a great deal beyond that and deals with matters of politics, labor and war. He stated that many persons presently subscribe to the publication "The Catholic Worker", as a means of giving charity and upon receiving same probably do not read the newspaper. He stated that issues are sent to the Buffalo unit by the New York Office for sale at one cent per copy. He said it was not possible for him to tell how many copies of the publication were distributed in Buffalo but he was sure that the total did not exceed 500.

At the Catholic Book Library, Main and Virginia Sts., it was noted that an issue of the Catholic Worker was on the periodical table and from an examination of same it was noted that a unit of this organization was functioning at Rochester, New York, under the name of St. Joseph's House of Hospitality, 402 South Ave., Rochester, New York.

P E N D I N G

100-6740

UNDEVELOPED LEAD

THE BUFFALO FIELD DIVISION

AT ROCHESTER, NEW YORK

Will make appropriate inquiry to determine the activities of the Catholic Worker Group in the Rochester area. This unit is known as St. Joseph's House of Hospitality, 402 South Ave., Rochester, N. Y.

EPB:AJB

6-12-43

62-61208-24

RECORDED

BEST AVAILABLE COPIES

Date:

To:

Assistant Attorney General  
Wendell BergeALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-15-92 BY SP2MAC/TC

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject:

DOROTHY DAY, et al;  
SEDITION; INTERNAL SECURITY - C;  
CUSTODIAL DETENTION

Reference is made to our previous correspondence in the captioned matter.

For your further assistance, copies of the following investigative reports are enclosed herewith:

Report of Special Agent Frederick T. Houlihan, dated May 3, 1943, at Boston, Massachusetts, entitled "Dorothy Day, et al; Sedition; Internal Security - C; Custodial Detention."

Report of Special Agent Earl F. Shaford, dated May 7, 1943, at Detroit, Michigan, entitled "Dorothy Day, et al; Sedition; Internal Security - C; Custodial Detention."

Report of Special Agent T. Howard Waldron, dated May 20, 1943, at Philadelphia, Pennsylvania, entitled "Dorothy Day; Peter Maurin, was; 'The Catholic Worker'; Internal Security - C; Custodial Detention; Sedition."

Report of Special Agent William J. Lesty, dated May 25, 1943, at Boston, Massachusetts, entitled "Dorothy Day, et al; Sedition; Internal Security - C; Custodial Detention."

Mr. Tolson \_\_\_\_\_  
 Mr. E. A. Tamm \_\_\_\_\_  
 Mr. Clegg \_\_\_\_\_  
 Mr. Glavin \_\_\_\_\_  
 Mr. Ladd \_\_\_\_\_  
 Mr. Nichols \_\_\_\_\_

Mr. Rosen \_\_\_\_\_  
 Mr. Tracy \_\_\_\_\_  
 Mr. Carson \_\_\_\_\_  
 Mr. Coffey \_\_\_\_\_  
 Mr. Hendon \_\_\_\_\_  
 Mr. Kramer \_\_\_\_\_  
 Mr. McGuire \_\_\_\_\_  
 Mr. Quinn Tamm \_\_\_\_\_  
 Mr. Nease \_\_\_\_\_  
 Miss Gandy \_\_\_\_\_

Investigation in this matter is continuing and subsequent reports received by the Bureau will, of course, be made available to you.

Enclosure

CC - Mr. Lawrence M. Jones, Chief, Special War Policies Unit

FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

JUN 18 1943

Federal Bureau of Investigation  
United States Department of Justice

NEWARK, NEW JERSEY

CMN:EMA  
14-43

April 19, 1943

Director, FBI

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP2MAC/NO

RE: DOROTHY DAY, ETAL.  
CUSTODIAL DETENTION (C)

Dear Sir:

Reference is made to the report of Special Agent GEORGE P. DILLARD in the above-entitled matter, dated March 4, 1943 at New York City, in which a lead is set out for the Newark Field Division to ascertain the activities of the Newark Christian Colony.

A review of the Newark Files indicates that a report dated November 1, 1942 was dictated by Special Agent ALBERT E. TOWNSEND, JR. of the Newark Field Office in the case entitled, "NEWARK CHRISTIAN COLONY; NEWARK CHRISTIAN ASHRAN SOCIETY; INTERNAL SECURITY, SELECTIVE SERVICE, CONSPIRACY," with copies furnished to the New York Field Division.

It is noted that said report contains a full and complete review of the information available in the Newark Field Division concerning the character and activities of the Newark Christian Colony.

Inasmuch as the New York Office has been furnished with copies of this report, the above-captioned case is being considered referred upon completion to the office of origin.

Very truly yours,

S. K. McKEE  
Special Agent in Charge

CC - New York

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EPB:LVO  
(5-14-43)

RECORDED 62-61208 - 25

Date:

To: Assistant Attorney General  
Wendell Berge

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject: DOROTHY DAY; PETER MAURIN, was., PETER MOURIN,  
PETER MORAN, ARISTIDE PIERRE MAURIN, PAUL HENRY  
MAURIN: "The Catholic Worker"  
INTERNAL SECURITY - C  
CUSTODIAL DETENTION  
SEDITION

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP2MAC/JP

For your further information in connection with the above captioned matter, there are enclosed herewith copies of the following investigative reports:

Report of Special Agent Carl D. Erich, dated  
April 8, 1943, at Cleveland, Ohio.

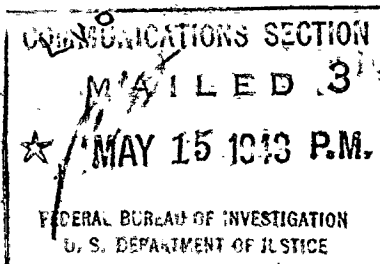
Report of Special Agent James J. O'Connell, dated  
April 10, 1943, at St. Louis, Missouri.

Report of Special Agent T. Howard Waldron, dated  
April 14, 1943, at Philadelphia, Pennsylvania.

Investigation is continuing in this matter and as additional reports become available they will be transmitted to the Criminal Division for your attention.

Enclosures *JK*

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Coffey \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Carson \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Hendon \_\_\_\_\_  
Mr. McGuire \_\_\_\_\_  
Mr. Mumford \_\_\_\_\_  
Mr. Piper \_\_\_\_\_  
Mr. Quinn Tamm \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Gandy \_\_\_\_\_



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MAY 19 1943

*[Handwritten signature]*

EPB

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, NEW YORK**

FILE NO. **14-43**

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REPORT MADE AT <b>PHILADELPHIA, PENNA.</b>	DATE WHEN MADE <b>4-14-43</b>	PERIOD FOR WHICH MADE <b>3-18, 26, 27; 4-1, 2-43</b>	REPORT MADE BY <b>T. HOWARD WALDRON</b>
TITLE <b>CHANGED:</b> <b>DOROTHY DAY; PETER MAURIN, was., PETER MOURIN, PETER MORAN, ARISTIDE PIERRE MAURIN, PAUL HENRY MAURIN; "The Catholic Worker"</b>			CHARACTER OF CASE <b>INTERNAL SECURITY - C; CUSTODIAL DETENTION; SEDITION</b>

**SYNOPSIS OF FACTS:**

Roman Catholic Monsignor and Jesuit priest admit giving financial assistance for the purchase of the "Catholic Worker's Home" at 522 South Front Street., Phila., to provide a refuge for homeless and broken men. They stated that the organization here is operated by very religious young men under the influence but not the direction of DOROTHY DAY. Group now financed by charitable contributions. Both clergymen consider subjects as intensely religious and individualist people who are Roman Catholics and loyal followers of the doctrines of Christ rather than the Marxist principles of Communism. Roman Catholic Archdiocese of Phila. has given "permission" for, but not "approval" of work being done by the Catholic worker group in Phila. PETER MAURIN is registered as an alien. He stated he never became a citizen of the United States as a "protest" against nationalism.

- RUC -

**REFERENCE:** Bureau letter to New York City, with copy for Philadelphia, dated March 11, 1943.

Report of Special Agent RAY W. BIONDI, dated February 26, 1943, at Philadelphia.

Report of Special Agent GEORGE P. DILLARD, dated March 4, 1943, at New York City.

**DETAILS:** The title of this report is being changed to reflect two additional aliases for PETER MAURIN. They are ARISTIDE PIERRE MAURIN and PAUL HENRY MAURIN.

APPROVED AND FORWARDED:  <i>J. F. Sean</i> SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES		
COPIES OF THIS REPORT 5 Bureau 5 New York 2 Newark 2 Philadelphia	14 APR 21 1943	25	RECORDED & INDEXED
	EX - 15		

PHILADELPHIA FILE 44-43

This investigation was conducted by Special Agents T. HOWARD BALDRON and RAY W. BIONDI, and Special Employee FREDERICK D. BAKER, JR.

AT PHILADELPHIA, PENNSYLVANIA

MRS. ALICE F. McWILLIAMS, 1602 Green Street, Philadelphia, proprietor of a rooming house at 1602 and 1604 Green Street, stated that some four or five months ago, MICHAEL J. PATTON had resided at 1602 Green Street for a two week period, but had left her establishment and had not given her any forwarding address. She stated, however, that sometime in the middle of March, PATTON stopped at her rooming house and requested a room. He could not meet her room rent charge, and did not stay, she said. In the course of her conversation with him, MRS. McWILLIAMS said she had learned that PATTON was now residing at or near Mount Holly, New Jersey, but she did not know any further information about him.

It was PATTON who on April 21, 1942, advised the Philadelphia office that he considered the Catholic Workers, 522 South Front Street, as a Communist hangout and a nest of draft dodgers. Investigation disclosed that PATTON either worked or lived there for about three weeks, and is reputed to have stated that there is a great deal of Communist literature there.

The Reverend WILLIAM KAVANAGH, Vice-Chancellor of the Archdiocese of Philadelphia, with offices at 1412 Sumner Street, Philadelphia, explained that DOROTHY DAY and her group did not have the backing or the support of the Roman Catholic Church. He said the Church hierarchy was not familiar enough with her ability or personal responsibility to handle the type of work she had undertaken. He said none of the officials of the Roman Catholic Church would handle or approve her proposition because few of them knew actually how to accept her philosophy of life and religion. Father KAVANAGH said that DOROTHY DAY obtained some revenue by sending out appeals for contributions generally in the middle of March around the time of the feast of Saint Joseph, the Patron of the Poor. He said that there are some charitably inclined persons who felt she was doing good work and assisted her financially from time to time.

In addition, he said her newspaper "The Catholic Worker" was sent unsolicited and unpaid for to him as well as to other members of the clergy. It is a four page publication that appears every few weeks, Father KAVANAGH declared.

The Right Reverend LEO G. FINK said that he is Pastor of the Sacred Heart Church, 356 North 4th Street, Allentown, Pennsylvania, and is the Dean of the Lehigh Valley Section of the Philadelphia Archdiocese which includes the Easton, Pennsylvania, territory.

PHILADELPHIA FILE #14-43

Monsignor FINK said that some of the Catholics laughed at DOROTHY DAY and called her establishment outside Easton, Pennsylvania, the "nut house", while others believed she is sincere of heart and really trying to help the down-trodden and to oppose Communism. He said DOROTHY DAY and her aides live under the most exacting kind of conditions, but, he pointed out, there are no official conscientious objectors groups in the Roman Catholic Church, for its doctrines and dogmas do not hold with the philosophy of conscientious objection.

Monsignor FINK said that he felt that these people were martyrs to the cause as DOROTHY DAY has devoted her life to the improvement of the down-trodden.

The Reverend FRANCIS RUPPEL, S. J., Pastor of Old St. Joseph's Church, 321 Willings Alley, Philadelphia, said that the Catholic Worker enterprise at 522 South Front Street, Philadelphia, was now in his parish, but that he knew little about its operation, as there has been little activity there since he assumed his Pastorate in the past few months.

The Reverend LEO O'HARE, S. J., former Pastor of Old St. Joseph's Church, who is now an Assistant at the Church of the Gesu, 18th and Thompson Streets, Philadelphia, Pennsylvania, under the Jesuit system of demoting its Pastors to the ranks every six years, declared that he had been vitally interested in the Catholic Worker enterprise at 522 South Front Street while Pastor of Old St. Joseph's Church. He said, as a matter of fact, he and the Right Reverend Monsignor BERNARD A. MCKENNA, Pastor of Holy Angels Church, 70th Avenue and Old York Road, Philadelphia, Pennsylvania, had given donations and helped to finance the purchase of the group's building at 522 South Front Street. He said as contributions came in later, the group had repaid Monsignor MCKENNA the money he advanced for this work. The aim of the group was, he explained, to provide a place of refuge for human derelicts and homeless men. Father O'HARE said that now the younger men were gone from the Catholic Worker Building, either into the armed services, or into industry. Only a few of the old are left, he said, at this new type mission which is open to any man regardless of color of skin or type of religion. Father O'HARE said that the house at 522 South Front Street had been started by DOROTHY DAY and a group of unusual young men who were spurred with the idea of rehabilitating the down-trodden and homeless from a purely Christian viewpoint. He said "The Young men include [redacted] a graduate of St. Joseph's College, Philadelphia; [redacted] a graduate of Harvard, and now a Naval Lieutenant; [redacted] under whose name the property was purchased, and [redacted] of Manayunk, Pennsylvania, who has been in charge of the house for the last four years.

PHILADELPHIA FILE 14-43

Father O'HARE said that the group was formed in 1938 in Philadelphia, with a two-fold purpose:

1. With the practical view of taking care of the needy and feeding and rehabilitating the homeless;
2. With the intellectual program of PETER MAURIN, which amounts to a voluntary communism among Catholics with a spiritual instead of a materialistic basis.

Father O'HARE said the group pools its efforts on the farm and accepts a voluntary poverty on a standard of Christian idealism that is extremely difficult for the average layman to comprehend or understand. He said the whole group work from an entirely spiritual basis.

The organization raised funds for its charitable work through collections at their meetings which were widely attended, Father O'HARE said. He said the group has no organization and no incorporation for the reason that they each serve to the common interest of the group which deals principally with the rehabilitation of human derelicts and men without food or finances. Father O'HARE said he supervised the work of the group for the past few years, and that PAUL TONER, whom he described as a sincere conscientious objector and a very practical young man, was the heart of the Catholic Worker Project in Philadelphia.

Father O'HARE said that the Philadelphia organization had been influenced by DOROTHY DAY, but was not subject to her direction. Instead, he said, the leadership in Philadelphia was handled by TONER who had been delegated the position by the others without an election because they felt he was best fitted to carry on this humanitarian work. Father O'HARE said that DOROTHY DAY disclaims organizations and constitutions, and feels that people should devote themselves to a really worthy cause without seeking publicity or trying to attain honors. He said DOROTHY DAY had advised the local organization how to carry out its work, but that the Philadelphia officials had acted on their own account and had done as they felt best.

Father O'HARE said the project had the "permission" but not the "approval" of the Philadelphia Roman Catholic Archdiocesan hierarchy. He described DOROTHY DAY as a very sincere, religious woman who might be aptly termed "A Catholic Leftist". He said that DOROTHY DAY had put into effect the ideas and theories of PETER MAURIN, a Frenchman who had come to the United States over thirty years ago, and who was a philosopher of noteworthy ability.

PHILADELPHIA FILE 14-43

Father O'HARE said that neither DOROTHY DAY nor PETER MAURIN were, in his estimation, communists. He felt, he said, that both were extremely religious people, intensely individualist, and firm believers in the doctrines of Christ rather than any materialistic or Marxist principles.

DOROTHY DAY is a sincere conscientious objector, Father O'HARE declared, who believes that the present war is not justifiable, because, in her estimation, the means used in its make-up are not moral. He said she feels there has been dishonest propaganda put forth about the facts of the war, and that a brutal means has been used that includes the starving out of non-combatant nations. Father O'HARE termed both DOROTHY DAY and PETER MAURIN as "religious idealists" and said that DOROTHY DAY is "a wealthy woman who has become thoroughly Catholic and whose whole life is devoted to the cause of helping the downtrodden". He described PETER MAURIN as being "purely a theorist".

Monsignor McKENNA, who was a lecturer at the Shrine of the Immaculate Conception at Washington, D. C., for many years, described the Catholic Worker group in Philadelphia as "a semi-religious order of lay people, trying to do the supernatural by charity, both personal and community". He said that both DOROTHY DAY and PETER MAURIN were in his estimation, comparable to OZANAM and St. FRANCIS OF ASSISI. (ANTOINE FREDERIC OZANAM, 1613-1653, a French Roman Catholic writer, was one of the founders of the Society of St. Vincent De Paul, and a man who devoted his entire life to the poor.) (St. FRANCIS OF ASSISI, 1181-1226, was the founder of the Franciscan Order of the Friars Minor. At 24 he abandoned a life of wealth and ease and took up a career of rigid penance and utter poverty. His object was to lead a life as nearly modeled upon that of Christ as possible, and by absolute renunciation of the world, to attain perfection).

Monsignor McKENNA said he considered PETER MAURIN as an acknowledged authority on the life of St. THOMAS AQUINAS and a leading philosopher among the Catholic laity in the United States. (St. THOMAS AQUINAS was born in 1226 A. D., and was known as the "Angelic Doctor". He is the founder of the scholastic philosophy which deals with the doctrines and dogmas of the Roman Catholic Church). The Monsignor added that he was bitterly opposed to Communism, but that he did not consider either DOROTHY DAY or PETER MAURIN as anything other than patriotic people who were devoting their lives to the "splendid work of helping the poor, irrespective of their religious beliefs". He said if they were considered Communists, it could only be because, like the early Christians, they practised a voluntary communal possession of property; all their goods were surrendered to a common fund and used by all for all.

PHILADELPHIA FILE 14-43

It is similar, he added, to a kind of Christian Communism practised by every religious community; none of the members owns anything; by the vow of poverty, all give up their right to private property; they pool all their resources, which belong, not to the individual but to the entire group or order or community. The materialistic philosophy of KARL MARX on which present day communism is based is atheistic, with the state supreme, the Monsignor pointed out, and is, therefore, directly opposed to religion and Christianity, which believes that the State is not the Master but the servant of the individual and the family.

The following investigation was conducted by Special Employee FREDERICK D. BAYER, JR.

The records at the Immigration and Naturalization Service, 15th and Chestnut Street, Philadelphia, Pennsylvania, revealed that there was no record of PETER MAURIN ever having been naturalized as an American citizen. Neither were there any visas or re-entry permits, which have been kept since 1924. There was on record, however, an Alien Registration number 5423058 issued December 20, 1940 at New York City. From the Alien Registration application, the following facts were ascertained concerning PETER MAURIN.

PETER MAURIN was born May 9, 1877 at St. Julien, in the Lazar District of France. He still retains his French citizenship. He entered the United States on August 15, 1909 from France under the name of ARISTIDE PIERRE MAURIN and returned within a few months to France. He re-entered the United States on December 15, 1911 in upper New York State, coming over from Canada. He was known in New York as PAUL HENRY MAURIN and made his home at 115 Matz Street, New York City, for many years. He listed his occupation as a lumber jack, but now says he is a teacher and writer, and the founder of the "Catholic Worker".

MAURIN, on his Alien Registration form, said that he had never become a citizen of the United States as "a protest against nationalism". He has no relatives in the United States. He was arrested four times but the charges against him were dropped in each case. They were such alleged violations as vagrancy and criticizing public officials.

AT EASTON, PENNSYLVANIA

The following investigation was conducted by Special Agent RAY W. BIONDI, at Easton, Pennsylvania, in an effort to find the location of the "Catholic Worker" establishment on South 4th Street, where the group's publication was allegedly edited and printed.

PHILADELPHIA FILE #14-43

Miss CORA STILLIE, the Chorrell Printing Company, 318 Ferry Street, Easton, and Mr. ROBERT FULTON, International Advertising and Printing Company, 328 Ferry Street, Easton, were both contacted for information regarding the "Catholic Worker" publication with negative results.

Father JOHN HOLLOHAN, 5th Street Catholic Church, Easton, Pennsylvania, advised that the "Catholic Worker" group maintained quarters across from the Music Hall on South 4th Street and this was about three years ago. The group had long since given up these quarters. Father HOLLOHAN advised that he had been in these quarters on numerous occasions, but had never observed any printing apparatus or mimeographing equipment. He stated that the material for the "Catholic Worker" publication was, to the best of his knowledge, edited in these quarters and then transmitted to New York City, where the publication was printed and distributed. Father HOLLOHAN advised he had received many copies of this publication, and observed that from time to time the writings were of a radical and un-American tone. He further advised that when DOROTHY DAY and PETER MURIN first came to Easton they contacted him and requested his assistance, and that of the Roman Catholic Church. At that time, he said he felt that DOROTHY DAY's ideas had some merit, but is inclined to believe that the project has since disintegrated to the status of a "racket". Father HOLLOHAN said he told DOROTHY DAY if she wanted the assistance of the Roman Catholic Church she would have to follow the Church's advice and doctrines, and conform in every way with the tenets of the Catholic religion. Father HOLLOHAN said she did not agree to this proposition. He described DOROTHY DAY as a "free lancer" and "one who fluctuates with the times". He said that at one time DOROTHY DAY was extremely Communistic, and that while attending the University of Illinois she roomed with a very religious girl of the Roman Catholic faith who succeeded in converting DOROTHY DAY from Communism to Catholicism.

- REFERRED UPON COMPLETION TO OFFICE OF ORIGIN -

PHILADELPHIA FILE #14-43

UNDEVELOPED LEAD

THE NEWARK FIELD DIVISION

AT MOUNT HOLLY, NEW JERSEY

Will endeavor to contact MR. MICHAEL J. PATTON and interview him thoroughly for any information in his possession relative to the aims and work of the "Catholic Worker" group.

## FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT NEW YORK, NEW YORK

FILE NO. 14-43

MM

REPORT MADE AT <b>BOSTON, MASS.</b>	DATE WHEN MADE <b>5-3-43</b>	PERIOD FOR WHICH MADE <b>4/7,8,17/43</b>	REPORT MADE BY <b>FREDERICK T. HOULIHAN</b>
TITLE <b>DOROTHY DAY, ETAL</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION</b>
SYNOPSIS OF FACTS:  <p> <i>FD-14196-56 AG/PS APP# 92-0388</i> </p> <p>           IGNATIUS O'CONNOR, as guest master at Catholic Worker Hospitality House, Boston, Mass., together with about fifteen others, operates the Hospitality House, purpose of which is to feed, clothe and shelter those who are in need. Catholic Worker only publication distributed there. Rev. M. J. COSTELLO, appointed by Cardinal O'Connell, Archbishop of Boston, Mass., to act as Spiritual Director of this Club. O'CONNOR and this group are believers of DOROTHY DAY and believe in her ideas of Pacifism. Hospitality House is operated in numerous places in Boston, changing locations when unable to pay rent. Contributions, lettuce proceeds support club house in Boston. Farm in Massachusetts, mentioned in reference report, now occupied by about four families who split with Boston group to follow agrarian movement. Confidential Informant G advised DOROTHY DAY spoke at Harvard University during first week of April, 1943, and made statement that members of Armed Forces now see her idea of Pacifism.         </p> <p style="text-align: center;"><u>RUC</u></p> <p> <b>REFERENCE</b> Report of Special Agent GEORGE P. DILLARD, dated 3-4-43 at New York City.         </p> <p> <b>DETAILS</b> <u>AT BOSTON, MASS.</u> </p> <p> <i>760</i> Mr. BENJAMIN GOODMAN of the Radical Squad, Bureau of Criminal Investigation, Boston Police Department, stated         </p>			
APPROVED AND FORWARDED: <i>W. C. Humphreys</i> CP	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT		62-61208 26 RECORDED & INDEXED	
5 Bureau 4 New York 2 Boston		EX-36	

51 JUN 15 1943

that he did not know IGNATIUS O'CONNOR, mentioned in reference report, but that he had been advised that the newspaper, Catholic Worker, which, at one time was distributed outside of some of the Catholic Parishes in Boston, had been banned by Cardinal O'Connell, because of the nature of the publication. He stated that he did not have any information concerning the activities of the Catholic Worker Movement in Boston. He referred the writer to the Chancellor's Office of the Catholic Archdiocese, Lake Street, Boston, Mass.

Monsignor PHELAN, Chancellor of the Catholic Archdiocese of Boston, Massachusetts, was questioned concerning the statement made by Mr. GOODMAN that the newspaper, Catholic Worker, had been banned by Cardinal O'Connell, and he stated that he had no information to indicate that this action had been taken by the Cardinal. He advised that the Cardinal had appointed Rev. MICHAEL COSTELLO, to act as Spiritual Advisor for the Catholic Worker Group in Boston, and suggested that Rev. COSTELLO be contacted for information concerning the Catholic Worker and IGNATIUS O'CONNOR. Monsignor PHELAN stated that Rev. JOHN J. RYAN of St. John's Seminary at Brighton, Massachusetts, had previously been a Spiritual Advisor of the Catholic Workers Group in Boston, Massachusetts.

Rev. MICHAEL COSTELLO of Cathedral Parish, Washington Street, Boston, stated that he is Spiritual Advisor of the Catholic Worker Club, which operates a Hospitality House, located at 25 Rollins Street, Boston. He stated that IGNATIUS O'CONNOR is the guest master of the House, and has been since the first part of 1943. Concerning O'CONNOR, Father COSTELLO stated that O'CONNOR had been a student at the Redemptorist Order at the Mission Church, Boston, Massachusetts; that he comes from Dorchester, Massachusetts; and, prior to being the guest master at the Hospitality House was employed as a fireman at the Shipyard at South Boston, Mass.

However, after the Catholic Worker Club in Boston purchased the property at 25 Rollins Street, and wished to operate on a full-time basis, Father COSTELLO stated that he advised the group that this action could be taken only if some individual was placed in charge of the House, and was located there at all times. Mr. O'CONNOR, therefore, gave up his job at the Shipyard to assume his duties as guest master. The Hospitality House property, according to Fr. COSTELLO, was purchased by the Club through contributions solicited from various members of the Catholic Clergy and other persons who were sympathetic with the movement. He also advised that lectures were conducted from time to time, and that the proceeds of these lectures were used to help defray the expenses of the Hospitality House. Prior to the time the property at 25 Rollins Street was purchased, the club operated at various locations in Boston, moving from place to place as the rent became due, and they were evicted by the owner of the property.

The Group has been active in Boston for approximately the last seven years and the members are believers of DOROTHY DAY, and believe in her ideas of Pacifism. He stated that the main purpose of the Club in Boston was to help those who were in need of food, clothing and shelter, but that these things are provided on a very small scale, because of the limited funds of the Club. Most of the individuals who are cared for are, according to Father COSTELLO, "bums", who are unable to get assistance from any other organization or individuals.

Concerning the farm in Massachusetts, Father COSTELLO advised that this farm is now composed of about four families; that these families were formerly aligned with the Catholic Worker Movement in Boston, but that they had broken with the Club to follow the agrarian movement, since this is one of the beliefs of the Catholic Worker Movement.

Until January, 1943, JANE MARRA, 53 Pembroke Street, Boston, was the head of the Group in Boston. Other active members include MARGARET HACKETT, Athenaeum Library, and MARY MACSWEENEY, who is a school teacher in Boston.

The only publications which were distributed by the Club is the Catholic Worker, and a publication by DOROTHY DAY at New York. Father COSTELLO stated that DOROTHY DAY became associated with PETER MAURIN, and through this association, the Catholic Worker Movement in the United States started. It is the purpose of the Club to establish houses of hospitality at parish houses throughout the United States, in order to help those who are in need of food, clothing and shelter. He stated that he believed that DOROTHY DAY was very sincere in her desire to help those in need. He admitted, however, that she has expressed, on occasions, a Pacifist attitude, but he further added that he did not believe that she would do anything which would, in any way, be detrimental to the interests of the United States. He remarked that, in order to carry out the Catholic Worker Movement, DOROTHY DAY has traveled to various points in the United States, doing so without a great many of the luxuries and even the necessities of life, in order to further the movement.

Confidential Informant G stated that during the first week of April, 1943, he had attended at a meeting at the Phillips Brooks House at Harvard University, in which DOROTHY DAY had been the principal speaker, representing the Catholic Worker. During this meeting she had spoken strongly in favor of Pacifism and in the course of remarks had said "I have received many letters from boys everywhere in the Armed Forces to the effect that the policies of the Catholic Worker and the speeches which I have made were right, but these poor boys found it out too late." Confidential Informant G advised that he was attempting to ascertain the names of these men in the Service, and that he was planning to attend meetings of the Catholic Worker in Boston. He advised

that this Bureau would receive any information which he is able to ascertain concerning the Group.

Confidential Informant T1 was contacted and advised that he was unable to furnish any information concerning either IGNATIUS O'CONNOR or the Catholic Worker Movement.

Letter received from the Providence, Rhode Island Field Division, dated August 10, 1942, advised that Rev. JOSEPH J. LAMB, St. John's Rectory, Providence, advised that in connection with his duty at the Office of the Catholic Charities, that on July 20, 1942, a young man came to see him to discuss what was being done by the Catholic Charities for the Catholic Worker. This man advised that his name was ROBERT HAZEL; that he had formerly lived with his family on Lake Street, Boston, Mass. Father LAMB questioned him concerning his draft registration card, and he stated that he did not have one because he was a C. C. O., these initials standing for Catholic Conscientious Objector. Father LAMB stated that he knew of no organization called the Catholic Conscientious Objectors, and he knew that there could be no such organization having any connection with the Catholic Church, inasmuch as there was no tenet or belief in the Catholic Faith that would prevent a member of the Church from taking up arms for his country.

HAZEL told Father LAMB that he was going from Providence to Chicago, where he was going to attend a Convention of the Catholic Worker, presided over by DOROTHY DAY.

Description of HAZEL as obtained by Father LAMB is as follows:

Name	ROBERT HAZEL
Age	26-27
Ht.	5'4"
Wt.	170
Build	Stocky
Hair	Dark Brown
Characteristics	Gives the appearance of having glandular disturbance, giving overweight appearance

~~CONFIDENTIAL~~ INFORMANT

~~Confidential~~ Informant T1 is:



b7D

**Federal Bureau of Investigation**  
**United States Department of Justice**  
**New York, New York**

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GPD:ESS  
100-7885

May 1, 1943

DIRECTOR, FBI

RE: DOROTHY DAY, ETAL;  
INTERNAL SECURITY - C;  
SEDITION.

Dear Sir:

Reference is made to Bureau letter dated March 11, 1943 in the above captioned matter wherein it was stated, among other things, that the Department has requested that future issues of the "CATHOLIC WORKER" be furnished to the Criminal Division.

Enclosed herewith are two copies of the April 1943 issue of the "CATHOLIC WORKER" for the completion of the Bureau files and the Criminal Division of the Department.

Very truly yours,

*E. E. Conroy*  
wmm

E. E. CONROY  
SAC

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-15-80 BY SP1MAG/JS

Encls. (2)

G. I. F.



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ENCLOSURE

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**Price One Cent**

## Peter Maurin

## Community Spirit

Why do you prefer this way?  
To develop a community spirit.  
In my town, there were two brothers, one married with a wife and children and the other unmarried. The latter lived with his brother. One day, the married brother was killed by a tree as they were working together. The unmarried brother then became

(Continued on page 7)

(Continued on page 7)

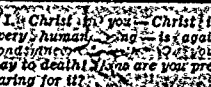
By Dorothy Detzer

The facts about the 1967-68 draft board hearings of Murphy and Louis Taylor are simple. Both were accepted by their local draft boards as genuine conscientious objectors and given a classification of 4-E. They spent sixteen months in C.P.S. camps and even volunteered during this period to help set up a new camp which was being established at Big Flats. So they have a record of co-operation and a good spirit. But while they were cooperating, they were also protesting as vigorously as they knew how against

what seemed to them—and certainly seems to me—a clear evasion of the spirit and intent of the Re-Solve Service Law and the Act as it relates to conscientious objectors provided that the Government is not a national CO's. The Government's national importance under civilian direction. These men felt that all of the work which they had been given to do was "made work" which might have been "acceptable" in the days of unemployment, but not in a time of great crisis, and need. When at Big Flats, they were finally given the job of picking up leaves; they wrote a statement which they signed and all of the members of the camp signed their names. As a matter of fact, though they were urged by the director not to do so, he recognized how determined they were and so drove them in to the train.

(Continued on page 3)

It seems that the world has forgotten Christ's message of peace—the voice of reason. We of the Christian Brotherhood have been obliged to see a series of irreconcilable acts, irreconcilable both in regard to international rights and to the most elemental sentiments of humanity, acts which show in what chaotic and vicious circles the sense of justice has been deviated from useful consideration in



Atrocities and illegal use of means of destruction even against non-combatants, refugees, old people, women and children and disregard of human dignity, liberty and life are acts which cry for the vengeance of God.

The more the war monster strives for swallows and aloots itself material means which are placed at the service of war needs mounting from hour to hour—the more acute becomes the danger, for nations directly or indirectly struck by the conflict, of what we might call grimous socialism, and they are faced with the pressing question: How can exhausted or weakened economy at the end of the war find means for economic and social reconstruction among difficulties which will be enormously increased, and of which the forces and artifices of disorder, lying in wait, will seek to make use in the hope of giving the final blow to Christian Europe.



The pitiful plight of 20,000 war-orphaned Polish children who arrived in the Holy Land from Russia, was described by the Rt. Rev. Msgr. T. Reginek upon his return here from Palestine, in an interview with KAP Polish Catholic Press Agency.

My heart breaks with emotion and grief at the memory of the first arrival of Polish children from Russia to the Polish consulate. They were in rags, skeletons covered from head to foot with sores. We could not refrain from tears when these children began to sing the Polish national anthem, stretching their arms out in joy at the sight of a Catholic priest. They seemed unusually mature, menial and in character. Their suffering had developed their willpower, which was uncommonly strong for children of such a tender age.

Their lives are greatly improved. They study eagerly, are very obedient and make rapid progress. Seventy per cent of them are orphans. Their parents, if they disappeared in Russia, leaving them to fight their way alone. Many perished; many remained. Many are still fighting from day to day and hour to hour for life. We obtained the release of 20,000 orphans from Russia, where more than 500,000 children still live in poverty and sorrow. Each of them has a face and a soul. Each has hopes and a future. The Most Rev. Joseph Gawlina, Bishop of the Polish Armed Forces, is deeply concerned about these children, scattered all over the Far and Near East as well as in Russia. He is their father and faithful guardian." (N.C. W.C. News Service.)

day. But it is warmer, thank God, and there is a soft, warm, peaceful feeling of Spring. Peter Maurin and I went, to noonday Mass at St. Andrews, and wandered down the Bowers afterward, and had a round-table discussion in a little restaurant around the corner, from the printers. We go to press tomorrow. Since the women's house on Bayard street, was condemned (as a building) by the city, and the women have moved back to the top floor from a little off St. Andrews, there is more a sense of continuity around the place. The dinners are companionable, and the whole group of women together at six. Smiddy, Michael, Joe, Bob and Red are the kitchen force, and they take on extra duties too. Michael, helping out in the office and Smiddy taking care of Anne's baby (the Easter baby of two years ago) stir around an hour or so while he stirred the tall pots of which reached up over his head on the stove. This is the Smiddy who is also called Shorty and the "Alumore" because of the clothes room, the closet line in the morning and the shopping, not to speak of teaching catechism to the public school children, and a commissioning dinners in his limited way (usually those with bottles). In the office Charlie Bourke, and Jack Thornton hold the fort with whatever volunteers they can get. Arthur Sheehan and Dwight Larrowe both happen to be on hand now, though both will start traveling soon in behalf of the co's and the camps. Dave Mason, released from jail, is in charge of the print shop, mimeographing and in general is second in command around Mott street. Jack Thornton manages the house. I must give this news for our

By Fr. John J. Hugo

Since the outbreak of the war, he has been a contributor to the Atlantic Monthly, considering the relation of Christianity to the war. He summarized his views as follows: "And we need not be surprised to find that, while the world of Christianity may be freely invoked, there will be little evidence of the reality and little disposition to study the reality while the struggle lasts." The writer of these words is a distinguished Catholic scholar, and the attitude they describe, one that fears is only too well founded.

on fact. In time of war Christianity is set aside. "For, the moment we begin to inquire seriously what Christianity demands of a nation at war"—to quote the same author—"we begin to receive awkward answers. At the very outset there may be a scruple as to whether Christianity and modern war are in any way compatible."

A Catholic editor describes the modern view of mentality in this way: "Aquila Vittorio Guarisei writes: 'Grotrius [Lutibius, for all the influence they exert on the modern concept of the 'just war' might as well be 'Babylonian' or 'soothsayers, or Buddhist bonzas. Take, for example, St. Thomas who taught that no war was legitimate unless it was conducted with justice and love.' How quaint! How pathetically archaic! How characteristic of those old Scholastics, whom I wrote so much about against Justice and love in conjunction

By Fr. Clarence Duffy

The strike threatened last month in the coal mining industry did not materialize. For that the people who need coal can be thankful. Coal and all other natural resources were created by God for their use; yet their use of them is by the pervasiveness of individuals and groups made dependent upon the good graces of persons who wrongfully have usurped the ownership of the natural resources and of the men and their leaders who are engaged in the mining of them. The latter have to have resort to the threat of a strike in which the people as a whole suffer. In order to bring the former to terms.

The dispute was settled temporarily and the miners will continue working until the cost of living makes it necessary for them to demand another wage increase. Then there will be another strike threat, and so it will go as long as the people who are the sufferers in strikes, do nothing about the question of ownership of the natural resources which God made for their use and to which no presumptuous and grasping individual or private group has the right of exclusive ownership.

**Ownership.**

No man has any right to say that he owns or that he can charge a price for things made by God (and therefore owned by Him) for the use of His country, individual and groups. And he should unite to procure these things from the bowels of the earth for use by others or for the preparation and transformation of them for human use and consumption. They are, in justice, entitled to charge a fair price for their labor; but they may not charge anything for the raw material itself which is not theirs and which they did not make. God, not men, was the Maker of the raw, unimproved materials in their natural state. Any man or group of men who presumes to

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## Weapons of the Spirit

(Continued from page 1.)

with war! Imagine! The same writer quotes the words of an American newspaperman just after Pearl Harbor: "Before long the American people will be in a mood to approve any brutality that may be used on the enemy's civilians and civilian hostages because the savagery of the Germans and the Japanese will make the country war-mad!" Unfortunately the willingness to forget Christian principles is shared by Catholics, too. A great Catholic magazine writes editorially upon the occasion of American troops landing in Africa (an incident that required some explanation in view of our indignation at Germany's occupying neutral countries): "There is the war and nothing that stands in the way of our winning it can be spared." We will march through French colonies, through France itself, and anything in the path of our determination must join with us in our advance or be thrust aside. That sounds not like Catholic morality, but like the immoral principle: The end justifies the means. Perhaps worse was the recommendation of a well-known Catholic leader who told us that there should be a "moralization on criticism": that is (it appears to follow), we are not to embarrass the government or the military by using Christian standards to evaluate their actions that would obstruct the war effort. "My country, right or wrong." Is that Catholic teaching?

### A Deserved Rebuke

The following pages are intended to be a protest against this cynicism (whether deliberate or unconscious) this dismissal of the Gospel teaching for the duration. They are a protest against the view that would postpone the work of Christianity until after the war. Modern war is the negation of the Gospel law. Accordingly, there is no time when an affirmation of that law is needed so urgently as during war. One remembers (uncomfortably) the stinging rebuke delivered several years ago by the magazine *Fortune* to the Christian Churches, for their willingness to compromise with the modern nationalistic war spirit and their failure to teach an "absolute" religion in time of war. Rebuke from such a critic is rebuke indeed. The law of Christ is the law of love; and there is nothing in the Gospels or in the pronouncements of the Church to indicate that it is to be suspended during war. It is simply then, that we are too fearful, or too nationalistic, to assert our loyalty to Christ? It is well to remember the threat: "For whosoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes with the holy angels in the glory of His Father."

### Christ's Way

Let the reader not be alarmed. I, too, have studied Elementary Ethics and am therefore aware that when certain conditions are fulfilled, a war can be just. I am also aware that this teaching has the authority of St. Augustine and St. Thomas; nor do I intend to deny or dispute the opinion. But while I believe that war may be just, at any rate in theory, I am also convinced that it is not Christ's way. A war may be ethically just, as judged by reason according to natural standards. But Christ has given us a supernatural way, where we are guided, not by reason, but by faith, and where we are to move, not under mere ethical motives, but under the impulse of love. You reply, perhaps, that these two ways are not contradictory. That is true. All that I say is that Christ's way is the higher; but because it is Christ's, and we

also are Christ's, we should certainly abandon the way of the merely natural man and follow Him who said, "I am the Way." Negation of Christianity. Observe, moreover, that it is modern war which I say is a negation of Christianity. The adjective is important; for it is only when all the required conditions are fulfilled at once that a war can be called just. Modern war—with its dependence on conscription which deprives men of their right to a vocation; with its disregard of marriage and its injury of the home, through forcing men to live a celibate



life, its abetting of onanism, a crime against nature, by means of contraception; its life propaganda; and, worse yet, its hate propaganda; its aerial bombardments of cities and of non-combatants, repeatedly condemned by the Holy See; its murder of the helpless and the innocent; its slaughter of men, with complete indifference to their guilt; its disregard and degradation of personality, subjecting this, as all other spiritual things, to the material interests of the state; and, finally, with its purely economic cause, this is what I say is the negation of Christianity. Would any one care to deny it? Yet even a discussion of such things is apparently suspended "for the duration." As a priest, speaking of the conditions necessary for a just war, especially the one requiring it to be conducted in a spirit of justice and love, I have been asked repeatedly, "If we followed such ideas as those, how could we ever win this war?" It is necessary only to assert Christian principles to see their incompatibility with modern war. Naturally, therefore, those who are enthused over war cannot be zealous in asserting these principles.

### Clearing the Air

Let what I am to say should be misunderstood. Let me, clearly, state certain matters at the outset. I believe in the right of self-defense. I believe also that, under certain circumstances, self-defense may become a duty, especially where the failure to defend self would bring grave injury to others. I also believe that Nazism is a great evil; that Christians may not condone evil; that we must combat this evil to the end, cost us what it may. Let me add, however, that I consider Communism a great evil, and one that should also be strenuously opposed. I am surprised at the silence of so many concerning this false and injurious system, especially of those who a few years ago were loud in their condemnation of it. Is it reading motives into the actions of others to suspect that this strange silence is not unconnected with the fact that the Communist government is now our ally? Expedience, like necessity, makes strange bedfellows! Certainly, however, the opposition of such men to Nazism is not morally impressive. Liberalism is another iniquitous system which, like Communism and Nazism, must likewise be opposed by Christians. Equally condemned by the Holy See, it is the dominant school of thought in England, France, and the United States. It is just as great a moral evil as the others; it is almost as evil nearer home. Not official in the sense that paganism is official in Germany and Russia; it is nevertheless the dominant point of view in religion, morality, politics, and economics in the countries which we call democratic; and from its womb came that neo-paganism which, in turn, spawned Communism and Nazism. Because it is nearer home, and because it is the cause of the other grave evils of the day, we ought first to carry on war against its errors and abuses. Indeed, if we had been frank in acknowledging the defects in the Liberal system and courageous in removing them, instead of screaming against its monstrous progeny, we would not now need to fear the latter, which, meanwhile, nursed on the plentiful corruption of its parent, have reached a dangerous maturity of strength, and a destructiveness. Even yet, to remove the abuses brought on by Liberalism would undo a great deal of the harm done by Communism and Nazism by taking away the unwholesome diet upon which they batten. But it is not pleasant to be reminded of one's own country's national sins; and therefore, instead of fighting Liberalism, we have left it go, unopposed, anxious rather to show how much we have in common with it.

### Begin at Home

I believe, then, that justice and righteousness demand a war to the death against all of these errors, starting, I say, from the one closest to us. You will see, then, from this, that the chief point at issue in the discussion which follows is that of means. Scientists, in fighting against disease, do not take the method of killing the patient, although this might be one way of ending its ravages. On the contrary, their aim is precisely to preserve the lives of the sufferers, while, destroying the disease itself. Religious men, in fighting moral and spiritual disease, should take no lower aim. To save the souls of the afflicted for Jesus Christ, who died for them, is assuredly a commendable ideal; and one also that is possible of realization if we employ the means that Christ has put into our hands. On the other hand, it is not possible to destroy moral evil simply by killing off those who have been infected by it, or who live unwillingly under its tyranny. Although I am firmly convinced that Nazism must be destroyed, I am equally certain that this will not be accomplished by killing Nazis; any more than I could hope to rid the world of Liberalism by murdering Liberals, starting with those in my own neighborhood.

### Spiritual Means

The impossibility of taking this short-cut to bring an end to social evils is even greater where the evil is moral and spiritual. Against spiritual disorder, material means are of no avail. "You cannot shoot an angel," I can remember an old professor saying. He meant, of course, that spiritual effects can be produced only by spiritual means. As an animal brain cannot produce thought, since the means proposed and the desired result are of two different orders; so also a material means (like an army) cannot destroy evil of the spiritual order; and much less can it bring into existence such positive spiritual realities as justice, love, peace. Because therefore the evils in the world are great and terrible; because, also, they are of the spiritual order, it is absolutely necessary that men take up against them the Weapons of the Spirit. Until this is done, the evil will remain; and increase.

## English Catholic Worker

451, Earham Road,  
Norwich, Norfolk,  
England.

It has been my job to continue on the paper as there was no one else to carry on, and have tried to rebuild a stronger "C.W." movement in spite of the war. The closing of the Wigan House of Hospitality when I got ill was very sad. Perhaps we had never achieved so very much there, but we had really served people and alleviated even if only a little, the effects of the unemployment of so many, and every one of us who have worked there learned a great deal. When I came back to work for the paper after I was better, I felt the loss of its inspiration very keenly. It had been a way of life that I have not found the equivalent for since, though I have tried to live according to the same principles. Mollie and her mother and father, at the cottage at Standish carry on the Wigan House idea in the country as far as they can in view of limitation of space, rationing, and domestic responsibilities. Bob in the army still finds time to take an active interest in the paper, though for the first few months he was in I hardly heard from him at all, which was rather devastating, as that was when I needed the greatest assistance. However, from the time I got ill and he got a 48-hour leave and got out more or less over a week-end, the next issue of the paper, he has been back again in interest.

### Increasing Demand

The fact that I had to take over the paper, struck me as being as crazy as the times, and I never imagined at all that I would be able to see the job through. I only took it on, because there seemed to be no one else at all. There still does not seem to be, though now I even feel hopeful about the future of the paper, as its war-time organization seems now to be fairly steady. There are quite a small group writing and thinking for the paper now, and I hope between us we will produce something useful in the end. There is an increasing demand for it which cannot be met with extra copies. I hope that we may increase our circulation by copies being handed on to others. The most recent blow to us was that the price had to be in-



III. When a human being falls into serious sin or refuses the Cross, Christ falls again. How many times does Christ in you fall to the ground?

creased from 1d. to 2d. The effect of this is not yet apparent, though I am hopeful that we will weather this storm also.

### Seeking a Plan

However, taking the ground under our feet as being a bit more solid, I am concerned that the driving force of the movement should appear again, and I want to find for us here a working basis for a movement that will really affect people. My ideas run on the lines of having sellers organize groups of readers who will form little groups who read the paper and pass it on to others, as well as being active groups at least discussing ideas and conditions and educating themselves to

be thoroughly Christian in their social outlook, and into having a social outlook. The thing that appeals to me is the irresponsibility and the ignorance and consequent helplessness of the average Catholic, even the good Catholic. It is to be hoped that the "C.W." will eliminate this to a certain extent, at least in the young workers, but the immediate post-war future depends more on their elders than themselves. Being neither clever nor in good health, I find it very difficult to find a working philosophy of action to pass on to people. We have never quite arrived there in the movement in this country. Just when the war started things had begun to move towards a chance of something really constructive being evolved in the Wigan House and in other places, but that was all lost (at least apparently), and we will more or less have to start from scratch. I think perhaps if we had all been older and more experienced in secular walks of life before we had started, it might have been better, but somehow or other, we just have not produced any working scheme of things. I have you found in America, that there has been a standstill and a falling off in inspiration, a sort of suspension of growth? Or are you satisfied with the progress made by the movement? I have tried to retain in the English "C.W." the principles that I have believed to be important—the importance of the individual and the responsibilities of the individual for the need for personal action by everyone.

### Little Action

There has not been enough action anywhere in the movement, however, to make this really effective. I have looked for this, and tried to encourage it, but failed dismally. The efforts made at the Cottage were the only really authentic ones. We have aimed to recover what I have failed to discover the solution. I wonder if you get time to read the paper and if, perhaps, you can put your finger on it. War has inevitably affected us, as everyone is so busy with a multitude of war tasks which are probably only now beginning to affect America—rationing, fire-watching, home guard, overtime, queue, apart from full time service in the forces—life gets more and more complex. I know how hard I find it even to live, and I know that other people find it equally hard, and thinking powers seem to be non-existent.

Two books of particular interest to me at the moment are "Christian Life and Worship," by Fr. Ellard, S.J., and "Democracy's Second Chance," by George Boyle. In the two I think the basis for revolutionary change in thought lies, which might lead to action.

With all good wishes yours sincerely in Christ the Worker,

Mary G. Power.

P. S. Oddly enough, since I wrote all this from London there is a report from the House (St. Joseph's) and I have hopes of two developments in the "C.W." line. As yet they are only hopes—but who knows?—M. G. P.

## Saints Say

In "The Soul of the Apostolate," Dom Chautard speaks of suffering and prayer as the two elements of the spiritual life. He explains what he means by suffering as "everything which is against our natural feelings, either from outside or from within." Then he points out that we may suffer like a pagan, a damned soul, or a saint. To suffer truly with Christ we must strive to suffer like the saints. Suffering always serves our own personal profits, as well as the application of the mystery of the Passion to souls: "I fill up those things that are wanting of the" (Continued on page 6.)

# The Hunger Strike

(Continued from page 1)

Just where they would be, and one took a job doing work for delinquents in Detroit and the other became a truck driver in New York. They were finally picked up, went through a trial, and were sentenced to two and one half years at Danbury prison. Here they immediately began their hunger strike—a strike not against the prison, but against a government policy. They are unalterably opposed to conscription but their action is really an effort to focus attention on the failure of the government to permit men to do jobs of social significance and of national importance, which lie within their conscience. But the government cannot bear the whole responsibility—had the peace movement itself been vigorous and insistent on this point of law, these two boys no doubt would have continued to work in the C.P.S. camps as they had for 16 months.

## Pacifist Attitude

The doctor at the prison has stated at the beginning when he first saw the boys he did not believe that they had it in them to go through with such suffering. But watching them for more than a month, they have won his respect. He is in no sense a C.O.'s himself and thinks that perhaps C.O.'s should be in prison, but as he is reported to have put it "not these boys." Three weeks ago, the prison began to forcibly feed them. As they resist this as a terrific ordeal. Those who have seen them and talked to them say that they are completely pacifist in spirit and attitude. It is a magnificent demonstration of character to go through this as they are, in their solitary rooms. As in Washington, every official document has been interviewed and a mass meeting held. As a matter of fact, the Chief of the Bureau of Prisons and his assistant spent almost three hours with Evan Thomas, Bob Brooks, the mother of young Murphy and me. We have seen General Hershey and Fowler Harper of the Manpower Commission. There is no doubt about the fact that the boys have accomplished at least one thing and that is that they have focused the attention of public officials and the peace movement upon this problem by their self-imposed punishment.

## Officials Concerned

And one must say for the government officials that they are not just indifferent or hard-bolled. They, too, are deeply concerned and baffled. Government officials function within a certain framework of law and are helpless to act outside this framework. I personally feel that if we would find a formula within these prescribed limits, they would act with alacrity and gratitude.

May we suggest that you send telegrams and letters to the President, the Director of the Bureau of Prisons and to General Hershey. The President is the only one who can issue a pardon—ask him for that. To the other two, urge that not only these boys, but all the C.O.'s be paroled at once from prison to work of national and social significance. Young Murphy and Taylor will not accept a parole, we are confident, only for themselves. As a matter of fact, they are doing this not for themselves, but in a final effort to change government policy on the problem of work for C.O.'s.

If it weren't so tragic, it would be ridiculous that in a time of national crisis when the country faces the most terrible manpower problem of its history, two C.O.'s find it necessary to take this extreme way to get work equal to their capacities

and in harmony with their consciences. Not by the farthest stretch of imagination can picking up leaves or making park benches be labeled as work of national importance.

Dorothy Detter, executive secretary of the Women's International League for Peace and Freedom, of which I am a member, of the national board. In writing on behalf of these suffering prisoners, we urge our readers to ask not only for parole but that these parolees and all parolees be released by presidential order No. 4 to work of national importance outside the C.P.S. camps.—D. Day

## It Needs to Be Said Again

The love of peace is not an anxiety of a vague pity for the horrors and brutality of war, lying, cowardice, selfishness make in silence each day more numerous victims than war and in the heart of the Christian the most hateful ravages before which our emotional puritans keep a pagan insensibility.

The love of peace is not this pacifism of the tranquil, this paradise for the punctual professors and over neat collegians who have given a virtuous expression to their bourgeois ideal of comfort and security.

Utopia of the Seditary. Ah, we see from here, their future city. So well ordered, so well dressed up in mediocrity and in the assurance against all risk that no youth, no foolishness, nothing superhuman will be possible in its City of prudent people, city of dead souls, of vile securities, no, that is not the heroic city of the Christians. It is in the name of this pacifism that they come to us, to ask of us our lives, these men of whom Peguy has said that they love the pulpits and the parliaments



IV. Mary is interested in Christ in you and hence interested in the Cross you carry. Her interest encourages you to go on. Don't disappoint her.

not because one teaches there but because one sits down there; then, we, Catholics, my comrades, shall tell them: we will not march. Do not persist in offering to young hearts this nauseating drink, this utopia of the seditary and be not astounded if youth flies elsewhere to seek a stronger liquor than your chamomile.

## Christian Heroism

It is not by driving back the heroic virtues, the heroic outpourings of sacrifice and of love, freed by the rough breaking away that man makes from a life of sleep and regulations, it is not by forcing the ancient combatants to perpetuate, by

# PEACE, NOT VICTORY

The Vatican Radio broadcasting to Germany, has quoted an article from the Swiss review, Schweizer Rundschau, in which the writer, addressing himself to all suffering humanity, states that the prayer for a final victory is "no prayer at all."

There is but one prayer today—for peace, the article states, but it goes on to define peace.

"You may have a wrong conception of peace," the writer says, "and think it will just mean having a good time again, being rid of the worries of war, of rationing, wounds, and aires, when a real peace means a solid order in all spheres of life throughout the world."

"Be less attached to final victory," and "more to peace." Strive for strength and more for human values. You want less suffering and more soul, more faith and less mechanization. You are possessed by mechanization as by a devil. Work in the armament industry is worse than unemployment. No, it is not this kind of work that is a blessing.

Learn to weep again. You need a Good Samaritan for you have fallen among thieves indeed. God only can save you and not the magnitude of the war, potential or of a mundane group of worldly Powers.

On your knees pray not for the final victory of some among your nations, but for your peace, with God.

—From the Catholic Herald, London

latitude, a pious life that one will break down the illusion of a war, fresh and joyous. Christian heroism cultivates the fervor of these virtues, excites their intransigence, for they alone can make an unmeasured city that is to say to the measure of the superhuman destiny of man.

Catholics, we denounce the lies of war. War calls itself grand, it lies. Modern war is wolf-like, mechanistic, inhuman. It smells of lies and infects peace. But let us wish for a peace to the measure of a peace which boldly shows up this impostor. We want a peace that nourishes the grandeur of the soul, the virtue, the glory, beyond which people attribute to war.

## Christian Peace

Our peace is not the peace of the bourgeois. Our peace is not an appeasement, it is a call to struggles more heroic, more difficult, than the call to arms. Our peace, in a word, is not a weak state, it is a peace which demands of men the maximum of effort, the maximum of devotion and of risk.

The Christian peace is not awaiting passively for a future sanctity by ignoring the present condition of disorder. The Christian peace is justice.

Emmanuel Mounier, Dec. 1937.

To make an act of faith and to die are about the same; in both cases we leave this world for another.

# Conscientious Objectors Have New Camp

The camp site is a beautiful spot on the top of a mountain (2,600 feet)—near a couple of water falls and a forest preserve (ball ground—badminton court); however while we are only about eight and a half miles from Oakland, Md., a fair-sized town, we are really about fifty miles from civilization. It is too soon to compare C.P.S. No. 89 (Oakland) with either C.P.S. 15 (Stoddard) or C.P.S. 54 (Warner). Upon moving, we were surprised that more men did not transfer to other camps. Francis T. Schuster went to Howard.

## Getting Established

On Monday the men received their training. Let's list except the K.P. men: On K.P. the familiar faces took over: old jobs—Dan Faith, Dick Leonard, Ed Czeglado in the kitchen; George Shields on night watch (also takes care of the generator); Frank McGuire (is day fireman (and we really need fires since it is cold in these parts—a damp cold as opposed to the Warner dry cold); Leo Ostrenga, and Paul Franceschini are pounding hammers and things are springing up all around us; Fritz Weithman and others are putting up screens; Barsotti; and I do the laundry all day, every day. MacArthur is forestry clerk and Gordon Zahn assists the agency side. Project work consisted of erecting telephone poles and repairing telephone lines.

Twenty-five more men arrived Tuesday (all new assignees). The personnel numbers are close to ninety and will be over the hundred mark after April 1st when sixteen neophytes arrive.

Ray Pierchaski.

## The Children

Any noted psychologist will

prove to you that child society is influenced by adult society, and that the attitudes and environment by the youngsters often "spice" their programs throughout their lives. If they hear of the thousands of men that their brothers have killed, if they are exploited in the war campaign, to collect metal for the war effort and are pictured by cartoonists as children soldiers behind a cannon which is belching forth the metal which they have collected into the bodies of the enemy, can we hope to raise a nation of pacifists? We will never be without war until our children are reared free from thoughts of jingoism and materialism.

How can their minds be trained in veins of the brotherhood of all people and of Christ's universal love when their very means of pleasure and recreation and amusement are filled with killings and love of the nation over the love of God. As lovers of peace, it is our duty to show them that the hatred of the enemy by these little children who read the comics will not help the war effort in any respect; but rather tends to produce in their mind a feeling of superiority and hate toward anyone who is not in accord with their plans.

Charles E. Kuhn.

Going over our conscientious objector file, we find that we have persons registered from thirty-three states. Some of these might like to get together occasionally in their different areas for mutual aid to talk things over or to start an ACCO cell. We shall gladly cooperate by sending along the names of those in your state registered with us. The cell file is over the nine hundred mark and close to the thousand mark.

Rhode Island, to do mental hospital work. He, as you know, was a nature of the A.C.C.O. H. P. Winchester and Ed Akutowicz transferred to West Hampton, N. H. a Friends camp. H. P. was one of the volunteers who were the backbone of Camp Simon at Stoddard before any Catholics were assigned to camp.

Joe (K. P.) Outre is sitting on pins and needles awaiting transfer to Beltsville, Md. He will probably continue his summer work where he left off last year—right on the farm. After his departure, everyone will miss his loud, clear, loud, ceaseless, loud shouting—we love it. Joe Buttino was released on physical grounds. Except for these few our brood remains intact.

Friends Meet Train. Our trip was as pleasant as could be expected. In coaches. We started in two coaches but in Jersey City, we were herded into one. Friends met the train at various points. In Northampton, a Smith College contingent cheered lustily as we stopped for a few minutes—the brevity of the stop did not permit us to do more than merely wave at the girls. Of course, we looked for Thornton in N. Y. C. but had to settle for a pep talk with Mathews' Belle and her comely cohorts from Friendship House were a pleasant sight for our train weary eyes. In Washington, D. C. Paul Mundy and Joe Weaver were on hand and as anticipated were barraged with questions. The twenty-five minutes passed quickly so quickly that we talked shop and nothing else.

## Into the Unknown

At Cumberland, Md. a pusher (train) was put on, and from there it was a steady climb not only to Oakland (2,600 feet) but also to the camp (Sawallow Falls, 2,600 feet). Cumberland was the last outpost of civilization where one could see people, cars, etc. From there on, merely trees and hills—neither of which were picturesque until we reached the proximate vicinity of the camp. Of course you know that many of the men came without luggage and so have been struggling around like a bunch of fuddes, until others were able to borrow their working outfits.

Sunday some attended Mass—not all because of poor budgeting

of time for the trip to Oakland. We used the A.P.S.C. Black Knight, similar to our White Knight and made two trips, one to the eight o'clock Mass and another to the ten. That accounted for twenty-eight men—but thirty-seven wanted to go to church. We have been reciting the Rosary nightly—but have not found any location as suitable as our Warner chapel. We are waiting for the Compline books to arrive so that we can resume our former schedule of prayers in common.

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## Prayer for Apostles

O my God, raise up Apostles in these latter times, men mighty in word and work to be Mary's slaves, who like sharp arrows in her powerful hands will pierce Thy enemies. Make them a burning fire to kindle divine love every where. Sons of Levi, well purified in the fire of great tribulation, having the gold of love in their hearts, the incense of prayer in their spirit, the myrrh of mortification in their body.

Let them be the good odor of Jesus Christ to the poor and little, an odor of death to the great, the rich and proud worldlings. Let them be as clouds thundering and flying through the air at the least breath of the Holy Spirit, who without attaching themselves to anything without troubling themselves about anything, will shower forth the rain of the Word of God and of life eternal. Let them be true disciples of Jesus Christ, walking in the footsteps of His poverty, humility, contempt of the world and charity, teaching the narrow way of God in the pure truth, according to the holy Gospel and not according to the maxims of the world, who without sparing, fearing, or listening to any mortal, will thunder against the world, strike the devil and his crew, pierce through and through for life or death with the two-edged sword of the Word of God.

Let them carry on their shoulders the bloody standard of the cross, let them have the crucifix in their right hand and the rosary in their left, the sacred names of Jesus and Mary in their hearts and the motto of the apostles on their lips: "Behavior leaving behind them where they have preached nothing but the gold of charity, which is the fulfillment of the whole law."

Shine forth, O Mary, in these latter times. Be terrible to the devil and his crew, as an army ranged in battle. Crush with thy humble slaves, who are thy feet, the sons of Belial, the head of Satan, where his pride dwells. Discover his malice, dissipate his diabolical councils, and guarantee thy slaves against his cruel claws, that Jesus Christ may triumph and His kingdom come. Amen. (Blessed Louis de Montfort.)

## DAY AFTER DAY

(Continued from page 1)

readers, as an answer to questions which come from all points, even far-off Africa.

Another question everyone is asking is how we are managing to feed the breadlines with all the rationing. We have only five hundred a day now, mostly people disabled and unemployed. And the ration boards have given us 12,720 points for meats, fats, fish, cheese, 13,820 points for processed food, one hundred pounds of sugar a week and 220 pounds of coffee a month. So you see our trouble is only in getting the money. We used to get 125 pounds of coffee a week, now we get fifty-five. We get about eighty-five pounds of bread a day. Fortunately our creditors trust us, so we keep on until they tell us to stop. We know the Lord won't let us down, not with such friends as the Blessed Mother and St. Joseph interceding for His poor.

Guest Cook

Every now and then we have a guest cook, and several times this last month, on St. Joseph's Day, the Feast of the Annunciation, and last night, we had John Ert's most magnificent Roman spaghetti with a sauce which had been simmered for three hours. There has been much companionable discourse at this evening meal at six and last night, Miss Harada, our Japanese guest, who used to teach

flower arrangement at Columbia, and who has been with us as a refugee since Japanese aggression began, undertook to teach us a few Japanese words for father and mother, for milk and bread and there was much gayety over the tender and funny words for mother and father. When a friend speaks even two words in one's language, it relieves the loneliness of the heart, she said.

And I thought suddenly of the bitter devastation of this war, and the ruthless extermination of all those Japanese in that convoy. Indeed that was a noble victory, what with the machine-gunning of all the helpless survivors clinging to bits of wreckage in that vast ocean.

The Underserving

A friend sent us a dollar yesterday, and with it the remark: "Enclosed is for bread, but not to make bums out of those who should be earning their own."

I thought of that this morning when I passed a little group of four who always seem to be hanging around the place, out in front, in the coffee room, in the doorways. Always drunk, sometimes prostrate on the sidewalk, sometimes sitting on the curb, they give a picture of despair or hilarity, according to the mood they are in. And to the minds of many of our friends, they epitomize the six hundred or so who come here to eat every day.

This morning as I came from

Mass, I passed the little vegetable woman around the corner, washing her mustard greens in a huge barrel of cold water. Her hands were raw and cold. It was one of those early mornings, wet and misty, and the pavement was slimy under foot.

I commiserated with her over her hands, and she said: "What are you going to do? If you don't work, you don't eat."

What a tradition of industry these Italians have, working steadily from morning to night, earning their income by pennies, and educating their children by those same pennies, even putting them through college.

When I passed this same little knot of men in front of the house, whom I had passed on the way to church, I told them about the little Italian woman, and they hung their heads sheepishly and went away. I don't know what can be done except to pray. Here are the most humiliated of men, the most despised, the evidence of their sins is flagrant and ever present. And as to what brought them to this pass—war and poverty, disease and sorrow—who can tell? Why



question? We must see Christ everywhere, even in His most degraded guise.

We are aware of men by the tens of thousands, during the course of the year, and there is no time to stop and figure who are the worthy or who are the unworthy. We are each of us unprofitable servants. We are guilty of each other's sins.

Travel Continued

I did not tell in the last issue of my visit to Atlanta, where Sara Fahy is running a clinic for colored at 333 Forrest Avenue, which is really the beginning of a colored hospital. So attractive a place was it that I wished I could stay for months and help her. Sara is sister to Sister Peter Claver, often mentioned in these columns.

At Birmingham, Father Gil and Father Michael took me around to the missions in the outlying districts around the city. The little town of Margaret is especially memorable for its attitude, still maintained in 1943, on labor and organization. On one of the winding roads leading to the little mining town there is the sign board with the notice:

This mine is an important part of our National Defense program. Any person who attempts to interfere with the operation of this mine is giving aid to Hitler, and will be regarded by us as an enemy of our Country. Margaret Welfare Societies.

Men have been beaten and shot for attempting to organize the workers in the towns owned by the de Bardeleben family who own the Alabama Fuel and Iron company. The sons of the family all began at the bottom in working for the company, and one of their married a foreman's daughter. Through pressure of other members of her family, the girl permitted the marriage to be annulled. The paternalistic attitude of

## THE INADEQUACY OF MATERIAL DEFENSE

O come and see the works of the Lord, what wonders He hath done in the earth, making wars to cease, even unto the ends of the earth.

He shall break the bow, and snap the weapons asunder, and the shields shall be burnt with fire.

Be still, and see that I am God; I will be exalted among the nations.

I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our helper.

the owners does not extend to good housing for their workers. There is insecurity, suspicion, class war, here in this small town in the hills.

Fr. George Smith

After visiting colored workers and white workers, plantation hands and miners, it was interesting to go to the Horse River Valley, in South Carolina, to see the conditions in the mill towns where the poor white workers in the mills are exploited. There are many among them suffering from pellagra, hookworm, tuberculosis, venereal diseases. Their housing is miserable, and there is always a large proportion among them who are in the direst poverty from unemployment.

## Death

Do you know why we men of the modern age are such God-forsaken miserable creatures? We are on excellent terms with life, on a loathsome, excellent terms. But with its opposite, we do not know how to get on at all, none of us, not one.

The only person far or near who was on good terms with death was Ictus. For he alone death had a meaning in the ordered universe. We of the modern age, were confused, uncertain, passively demoralized, afraid in the face of that which was the pivot of all earthly happenings. Who displayed the more spiritual attitude towards the greatest question of all—we, the so-called intellectuals, who looked upon death as decay, or this, simply serving woman for whom it was the most significant stage in a clear and radiant cosmic system? We thought their notions of this luminous architecture childlike and primitive but we possessed no notions at all. Our empty souls clung to the traditional customs of an age that was more fertile in ideas, so that we should not have to bury our dead unceremoniously as they and we deserved.

I thought like these tormented men more keenly than ever kept watch in the dead-end room. Would the day ever come when we of the modern age were no longer condemned to hypercritical materialism, but could at least take our place without unperilous mental reservations in an ordered universe, in a radiant cosmic system, reaching from the skies above to the earth beneath? I felt ill at ease, despairing, hemmed in. With what further trials would we yet be faced? What further penalties should we have to pay for the terrible spiritual emptiness within us? From *Unsettled Heaven*, by Franz Werfel.

## GOOD AND EVIL

Disinterestedness and active kindness wield an extraordinary influence over men's minds and are the sources of a curious kind of non-compulsive power. It is one of the tragedies of history that this moral force should everywhere have been exploited by the rulers of Church and state for the furtherance of their own generally sinister ends. This harnessing by evil of the power generated by goodness is one of the principal and most tragic themes of human history. Austerity of life, the assumption of voluntary poverty, a charity of collaboration, not of patronage—these were the characteristics that earned for the Capuchins the respect and affection of the masses. —Mildred Huxley's *Grey Eminence*.

## EASTER CARDS

Order from Dorothy Gauchat, Catholic Worker, Our Lady of the Wayside Farm, Avon, Ohio. The cards are twenty-five for a dollar.

# + From The Mail Bag +

## Joe Zarrella Writes

This is a Red Cross Hospital Ship with British officers in charge. The chaplain on board is the same Mr. Johnson met in New York. You will remember his name is Father McCarthy. We feel very lucky to be on this ship as we do not have any blackouts, our quarters are very spacious and comfortable. The boat is painted all white with large red crosses showing very distinctly on the sides. We are permitted to go up on deck in the evening to smoke and do not have to wear cumbersome life belts. At night the ship is lit up like Coney Island with large green lights spaced about five feet apart on the railings of the ship. This is a part of international law and we cannot travel the convoy routes or regular shipping lanes as we would probably outline any of the convoys that we would pass and would make them easy targets for enemy subs. This ship being a Red Cross boat every one knows our course including the enemy. It is part of the international law to notify them of our true course in order to guarantee safety.

While things have been pretty quiet we do have a regular schedule. We are taking First Aid. This is the first unit which has had such instructions en route. We also alternate with Arabic or map reading. Callisthenics and Drill also form part of our day. At 1600 hrs. (boat time) we pause for tea.

We have had a number of meetings between the ship personnel. The first meeting reminded me of some of the good and hectic meetings we had at the CW. There was a very lively and intelligent discussion on personalism, example, self-discipline, order and responsibility. The meeting closed with general concord among the outfit and everyone was very happy to have been able to air his own personal view on various subjects that had "nothing to do with the case." It is difficult to tell you in detail as our letters are censored both by the AFS leaders and the British and it seems that censorship rules change from day to day.

A Novena  
More or less to keep ourselves busy Charlie Craig, Lou and myself volunteered to do a lot of odd jobs, such as cleaning, K.P., etc., and we have been doing okay. Lou and I have been dubbed the right hand men of the Padre—as the Chaplain is called. We have ferreted out all the Catholics on board and have succeeded in getting all but two to go to Church. We have been having a novena. The Padre was completely surprised when Lou and I proposed it but he came through except that he protested that he had no statue of our Lady and insisted that such a statue was necessary before leading the novena. Well that night we said a prayer and believe it or not the next morning a statue did turn up and we have had our Novena. The intention has been for world peace and the service and attendance has been amazing.

Lou and I have been the center of many discussions on religion, war, etc. Lou is highly respected by the boys and by the officers. He has been one of the best and hardest workers putting the idea of example across very well.

We have had occasional lectures by the doctors on the boat. And one of the boys in the unit was a first aid instructor in New York and he has been assigned to teach us the rudiments; how-

ever, our real course will begin when we get to our destination. We have a library of 400 books on board given us by the AFS. The range is good—from classics to detective stories. So far I haven't read anything.

Land!  
We have sighted land at two different points but at neither one were we allowed off boat (this next was censored—I think he must have named the ports of call). The rolling sea seems to



VI. Don't let human respect keep you from Christ on the altar and Christ in human beings. Veronica was rewarded by Christ because she disregarded human respect!

mesmerize the mind into a state of indifference but when that first call of LAND woke us everyone jumped from his bed and rushed to the port holes. It was some sight to see those boys pushing themselves through to see land from the rear it looked like a mammoth. Can you remember the first thrill had subsided all rushed to dress and to get up on deck to view things more fully and with better perspective. Excitement had dulled our appetites. Very few eat breakfast anyway as we cannot get used to the English idea of breakfast, which usually consists of fish (something like herring or kipper), liver, potatoes, etc. So breakfast out of the way, we rushed to the deck to watch the shore line grow (censored).

Beautiful Nights  
The nights are beautiful on the ocean. After our great disappointment in not getting to shore, Lou, Charlie and myself started to sing all the sentimental old songs we knew. It was not a very wise thing to do but we stood there, leaning over the rail looking at the receding land and then at the sky and waxed lyrical.

The rumors are that we will have to leave this ship and continue on a different one. So far while on this Hospital ship we have never sighted another ship. It seems incredible that during these times one could travel such a distance without seeing any other boat.

If we stay in Durban any length of time I will dash off some postal cards to the others. Otherwise, I will wait until we reach our destination to write them a letter. God bless us all.

## News From Pittsburgh

St. Francis House is still open and full, and the people, about 100 every day, are still fed two times a day. Brother Matthew is well and very much interested in Cooperative movement—he speaks only about Cooperatives, reads a lot of books about it, and is already an expert. Ursula—I am not quite sure whether you know her—was helping a great deal in the house for several months with Rita, but now she

also has all kinds of obligations towards her mother, and her sisters, so that she can come but rarely. I think that this is mostly the case with all of us: we come to St. Francis House, learn to know it and work for it, and then we stop working, but it does not matter at all, because every time one of us leaves, there is always another new person who arrives—probably God wants the House to be this kind of novitiate—one passes through it and everyone is better afterwards and never forgets it. And quite miraculously the House is never without help, and Brother Matthew grinning and smiling as usually.

The only difficulty they have now is the lack of gasoline. It is difficult to find a car for Saturday's drives for food. It is mostly our duty, Paul's or George's, but it grows more and more difficult to have gasoline at all.

Agnes is still in her school and I am in touch with her and we all love her very much and think that she will do a great deal of good work for the blind. She hopes to found a kind of House of Hospitality for the blind. Ursula is very often with Agnes, and Ursula is one of the most sincere and lively girls I have ever met.

Sometimes we go to Sunday meetings of the Mother of Good Counsel Group. It is now Father Michael's task to be our spiritual director instead of Father Hugo, and he is also very good.

The girls and women of the group are doing all kinds of work—visiting the sick, the poor, etc. Vera Giblan.

## From The Army

I do love Father Hugo's articles. Not that they make pleasant reading. He is too searching in his analysis of things. He goes right down to the bottom. He insists on piercing right through the most secret of my little hypocrisies and self loves. His motif seems to be "not the other fellow, yourself." Reading his articles is like having someone examine your conscience for you. For instance when I began reading his article in the January issue I was in a mood to feel rather sorry for myself out here. When I finished I realized that I, myself, my much loved self, was far from being blameless. I know that I do not do much positive evil, and really I do try to do what is right, but I realized how many opportunities I had missed, even during the last few days, for doing good. Oh how often, even during said last few days, I had turned aside for fear of human respect, or even from sheer laziness.

As I said, I enjoy the C. W. very much. It breathes a deep spirituality which I do not find in any other Catholic publication. It brings me back the memory of those days when I fought and struggled with our Reading Room, fought a losing fight of course. I have often wondered as to the reason of our failure. Perhaps it was because I trusted too much in my own efforts and in the co-operation of other men, and not enough in God and prayer. And of course, perhaps the failure was more apparent than real. I rather think that God may work through human failure equally as through successful human accomplishment. This is not an attempt to justify failure, for as St. I forget what saint it was said we must work as if everything depended on us, and pray as if everything depended on God. Oh I worked hard enough. I question if I prayed enough.

V. A.

## Gerry Griffin Writes

Dear Peter:

I hope this new year finds you feeling much better than you were upon my departure—remember we said goodbye in about three or four different cities.

The places where I have been certainly could do with the green revolution but they certainly do cultivate all available spots and each seems to live in a house he owns in the village. But the trees are gone, foliage is disappearing and a doctor at the clinic blames of all things—goats. And I am inclined to believe him—(witness—apple trees at Easton).

The houses are all made of locally quarried stone and plastered together with a queer sort of mixture that combines mud, sand and straw. They are a bit dank and damp, mostly I suppose, because of the fuel shortage which forces the use of caked and treated cow dung. It really doesn't burn but sort of smolders and glows, throwing a great deal of heat when the draft is right, but when the winds blow wrongly, the stench forces me out of the houses of these most hospitable people.

May my brother's children's children see the Green Revolution.

Dear Miss Day:

Just a note to let all and sundry know that I am now at least partially under the able leadership of one—Charles P. Larrowe—you have a vague idea at least where he is—and I'm right there now myself.

Life isn't as pleasant as in Syria, but the associates are much better—much better—the fellows here are tops and I am liking it immensely.

I took a flying trip out here—and I mean flying in the air—yes—Gerry went to war in a flying machine and saved a lot of time and enjoyed what should have been a miserable trip.

I got to dangle my feet from the Wall of Acre—ascend the Mount of Carmel—missed Jerusalem—saw the pyramids and Sphinx—more in detail later.

Please remember me for sure now in your prayers.

As I sit and write this in a blacked-out ambulance the roar of not too distant gunfire rattled the car and the return bark practically shakes you out of the car. All day long—from five



VII. Christ is weak in you. But you cannot lose courage and confidence, because Christ in you cannot lose courage and confidence. Physical weakness need not mean spiritual surrender.

o'clock it has been booming—and it is nearing brew-up time (tea made with a primus) in the back of the ambulance, which is around nine o'clock. Enemy planes, bombers and the shrill crack of anti-aircraft fire have practically left me stiff-necked

this evening. A dog fight added zest to our noon day meal, always picnic style.

At the moment we have a delightful spot—a shallow depression between three hills with underground water for there are lovely palm, fig and olive trees. Green grass dotted with the most beautiful spring flowers of all colors and sizes, poppies deep red, bachelor buttons, dandelions, daisies, hyacinths, mountain breath, little purple flowers resembling narcissus, beautiful to the eye and lovelier to the nose. As the vehicles of war seem to tread them down in one spot, ten jump forth just a little farther off to replenish just a bit of loveliness or to become ironies amid this colossal devastation.

We eat with whichever division or section, our ambulances are attached to. They are field kitchens so you queue up and get your food in mess tins and then sit around in little groups squatted on the grass or sand and eat the food and talk about how good it is back home. Breakfast usually consists of oatmeal, bacon and beans, tea and one slice of bread. Lunch varies, tea, bread, or hard biscuits, marmalade, jam and a slice of cold bully beef or cheese. Supper is canned potatoes, carrots, or some such vegetable and stewed bully beef and tea and one slice of bread and butter and rice pudding with canned fruit.

Shelling and Bombing

This afternoon from a hill several miles away I sat rather casually on a stone wall used for fencing off fields and watched a small but rather important native village, shelled mercilessly. It had been completely evacu-

ated of civilians for days but it was a delightful little town. I had had occasion to visit it for several hours last week.

On several occasions during the day we dove for slit trenches as an enemy bomber gracefully dropped its bomb load with apparent indifference to the frustrated bursts of anti-aircraft shells. An optical illusion seems to always place the plane directly overhead. Within the hour an ambulance carried the mutilated body of a young soldier to a temporary poppy covered grave. Later he will be moved to a military cemetery and after, after, after the war probably to some place in his native land which has exacted this terrific toll.

Field Mass  
I got to Mass here in the field every morning. It is always a black Mass and Father told me he remembered me and the folks back home today. He says Mass standing outside of the second door of a station wagon. The altar is collapsible and fits into a very small suitcase. When open it is rather precariously placed on a rack of petrol tins just inside the car. We stand in a very small circle just behind him and despite all efforts at self-control gaze hopefully for the friendly insignia on the planes as they pass or even turn abruptly as a sharp sizzling sound goes whizzing by—maybe it is miles away but it is curiously arresting.

The radiator of the car has the good Father's toilet articles strewn about, plus the mess tins for one must grab them and run as soon as the "Te, missa est," is said, or else no breakfast.

The drivers take off the sacristy and Father takes off his vestments as he recites the prayers usually said at the foot of the altar. How good God is to allow me to receive Him in this desert oasis when never in my life have I needed this help more.

Gerry Griffin.

## Miners' Land and Homes

(Continued from page 1)  
ownership of these raw materials or who sets a price upon them is acting contrary to the laws of God.

### Co-operative Mining

To obtain coal, iron and other natural resources from the earth, labor is necessary. The help of people with money and of others with mining vocation and initiative and with management qualifications are also necessary. Labor, Money and Management, each recognizing the necessity and importance of the other, should meet on a basis of equality and co-operate, in the true sense of the word, in the work of placing raw materials within reach of others for their use, or for their improvement or transformation for use, but they should always remember that the natural resources in their raw state do not belong to any of them but are for the use of the people who are the owners of them under God. People engaged in mining, whether they come under the heading of Management, Invested Money or Labor, do no more than apply their talents to procuring natural resources from the earth. They neither make nor transform these resources. A just remuneration according to their contribution, talents and labor is all that any of them are entitled to. This means just wages for the workers, fair reward for Management and a just return on Invested Money as well as an equitable share for all in any profits or surplus that accrue after all just demands have been fulfilled.

### People Must Act

If these ideas were applied, the first people to disappear from the picture would be the so-called coal owners who claim that they own things which they did not make and which are not theirs. The coal re-

sources of the United States are primarily for the use of the people of the United States, all of them, at all times. The people must through their government, one that is truly representative of the people and that acts in the best interests of all of them, make sure that no private persons or groups ever presume to usurp that ownership and that, in the meantime until such a government and such common good legislation exist, a paternalistic administration bent on government ownership and unwarranted interference in the lives of the people does not, under any kind of honeyed pretexts, usurp it either.

### Government's Place

Production of coal should be dependent upon the needs of the people. We must remember that there will be other people after our time who will need coal too. It was not made for the exclusive use of any one generation, but for the needs of all generations. The gifts of God may not be wasted or abused. It is for the government of the people to see to it that there is no waste or abuse.

### Miners and Farmers

Confining production to needs may make coal mining a part-time occupation for some or many of those engaged in mining. For the work that they do in mines, whether it be full or part time, miners should receive a just wage—the price charged to users should provide for this—and a share in the profits of the co-operative mining organization with which they are associated, the amount to be based upon their labors. The nature of their work—under the ground—makes it advisable that they do not spend too much time there. They should, therefore, have other means of labor in more natural surroundings, on farms of their own on which they can raise many of their food needs. When not working in the mines they can work on

their farms which do not have to be very large. Five to eight acres of tillable soil would be sufficient in most cases but the farms could be larger if necessary. With their feet on the soil the miners would be economically independent and cease to be the uncertain shuttlecock that they are under the present economic set-up.

### Housing

Out of their incomes from the mines, and in conjunction with financial help, in the form of loans, from their Unions, they can build their homes and eventually own them. The government, where the Unions are unable to advance all or any of the money necessary, could help the miners not only to build their own homes but to purchase land for farming. The money advanced should be in the form of loans but the granting of them should not be made an excuse by the lenders to interfere or meddle in things which are no part of their duty or concern.

### Practical Examples

In Antigonish, N. S., in Granger, Iowa, and in Alabama miners have successfully initiated a land and homes program on the lines briefly outlined above. In these places a beginning has been made and miners would do well to acquaint themselves with what their fellow miners have done elsewhere and endeavor to emulate their example. If it can be done by one group of miners, it can be done by others. What the miners need is leadership of the right kind which will turn their attention toward economic freedom instead of concentrating it on forcing temporary concessions, for dependent wage earners, from employers.

## Family Wage

"Moreover, within what should be the ever increasing Wage System we Catholics have a further and grave responsibility. As the normal worker is a husband and father responsible for the upkeep of a family in its own home, the wage given in the Wage System shall not be primarily measured by the work, nor even by the worker, but by the worker's family. The first charge upon industry in a Wage System shall be the wage of the worker; and, by the teaching of the RERUM NOVARUM, this wage shall not be just a Living Wage enabling the individual worker to live, but a Family Wage, enabling the individual worker to offer his fellow-men the first and best social service, the bringing up of a family."

Vincent McNabb, O.P. Blackfriars, November, 1941.



VIII. Sin is the only terrible thing. Suffering is not an evil. When you see suffering in yourself—in others—weep not over the suffering, but weep over the sin which caused it. Christ in you hates only one thing—sin!

The knowledge which makes saints, is that Christ is a Human Friend as well as a Divine Friend.

## The Small Way

The masses, as always, have fatalistically accepted the policies of their rulers; as they would accept the weather; they are either resigned to increasing evil and approaching disaster, or else blind to them. Over against the masses stand minorities of energetic and well meaning individuals. Most of them are orthodox—so orthodox that they are incapable of thinking any new thought. They honestly desire to cure the world's disease, but all they can do is to prescribe more of the poison which brought it on.

The orthodox individuals are the politicians—those in opposition as those in power, the self-styled revolutionaries as well as the conservatives. The newspapers tell us something of these, for what they do or propose to do is always sensational—in other words, is always pregnant with catastrophe.

### Unobtrusive

But there is also a minority of energetic and well intentioned individuals who do not conform to the standard orthodoxies of right wing and left wing politics. These individuals do not believe that organized evil can be remedied by the organization of more evil; they do not believe that good can be imposed by force, or dramatically legislated into existence. For this reason there is nothing spectacular or exciting about their activities or their ideals. That is why their names are so seldom mentioned in the press. . . . Their work is mostly unobtrusive, and that, of course, constitutes another reason why it is not considered newsworthy. Anything large is intrinsically sensational. The small is sensational only when it is evil, never when it is good. . . . Good is not a commodity that lends itself to mass production. There never has been a new manifestation of the good that did not start in a very small way.—Aldous Huxley.

## Saints Say

(Continued from page 2)

sufferings of Christ, in my flesh, for His body which is the Church.—St. Paul.

### Necessary for Peace

St. Therese even as a young novice had grown so greatly in an appreciation of suffering that she could write, "Though my suffering seemed to have reached its height, its attraction for me never lessened." St. John Chrysostom said that if the Lord should give us power to raise the dead, He would give much less than He does when He bestows suffering. By miracles we would become debtor to Him, while by suffering He may become debtor to us. Blessed Angela of Foligno is even more emphatic: "Believe me, the grandeur and value of sufferings are not known to us; for if we knew the worth of our trials they would become for us objects of plunder, and we should go about trying to snatch from one another opportunities to suffer."

Nothing is more needful in the apostolate of peace than an understanding of the meaning of suffering. It is the means by which we are made like to God. It is the means by which we are united to Christ of whom St. Paul writes, "He is our Peace." May the sorrow of these bitter days bring us to a deeper understanding of this problem.

In Christ,

Jim Rogan.

## Retail Cooperatives

In 1844, twenty-eight English working men, poor weavers, opened a co-operative store in Rochdale, England, for the benefit of other working people like themselves. They called it the Rochdale Equitable Pioneers' Society.

It grew and prospered, this working men's enterprise, and in 1919 it was distributing to one-third of the population of Great Britain commodities amounting in value to \$1,000,000,000. Its profits were then \$100,000,000 a

tion, given a share in the profits in proportion to their labors. The Society, therefore, falls short of the true co-operative ideal which calls for a share in the ownership as well as in the profits by all who are part of a co-operative enterprise. That ideal is not, so far, one of the Rochdale principles. It is a basic one of the Encyclicals of Leo XIII and Pius XI.

### U. S. Co-operatives

In the United States today two and a half million families are members of consumer co-operative societies which do an annual business of \$700,000,000. A review of their progress in recent years reads like a repetition, though on a smaller scale, of the story of the British Wholesale Society.

"Consumer co-operatives here, through their wholesale associations, have moved rapidly into production of many items they carry. They recently acquired a large cannery in Nebraska; have built the largest feed mill in the world at Reading, Ohio; and have built or purchased six fertilizer factories, a flour mill, two printing plants, a bakery and other production facilities.

"The Co-ops have purchased their third co-op oil refinery in the U. S. and are raising funds to purchase a fourth. Since the last biennial co-op congress (in 1940), nine co-op oil wells have been drilled making it possible for part of co-operative business to reach the consumer back to raw materials co-operatively all the way." (The Maritime Co-operator, Sept., 1942).

The words "co-operatively all the way" are misleading, for I do not think that the persons who work in production, transportation and distribution share in the ownership (except insofar as they are consumers), nor do they get a share in the profits. Here again, as in the case of the British prototype, they are mere wage earners.

### The Common Good

Consumer Co-operatives as at present constituted are not very far removed in principle from other corporate groups engaged in the retail business. The main difference is the beneficiary. They are operated by and for consumers in the interests of the latter. Promoting the interests of one group, whether it be producers, consumers or retailers and neglecting the welfare and interest of others is not conducive towards the common welfare and, therefore, until consumer Co-operatives are operated in such a way that the producer as well as the consumer benefits they will contribute nothing worth while or constructive towards the common good.

### Another Way

If they permit the people who work in their productive enterprises to share in the ownership and profits, or alternatively, come to a working arrangement with co-operative associations of individual owner-producers, and if they extend rights to ownership and profits to all in their employ, then they will be doing something to which they can point with pride. But even under those conditions consumer Co-operatives are not the only way for the retailing of goods. There is another way—the way of co-operative associations of individual store-owners acting in conjunction with owning-producers' co-operatives. There is room for both, and the people as a whole will benefit from both.

Fr. Clarence Duffy.

It is more profitable to turn away one's eyes from unpleasant subjects and to leave each person to his own opinion, than to give attendance to contentious discourses.—Imitation of Christ.



IX. Your body may be crushed, but the Christ-spirit in you must never be crushed. When you are most humbled, then are you nearest to redeeming the world with Christ.

year, \$65,000,000 of which were returned in dividends to the members. The remainder was used for interest on capital, education and welfare purposes.

### The British Wholesale Society

At that date—1919—the British Wholesale Society, the development of the Rochdale enterprise, supplied 1,200 societies from fourteen great warehouses. It owned its own steamships, the coal mines, 100,000 acres of the best wheat lands in Canada, 600 acres of farm lands in England, 3,200 acres of tea plantations in Ceylon and vineyards in Spain, and it controlled vast tracts of land in Africa for the production of olives from which oil for its soap factories was produced. Its soap works produced 600 tons of soap each week. It owned 65 factories, three great printing plants, and turned out 5,000,000 pairs of boots annually. It was the largest purchaser of Canadian wheat in the world and its eight flour mills were the largest in Britain. The Glasgow affiliation of the Society owned the largest bakery in the world.

### Rochdale and the Encyclicals

All this proves what can be done by ordinary working people when they get together and pull together for their own good, and cannot but be an inspiration and encouragement to working people elsewhere, as it has been in various places, to do likewise, but—and here is the flaw in the Rochdale plan, as it is called—while the consumers have benefited, as it was intended that they, and apparently they alone, should benefit, the producers in the productive enterprises mentioned above were not considered in the scheme of co-operation. They remained, as did those engaged in transportation and distribution, mere wage earners. The great Society was, as far as the vast majority of them was concerned, just another employer.

The British Wholesale Society has grown since 1919. It has, in conjunction with the Trade Unions, acquired political power as well, but it has not changed its attitude towards the people who work in its productive enterprises. Production, ordinarily and as matter of policy, is not co-operative, i.e., the persons engaged in production are not given the opportunity, as producers, to become part owners of their means of livelihood, nor are they, or those engaged in transportation and distribu-

## Interview With Peter

(Continued from page 1)

the guardian of the family. That was the true Christian spirit.

How would you break down that feeling of isolation people have in the country?

It must come from the development of a community spirit. We wish to be halfway between the collectivist idea of everything in common and the hermit way with people being rugged individualists.

Could you mention a book where some ideas on the personalist and communitarian way could be found?

There is something on it in Guardin's book, *The Church and the Catholic*.

### The Three C's

How about community prayer? There should be some prayer life in common but it should come from an inner desire, not be forced. There also must be intellectual discussion as well as the work to be done in the fields and crafts.

You speak of the three C's often? What are they.

They are cult, culture and cultivation.

By cult, do you mean liturgical prayer?

Yes, community prayer and the relationship of our work to it. For this study, I recommend Guardin's book.

What do you mean by culture?

There must be intellectual discussion, but it must come spontaneously, not be forced. It can be in the fields when you're working. It makes the labor lighter and breaks down that rugged individualist spirit which comes when people work alone.

Have you any books along this line to recommend?

Yes, there is one by a Polish priest, *Is Modern Culture Doomed*.

What about cultivation? The gardens needn't be so big. Then they will not take too much time for isolated work. More time can be spent in the fields together.

Have you a book that might interest along this line?

I would advise this book by Father McNabb, *Old Principles and the New Order*. (Sheed and Ward, 63 Fifth Ave.)

### Balance and Vocation

On which of these three phases should the emphasis be placed?

If too much attention is paid to one to the detriment of another, things go wrong. There must be a balance. Different persons have different inclinations. Those whose inclination is to work with their hands more than their heads will become disgruntled if too much time is given to discussion. If not enough time is given to discussion and there is too much physical work, the intellectually minded will fall away. People must sense when there is a lack of proportion.

What makes for a good morale on a farming commune?

It comes from harmony when the emphasis on prayer, discussion and work is rightly balanced.

How many families do you think there should be on a farming commune?

You must adjust yourself to your acreage. It does not make for the ideal to have limits. It ceases to be a personal idea. There must be crafts besides farming.

Are you in favor of small groups?

People must know each other. You must try to do away with factionalism. Even one family could begin on a farm and build for others. You build as you go along. It is a progressive thing.

In other words, you want to get people on the land?

First to get them thinking so that they see they should go on the land.

Why don't you believe in a for-

mal training previous to going on the land?

### Learn By Doing

Education is a life process. People learn by doing. Trouble is, people want blueprints. I don't want to give blue prints. Let them struggle with it. As they face problems, they get light. I must be available to discuss problems with them for clarification.

If the place is too small, there are not enough crafts, not enough variety. One thousand families wouldn't be too many. If they had the right idea. The craftsmen were the villagers. St.



*X. Vows of Poverty and Chastity! The Poor Christ in you is deprived of earthly goods and deprived of earthly loves. Christ in you is nakedly poor yet chastely rich!*

Dunstan's college on Prince Edward Island is doing the right thing, fostering a movement to bring craftsmen back to the villages. Then the farmers there wouldn't have to sell their wheat and fish and have to ship them out at a loss.

My grandfather was a craftsman and a farmer. He was a carpenter, a quarryman, a slate worker and he made baskets to carry dough to the bakers. Dick Aherne of the Philadelphia group was a city boy but he learned so that now he can teach others. He learned by working. The trouble with agricultural colleges is that they prepare people for business farming. Better go out to a farmer to learn.

My aim is to make people think. I am a personalist medievalist which makes me a medievalist communist.

### Private and Common Ownership

But what about ownership, Peter? Families want their own land, their own house although St. Gertrude said "Property, the more common it becomes, the more holy it becomes."

About ownership, the size of a piece of land depends on the size of the family. There can be the combination of the two kinds, private ownership and communal ownership. I always make a case for the communal ownership which is the ideal. Here in America people homesteaded but they became the victims of their isolation and their children left the farms and went to the cities. They forgot the village idea which was in Europe but went off by themselves. It was really the spirit of individualism which came from the Reformation and Catholics unfortunately followed it, forgetting the community, the liturgical idea.

### Murder

"Neither in war nor in peace may the innocent be killed or injured. Their accidental death may be permitted, provided it is not intended and every precaution taken to avoid it. But deliberately to compass the death of non-combatants is sheer and inexcusable murder." *Mgr. G. B. O'Toole, in War and Conscriptation at the Bar of Christian Morals.*

## BOOK REVIEW

*A History of Social Thought.* By Rev. Paul Hanly Furley, Ph.D. The MacMillan Company, New York. Price, \$2.75.

Social thought in the words of the author, is thought bearing on human group life. "The history of social thought is the crystallized social experience of the race. By studying this history we can learn how other men in other ages tried to solve problems similar to our own. By examining their successes and failures we learn to plan more intelligently. Thus the history of social thought is extremely useful in solving the issues of our own day."

### Pre-Christian Thought

The author, after dealing with primitive social thought to which he credits a large portion of the best basic ideas of our day goes on to describe the pioneer work of the Egyptians, the Sumerians, the Babylonians and the Persians, work perfected by the Hebrews under the influence of their revealed knowledge of God. The Hebrew Prophets, especially Jeremiah and Isaiah, thundering against oppression of the poor, insisting upon the necessity of man's recognition of God as the Creator and Lord of all things created for the use of men and upon the right of all His creatures to His gifts, and pointing out the futility of trying to solve or cure the problems of society by purely human means, are very appropriately quoted by the author in the chapter dealing with the Old Testament contribution to social thought. India, China, Japan, Greece and Rome and their political and economic systems are discussed in the chapters preceding that on the advent of Christianity, but there is no mention of any kind of the Gaelic or Celtic political and economic system which was a derivative of the culture or social thought that flourished in that part of the Near East where Egyptian and Hebrew met and mixed. Its distinguishing feature was the doctrine of the common good, the rights of the individual being recognized and guaranteed but being exercised in keeping with a recognition of the rights of others and of society in general. Few people know much of the existence of this culture which is loosely referred to as the Brehon Laws. They deserve the attention of anyone interested in planning anything or in solving any of the issues of our day. On the question of land ownership alone, the Brehon Laws, or the Gaelic culture, are very enlightening and very just.

### Christianity

The backbone of the book is the chapter on "The New Testament." One quotation is very apt at present. "The doctrine of the Kingdom of God makes it impossible for the Catholic to accept the totalitarian state or any form of state absolutism. It is true that Christ definitely recognized authority of the state in its own sphere . . . but whoever dares to claim that the state can control completely the lives and morals of its citizens, by that very fact denies to Christ the King, that 'authority in the civil sphere,' which the doctrine demands." There is more of and as good as this material in this chapter.

### Modern Paganism

The Middle Ages, butt of people who know very little about them, the rise of bourgeois naturalism, the age of reason and the deification of man by the Physiocrats as an excuse for the unbridled depredations of uncontrolled "free" enterprise, industrial progress at the expense of the rights and liberties of men and women, academic sociologists and brain-

## Dictators and Personalists

"Few men will anything very strongly and out of these few only a tiny minority are capable of combining strength of will with unwavering continuity. Most human beings are spasmodic and intermittent creatures, who like above everything, the pleasures of mental indolence. 'It is for this reason,' says Bryce, 'that a strenuous and unwearying will sometimes becomes so tremendous a power, almost a hypnotic force.' Lucifer is the highest mythological incarnation of this intense personal will, and the great men who have embodied it upon the stage of history participate to some extent in his Satanic strength and magnificence. It is because of this strength and magnificence so very different from our own weakness and mental squalor that we continue to hark back nostalgically to the biographies of such men as Alexander, Caesar, Napoleon and that as each new imitator of Lucifer arises, we prostrate ourselves before him, begging him to save us. And, of course, many of these great men would genuinely like to save their fellows."

### Petty Lucifers

"But since they are what they are, not saints, but petty Lucifers, their well meant efforts can lead only to the perpetuation, in some temporarily less or more unpleasant form, of those conditions, from which humanity is perpetually praying to be saved. Great men have invariably failed to deliver the goods, but because we

### Books Received

"The Divine Ways" of St. Thomas Aquinas, translated by Raissa Maritain and Margaret Sumner. Number 1 of the Spiritual Classics published by The Culture Press, Assumption College, Windsor, Ontario. The price is 25 cents. It is a conveniently arranged little book, easy to carry in one's pocket.

"Rights and Duties" by Philip Murray. Preface by Fr. J. Stanley Murphy, C.B.S., published by The Christian Culture Press, Assumption College, Windsor, Ontario. Price 10 cents.

"The Better Life" by Fr. Kilian, O.F.M. Cap., published by Joseph F. Wagner, Inc., New York. Price \$2.50. An important contribution to Tertiarism, which in the words of a critic "has not been treated from this viewpoint since its founding seven hundred years ago."



*XI. Vow of Obedience! You are nailed down to rules and regulations. Christ in you obeys fully, without contempt for the hand that hammers the nail!*

trusts trying to square social justice with private selfishness and vested interests, the great disillusionment and the New Deal now definitely on its way to Socialism under the misnomer of Democracy are all well and interestingly treated in a very interesting book.

admire their qualities and envy their success, we continue to believe in them and submit to their power. At the same time, we know quite well, with a part of our being, that Lucifers cannot possibly do us any good, so we turn for a moment from such incarnations of the personal will, to those very different human beings who incarnate the will of God.

### The Saints

"The Saints are even more willing to help than the great men, but the advice they give is apt to seem depressing to men and women who want to enjoy the pleasures of indolence. 'God,' say the Saints, 'helps those who help themselves.' And they go on to prescribe the methods by which it is possible to help oneself. But we don't want to have to help ourselves; we want to be helped, to have somebody who will do the work on our behalf. So we turn back again to the incarnation of the personal will. These great men haven't the smallest doubt of their ability to give us what we want—a political system which will make everyone happy and good, a state religion that guarantees God's favors here on earth and a blissful eternity in Paradise. We accept their offer, and immediately the other part of our being reverts to the Saints, from whom once again we turn to our disastrous great men. And so it goes, century after century. This pathetic shillyshallying has left its traces in our libraries, where the records of great men and their activities in history fill about as much shelf room as the records of the saints and their activities with God."

Aldous Huxley's  
Grey Eminence.

## "My Sunday Missal" for Service Men

According to Fr. Joseph F. Stedman of the Confraternity of the Precious Blood, 5300 Fort Hamilton Parkway, Brooklyn, N. Y., over a million Catholic service men are without a Sunday Missal, notwithstanding the efforts of the N.C.C.S. in distributing several hundred thousand of Fr. Stedman's "My Sunday Missal," which costs only 32 cents or \$1 for a package of 4. Missals may be ordered direct from Fr. Stedman, who will send them directly to the person who orders them, or to a particular soldier, sailor or Chaplain.

The need is great and both service men and chaplains are pleading for these Missals.

One pastor placed a "Service Men's Fund" collection box at each door of the church and explained that these funds would be used to buy "My Sunday Missal" for service men from the parish. That is one way to help soldiers and sailors get this important part of their spiritual equipment, but where such means do not exist, persons who are interested in the spiritual welfare of service men can write direct to Fr. Stedman and have him send Missals to their friends or to a chaplain who will distribute them to the men under his spiritual direction.

### IN THE VINEYARD

Essays in Catholic Action

by

REV. JOHN J. HUGO

PRICE 5 CENTS

The Catholic Worker Press

115 Mott St., N. Y. C.

C.D.

# THE LAND

## Lenten Tidings

The bareness of winter is dragging on. Again and again the cold winds and blizzards destroy the daring young green that sprouted on a promising warm day. Desolation, sorrow, and the abundant tears of the rain mingle with the sighs and moaning of the angels bewailing Our Lord, Who has been de-



**XII. The Consecration of your life is renewed at every Mass Consecration. You die with Christ—death to self love, death to the world—that a sinful world be redeemed and live again. You die of love!**

livered to His enemies in these days. His Agony is like the fierce March-wind that tears the branches of the trees, like the silent ice-storm that crusts them over with an unbearable load under which they bend down to the earth. Yet when you look closer, after a mild sun has caused the destroying ice to melt

away, you find swelling buds on the end of every twig, unharmed and ready to burst into bloom. So it was in Our Lord's Agony that was followed by the Resurrection.

Can you hear the echo of the cry of the intoxicated multitude: "His Blood be on us, and our children"? Can you see in all the starving, crying, bleeding, diseased bodies of the children in Europe and Asia, the poor mangled Body of Our Lord?

Not only the Jews have tortured and crucified Our Lord, all of us who have sinned against God, are crucifiers of His Son. The promise of Spring is in the air, calling louder and louder after every frost.

### Can We Grumble?

How can we think of all the suffering of soul and body of the millions in Europe and Asia without tears? Can we grumble when our cellars are empty and the land will not yet bring forth fruit except wild garlic, and we have to piece together meals from half-frozen potatoes, dry carrots and whatever kind gifts are coming our way? We always have had milk and whole wheat bread, and how many children have nothing? How many mothers cannot stop their babies' whimpers, while ours grow up laughing in health and happiness? O let us fast with the hungry and cry with the weeping. The land lies fallow; farms are being sold; acres and acres are ruined by thoughtless farming; inches of topsoil wash down in gullies. There is all the food wasted that these starving children should have.

### The Sufferings of Christ

Let us plant a Cross on the good acres God has given us, that their fruits might be used for the poor and miserable in the first place. Let us raise food for those that starve, or there will be a curse on the crops of this country. Let us send ships of peace, planes of reconciliation to the needy, or some day our

own planes will come upon us, chastening us like plagues of grasshoppers, or like the scorpions St. John describes in his Apocalypse. Is He not speaking of this war, when one third of all the earth will be destroyed? Let us paint pictures of the starving children, the tortured women, and the mutilated men, and beside them a picture of Our Lord, His flesh rent by scourges, His Blood flooding His eyes, the sharp edges of the cross digging into His shoulder, dragged along on ropes, by brutally jerking soldiers, spat upon, kicked, parched with thirst—and take these pictures and set them before everybody who has a full meal in front of him, has a soft bed, has money in his pocket, and forgets how much the world is suffering for him.

If you want to find a true picture of Our Lord in this pitiful state, turn to a book which, hidden on a few book-shelves scattered over the whole world, is revealing to the world the "Lowly Life and Bitter Passion of Our Lord Jesus Christ and His Blessed Mother." All priests and lay apostles should know it. They know the New Testament, and they often wonder about unexplained passages and about many days of Our Lord's Life not accounted for. I did not hope ever to find a book that tells of the revelations of a beloved Spouse of Our Saviour, who suffered with Him during every Lent—His horrible Passion, and lived His childhood, when she was a child herself. Blessed Ann Catherine Emmerich suffered the stigmata. She carried

the crown of thorns, she laid on the bed of suffering without food for years, and was ordered from above to relate all her knowledge to the faithful recorder, the poet Clemens Brentano.

### Private Revelations

So much of the traditional knowledge of the Life of Christ had got lost, everything in all, except what the Gospels record, that God has to work miracles as he did in the case of St. Paul, to whom was revealed the whole life of Our Saviour while fasting in the desert, who has become as much of an eye-witness as the Apostles, without having been near Our Lord in the time of His Life on earth. This new revelation is just a proof that Christ is with us at all times, that He is crucified again and again through the ages, that at all times is repeated the call of His enemies: "His Blood be on us and on our children."

### Getting Closer to Christ

The Sentinel Press told me that they have not one copy left of this book, which I was able to borrow from a priest. But I want to implore them to reprint it for a reasonable price. If I can interest others who are eager to get into close acquaintance with Our Lord, His Mother, the disciples and people of His age, who want to live with Jesus from day to day, and follow Him over all His roads, I would like to quote the conversion of Magdalen, but it is too long. Though Jesus speaks to a multitude, He pleads for just one soul to come to Him to be comforted, to make all His suffering worth while. The book has four volumes, the first part bringing proofs of the authenticity of the revelations, of which not even a village on the map of Palestine can be found misplaced. Though Sister Emmerich, the chosen vessel of God, had never been away from her little hometown and did not even read much of the Old Testament. Could you conceive that God would

let one of His Saints come into His presence and tell her, who had lived only to share the life and the suffering of Our Lord and the people of His time, that her revelations were not true? God is the eternal truth and He loves His little servants. The proof that this book is of such importance as to rouse the faithfulness, is that it is still hidden while the so-called Christians are in the deepest slumber.

### Penance and Peace

If you will read this book you will know how much Jesus suffered in His great love and you will be able to console the children that suffer agonies of body and soul. It is significant that Sister Emmerich lived, suffered and died in a little town in Germany, that her book was recorded in German and translated only later into English. According to her revelations Lucifer the prince of the devils, was chained by Jesus when He descended into Hell, and was to be loosened for a while 50 or 60 years before the year 2000. But let us watch and pray and do penance, for there is none as mighty as Lucifer, and only one can save us from his kingdom of darkness, One, Jesus Christ, Whom we have crucified—but Who arose from the dead on the third day. As the angels announce His coming, so the birds, announce the coming of Spring, and soon everything will be green and in blossom and



**XIII. Mary looks at Christ in your death. In your scars she reads the lying words of a world which promises great things. She gave the world a beautiful Babe, and the world returns to Her a Crucified Christ.**

there will be peace in our hearts. If we have done penance, there will be peace on earth too—soon. We wish we could do more for attaining this peace, and we on our little farming commune, where we try to build a new Christian life for our children, have one great wish, the fulfillment of which might enable us to do more. This wish is, that our chapel might not be so desolate. That some priests might bring the Blessed Sacrament into it now and again in spite of gas-rationing, yes, even that a priest might live with us for a while, or permanently. This is our prayer for Easter.

Eva Smith.

From Summit Pontificatus, October 20, 1939.

Whatever we can do to hasten the day when the dove of peace may find on this earth, submerged in a deluge of discord, somewhere to alight, we shall continue to do, trusting in those statesmen who, before the outbreak of war, nobly toiled to avert such a scourge from the peoples, trusting in the millions of souls of all countries, and of every sphere, who call not for justice alone but for love and mercy; above all, trusting in God Almighty. (P. 46.)

## Man's Right To Live

If men would live from discord free; On primal rights they must agree; The first of which is, free from strife; Each shall possess the means of life.

What labor draws from land is wealth; The means of keeping life and health.

But which usurpers of the soil Sequester from the sons of toil.

Man's right to live must justly be; To draw supplies from land or sea.

Who withhold these in hope of gain; Robs justice of her righteous reign.

Make no mistake! True liberty Is only where the land is free; Since Nature is no niggard; Death Comes from engrossment of the earth.

John T. Gliddings.

## To the Land

"I am enclosing money for the renewal of my subscription. You might like to know that next month I intend to move to Dunbar, Vermont, with my wife and two-year-old son, David, to live on the land for the summer and maybe longer. We bought our farm from an Irish widow who had lived there quite alone for many years, and the place was completely run down. That was in 1940 when I was still teaching at the University of Iowa. I heard you and Peter talk there—my first acquaintance with the Catholic Worker movement.

I resigned in August to work in a munition plant—something I suppose you would consider unjustifiable. (One of my few disagreements with the CW is on the war, pacifism, etc.)

Your paper seems to me to get better with every issue. I find it difficult to skip anything, and read it from front to back and let the current issues gather dust. This is heresy, of course, for a PH.D.; but I think you understand what I mean. Where is the vitality, the theological end so to speak, in most of our scholarship? There isn't any, so far as I have been able to discover. I'm still waiting for the University of Iowa to publish my thesis on Cardinal Newman, written in 1939 and I have been too lazy, I guess to write anything since. Mea culpa.

Do you have a Catholic Worker farm anywhere near Brattleboro, Vermont? I'd like to visit it if you do. And if you or Peter Maurin should travel to Vermont this summer, would you stop for a visit with me? Peter might remember me as one of a group of young instructors associated with Norman Fosterer, Iowa, when Peter was thinking about establishing a journal of ideas back in 1938.

Sincerely, Alvan S. Ryan.

We are warring against babies, little children, and women, in enforcing the blockade of Europe.

Girls and boys of six years had leg bones I could bend, bones that gave no shadow at all under the X-rays.

A Relief Worker.

## Famine Relief

London.—The British Government has recently been approached by the Archbishop of Canterbury and Cardinal Hinsley on behalf of the Famine Relief Committee with a request for the transport of vitamins and dried milk to Greece and Belgium. The quantities required have been carefully worked out by the Committee, and cover children up to 16 years of age, expectant and nursing mothers, and invalids. The Manchester Guardian, reporting this move, added that the distribution would be carried out by the Swedish and Swiss Red Cross.

The Lancet, a medical journal, added support to the plea, commenting that dried milk and vitamins represent the maximum of nourishment for the smallest amount of shipping space. Distribution, the journal asserted, can be controlled because the bulk is small and the materials can be surely and conveniently handled by the welfare and feeding centers.

Referring to the appointment of Herbert Lehman as Director of Foreign Relief, the Lancet feared that after the war will be too late for hosts of those who are starving now. Immediate prophylaxis will have the backing of all who 20 years ago saw the irreversible results of starvation during the period of growth. English children might have been the hungry ones this winter.

Professor Emile Cammaerts of Belgium has made repeated appeals in the press for relief now. Writing in the Times educational Supplement, he said: "The fate of the next generation in Belgium does not depend on what can be done on a lavish scale in two or three years from now. It depends on what can be done, even on a small scale, within the next two or three months."

The Dutch Government in London is reported to be considering an approach to the Brit-



**XIV. Your life of obscurity hidden, and buried with Christ—a failure in the eyes of men, but a divine success!**

ish Government to seek relief for its people. According to latest available information, the Daily Telegraph reported, the death rate among Dutch children under four years of age has risen by 31 percent compared with 1939 and, among adolescents, by 43 percent. (Worldover Press.)

Men of God, followers of Christ, are you protesting such means as the starvation of the innocent, the non-combatant?

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, NEW YORK**

**Detroit** FILE NO. **100-8868**

REPORT MADE AT <b>DETROIT, MICHIGAN</b>	DATE WHEN MADE <b>5/7/43</b>	PERIOD FOR WHICH MADE <b>4/10, 14/43</b>	REPORT MADE BY <b>EARL F. SHUFORD</b> <span style="float: right;">ie</span>
TITLE <b>DOROTHY DAY; Et al.</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION</b>
<div style="display: flex; justify-content: space-between;"> <div style="width: 20%;"> <p><b>SYNOPSIS OF FACTS:</b></p> <p><i>10/1/96 - 3/6/97 App 92-0388</i></p> </div> <div style="width: 80%;"> <p>The <b>CATHOLIC WORKER</b> operates two "houses of hospitality" in Detroit, Michigan, and sixty-acre farm at South Lyon, Michigan. Reverend <b>CLEMENT KERN</b>, Saint Edward Parish, Detroit, is spiritual adviser of organization. Reverend <b>KERN</b> advises that no one is counseled to avoid military service; however, roundtable discussions are held in which any person who is a conscientious objector may express his views.</p> <p style="text-align: center;">- RUC -</p> <p><b>REFERENCE:</b> Report of Special Agent George F. Dillard, dated March 4, 1943, at New York, New York.</p> <p><b>DETAILS:</b> <b>AT DETROIT, MICHIGAN</b></p> <p>Reverend <b>RAYMOND CLANCY</b>, Saint Aloysious Parish, who is also connected with the <b>ASSOCIATED CATHOLIC TRADE UNION</b>, advised that the <b>CATHOLIC WORKER</b> in Detroit is headed by Reverend <b>CLEMENT KERN</b>, Saint Edward Parish, 2946 Crane. Reverend <b>CLANCY</b> was unable to furnish any pertinent information concerning the <b>CATHOLIC WORKER</b>, advising that it was not connected with the Catholic Church in Detroit.</p> <p>Reverend <b>CLEMENT KERN</b> advised that the <b>CATHOLIC WORKER</b> operates two "houses of hospitality" in Detroit. The house for men is known as the Saint Francis House and is located at 1432 Bagley. The Saint Martha House is a house for women, and is located at 1818 Leverette. He also advised that the <b>CATHOLIC WORKER</b> at the present time is operating a sixty-acre farm known</p> </div> </div>			
APPROVED AND FORWARDED: <i>John S. Bugas</i> SPECIAL AGENT IN CHARGE		DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT 5 - Bureau 4 - New York 3 - Detroit		<div style="font-size: 2em; font-weight: bold;">27 MAY 12 1943</div>	
		<div style="border: 1px solid black; padding: 5px; display: inline-block;"> <b>RECORDED &amp; INDEXED</b> </div>	

(Detroit file 100-8868)

as the Saint Benedict Farm, Pontiac Trail, South Lyon, Michigan. He advised that the purpose of the two "houses of hospitality" is to provide food and lodging for the less fortunate individuals who might happen to come into the city. He stated that about one hundred meals are given out in the soup line at the Saint Francis House every day and that second-hand furniture, clothing, and the like are distributed to persons at the Saint Martha House.

Reverend KERN advised that one LOUIS MURPHY headed the Saint Francis House in Detroit for five years prior to his entering the American Field Service. It should be noted that MURPHY is the Subject of Detroit Field Office file 25-3655 in which he was investigated as a Conscientious Objector. MURPHY agreed to perform non-combatant military service and, according to KERN, is at the present time operating an ambulance somewhere in North Africa.

Reverend KERN advised that the Saint Martha House is presently being operated by three girls who live in Detroit. These girls are [redacted] and [redacted]. The Saint Francis House is managed by DICK HERBERT who, according to Reverend KERN, is not a Conscientious Objector to military service. He advised that the Saint Benedict Farm is being operated by one JAMES McCABE.

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b7C

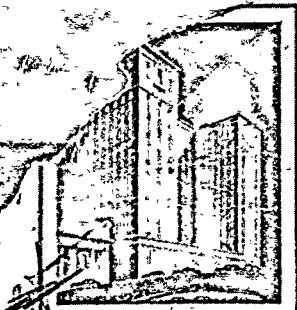
Reverend KERN advised that the CATHOLIC WORKER in Detroit is operated wholly by contributions from outside persons. He pointed out that the organization has no "angels" but that several influential people in Detroit have made sizable contributions at various times. He stated that the organization comes under the category of a Catholic charity in the Catholic Directory; however, the Catholic Church furnishes no financial aid to the organization nor does it dictate any of its policies. He further advised that generally the CATHOLIC WORKER in Detroit follows the principles of the head office in New York City; however, there is nothing which forces it to follow these principles.

Reverend KERN was questioned concerning the counseling of individuals who might visit in the various "houses of hospitality" to proclaim themselves to be conscientious objectors to military service. He denied specifically that anyone is so counseled. He stated, however, that roundtable discussions are held in the houses and that any person who wishes may state his views on this subject. He advised that LOUIS MURPHY was a conscientious objector; however, JAMES McCABE and DICK HERBERT have both expressed their willingness to serve in actual combat duty if they are so called. Reverend KERN further advised that he considers the question of conscientious objection to be one which should be left entirely up to an individual and that it is his policy not to try to convince one to become a conscientious objector who does not have the conviction beforehand.

(Detroit file 100-8868)

Reverend KERN advised that DOROTHY DAY visits the Detroit organization occasionally. He also advised that the publication of the CATHOLIC WORKER before the war was distributed in large quantities on the streets in Detroit. Since war began, the number of copies which the Detroit organization receives has been greatly reduced, and as a result no active campaign is being conducted at this time to distribute the publication.

REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN



SWEENEY, President

GEORGE M. HOWARD, Manager

# THE COMMODORE

"NEW YORK'S BEST LOCATED HOTEL"

42ND STREET \* RIGHT AT GRAND CENTRAL TERMINAL \* NEW YORK CITY

6-15-43

Office of Federal Bureau of Investigation  
Washington, D. C.  
Gentlemen;

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP-5 [signature]

I picked up a copy of the publication called the "CATHOLIC WORKER". It would be healthier for our country now at war if such publications were out of existence. I suggest that you investigate for yourself,

RECORDED 620 - 61208-5

I have no argument with Catholicism or any other religious group, but I despise any subversive movement hiding under the cloak of "religion".

As I see it, this paper is campaigning for Catholic victory and for peaceful solution of Barbarism.

An American from the heart with blood and pulse alike.

5-1-ENCL 157  
33 MAY 1943

Price One Cent

# Peace Now Without Victory Will Save Jews

If we persist in our present war aim of unconditional surrender; if we promise only executions, retributions, punishments, dismemberments, indemnities and no friendly participation with the rest of the world in a post-war world, we shall be depriving not only the German people of all hope, but we shall be signing the death sentence of the remnant of Jews still alive. If, on the contrary, we demand the release of all Jews from the ghettos of occupied Europe and work for a peace without victory, offering some hope, as Wilson did in his fourteen points, then there is a chance of saving the Jews.

These are some of the points made in a talk by Jessie Wallace Hughan, secretary of the War Resisters' League, at a meeting last month.

"We should get rid of such slogans as 'unconditional surrender' and 'We can't do business with Hitler,'" she said. "We are doing business with Hitler, inasmuch as we are doing business with Franco and with Hitler's former collaborators in North Africa. We are doing business with Hitler, in that there is an exchange of war prisoners.

"The job of women is to educate for peace. Men cannot express themselves now. They are conscripts in the armed forces and working in factories. Women must cry out against conscription of women, against the war, against starving Europe and Asia."

THE CATHOLIC W

May, 1943

Page Four 4258

Vol. X. No. 6

## CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August  
(Member of Catholic Press Association)  
DOROTHY DAY, Editor and Publisher  
115 Mott St., New York City  
Telephone: CANal 6-8498

PETER MAURIN, Founder  
THE CATHOLIC WORKER MOVEMENT

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly  
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office of New York, N. Y., Under the Act of March 3, 1879



### "Catholics CAN Be Conscientious Objectors..."

And Catholics who are opposed to participation in war are justified in ignoring the slurs and casuistic arguments of critics, for their stand is in complete accord with Catholic doctrine. So says Fr. John J. Hugo, of the Diocese of Pittsburgh, in his article which you will find on pages 6 and 7 of this issue. This is the most searching and most important article yet published dealing with the issue from the Catholic viewpoint.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP-MA-199

ENCLOSURE

62-61205-529

New York, New York

Director, FBI

May 17, 1943.

Re: DOROTHY DAY, et al;  
SEDITION  
INTERNAL SECURITY (C)  
CUSTODIAL DETENTION.

Reference is made to the report of Special Agent Earl F. Shuford, dated at Detroit, Michigan, May 7, 1943 in the above-captioned matter.

This is to advise that copies of the aforesaid report have been furnished to the local offices of O.N.I. and G-2 in New York City.

Very truly yours,

E. E. Conway  
WDM

E. E. CONROY  
SPECIAL AGENT IN CHARGE



55 MAY 31 1946

RECORDED  
EX-4

102-61208-30  
B I  
14 MAY 1964  
[Signature]

**Federal Bureau of Investigation**  
**United States Department of Justice**  
500 Widener Building  
Philadelphia, Pennsylvania  
May 20, 1943

Director, FBI

Re: DOROTHY DAY  
"THE CATHOLIC WORKER";  
INTERNAL SECURITY (C)  
CUSTODIAL DETENTION  
SEDITION

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP7MAC/TLB

Dear Sir:

As requested in Bureau letter to the New York Field Division dated March 11, 1943, there are being transmitted under separate cover for the Criminal Division of the Department ten copies of "The Catholic Worker" up to and including the April, 1943 issue.

The publication is printed at 115 Mott Street, New York City, and is published monthly from September to June and bi-monthly in July and August.

These copies were obtained from PAUL J. TONER, Director, The Catholic Worker House in Philadelphia, Pennsylvania.

Very truly yours,

*J. F. Sears*  
J. F. SEARS  
SAC

THW:img  
11-43

C. I. P.

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84 OCT 28 1964

52 JUN 15 1943

RECORDED

162-61208-311  
F B I  
27 MAY 22 1943

EX-45

ENG

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, NEW YORK**

FILE NO. **14-43 jyd**

REPORT MADE AT <b>PHILADELPHIA, PA.</b>	DATE WHEN MADE <b>5/20/43</b>	PERIOD FOR WHICH MADE <b>4/23/43 5/17, 18/43</b>	REPORT MADE BY <b>T. HOWARD WALDRON</b>
TITLE <b>DOROTHY DAY; PETER MAURIN, was "THE CATHOLIC WORKER"</b>			CHARACTER OF CASE <b>INTERNAL SECURITY - C; CUSTODIAL DETENTION; SEDITION</b>

**SYNOPSIS OF FACTS:**

**PAUL LOUIS TONER**, Director of The Catholic Worker, 522 South Front Street, Philadelphia, Pennsylvania states property at 522 South Front Street will be disposed of within a month either through sale or by giving it to the Roman Catholic Archdiocese of Philadelphia. States organization has not been acknowledged in Philadelphia for past year. TONER declares Catholic Worker group was founded by religious Catholic Laity in Philadelphia in July 1939 to spread Roman Catholic doctrines among seamen in an effort to offset Communistic influence of National Maritime Union. Interior of Catholic Worker building has only Roman Catholic holy pictures and religious statues. All reading material noticed there is Roman Catholic. No evidence of Communistic nature found. The Catholic Worker Farm near Easton, Pennsylvania also found free of any subversive writings.

Limited Circulation  
 Serials Section  
 Form 4-774

**COPIES DESTROYED**  
**84 OCT 28 1964**

- RUC -

AGENCY 100-10714  
 REQ. REC'D 5-18-43  
 REP'T. FORW. 6-1-43  
 BY H. J. [illegible]

**REFERENCE:**

Report of Special Agent T. HOWARD WALDRON made at Philadelphia, Pennsylvania 4/14/43.

**DETAILS:**

AT PHILADELPHIA, PENNSYLVANIA

**PAUL LOUIS TONER**, Director of the Catholic Worker project at 522 South Front Street, Philadelphia, Pennsylvania for the past four

APPROVED AND FORWARDED: <i>[Signature]</i>	SPECIAL AGENT IN CHARGE <i>[Signature]</i>	DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT (5) - Bureau 5 - New York, 100-7885 2 - Philadelphia		62-6120-132 MAY 24 1943 App # 92-0388	RECORDED & INDEXED 16/2/96 SP 6/10/5

**51 JUN 15 1943**

Philadelphia file 14-43

years declared that the purpose of the group's formation in Philadelphia in July 1939 was to help the unemployed and a determination to spread Roman Catholic doctrines among the seamen in an effort to offset the Communistic influence of the National Maritime Union. He said the reason his group selected the Front Street area was because of its proximity to the Delaware River water front and the neighborhood where many of the seamen live.

The plan, he said, was a two fold one. It dealt with the spreading of religious ideas among those who came in contact with Communistic influences and also to rescue people from destitution. He said many open meetings were held in the Catholic Worker building at 522 South Front Street where prominent Roman Catholic Laymen and Clergymen spoke. The effort was not in vain, he said, for a number of the seamen resumed their religious practices again.

TONER said he graduated from St. Matthias High School in Conshohocken, Pennsylvania and took a great many night school courses at St. Joseph's College, Philadelphia during the past few years. He said that he is an avid reader and learned while reading G. K. Chesterton's Weekly of the Catholic Worker movement which had been started by PETER MAURIN.

TONER said that about six years ago he spent one summer on the Catholic Worker Farm at Easton, Pennsylvania. There, he said, he came in contact with DOROTHY DAY, whom he found to be a very emotional and inflexible woman, who took the destitute and downtrodden as well as dope fiends and drunkards from the cities to live and work on this farm at Easton.

He said that like some converts to the Roman Catholic religion Miss DAY developed a number of ideas based on her own background of her meager knowledge of the scholastic philosophy of St. THOMAS AQUINAS. TONER said he felt Miss DAY would have been better off if she had spent some time in a novitiate where she might have straightened out some of her religious thoughts. Unfortunately, she did not obtain this training and consequently many of her thoughts and ideas are not practical. TONER said that he knows Miss DAY obtains all her funds from donations.

TONER said that Miss DAY had had a common law marriage with one BATTERHAM of New York City whom he thought was a former anarchist. A daughter of this union, THERESA, fifteen years old, now lives with ADDIE DE BETHUNE, a former Belgian artist at Newport, Rhode Island, TONER said.

Philadelphia file 14-43

TONER said that there was a minor clash of ideas between DOROTHY DAY and PETER MAURIN over the future outlook for the Catholic Worker movement. Miss DAY wants to stay in the cities where she feels the work of the group lies, while PETER MAURIN wants to go back to the land. MAURIN'S plan and ambition is to get people to work together in a more harmonious world and to spread the doctrine of brotherly love, TONER said.

In the latter part of May or during June TONER said he hoped to make a final disposition of the property at 522 South Front Street, Philadelphia, Pennsylvania now occupied by The Catholic Worker. He said he intended to visit the Chancery Office of the Roman Catholic Archdiocese of Philadelphia to see if they might be interested in the property and if they were not, he would try to sell it.

He showed the writer a document pertaining to the loan of \$500 from the Right Reverend Monsignor BERNARD A. McKENNA, Paston of the Holy Angel's Church, 70th Avenue and Old York Road, Philadelphia, Pennsylvania in July 1939 through which the group's building at 522 South Front Street was purchased. TONER said the Catholic Worker group had later repaid Monsignor McKENNA for this financial assistance. Nearly all the debts and obligations against the property have been paid off, TONER said, and he hopes to have everything settled within a month. TONER said that most of his salary from his position with the Railway Express Agency, 18th and Market Streets, Philadelphia, Pennsylvania, went toward the liquidation of the obligations against the property at 522 South Front Street.

There has been little or no activity at the Catholic Worker property since May 1942, TONER explained, because the majority of the seamen are either gainfully employed or now in the armed services. He said that HUGH HARRITY, who was the watchman for the building, and himself, who made his home there, were the only two people using the property at the present time. TONER said he had registered for Selective Service from 522 South Front Street and was in a 4-F classification.

TONER was born June 3, 1909 at Conshohocken, Pennsylvania. His social security number is 198-12-6255. A description of TONER based on observation and questioning is as follows:

Name	PAUL LOUIS TONER
Age	34
Address	522 South Front Street
Date of birth	June 3, 1909

Philadelphia file 14-43

Place of birth	Conshohocken, Pa.
Social Security No.	198-12-6255
Height	5' 8"
Weight	145 lbs.
Hair	Brown
Eyes	Gray (Wears glasses)
Marital status	Single
Education	High school and some college courses

AT EASTON, PENNSYLVANIA

The following investigation was conducted by Special Agents RAY W. BIONDI and ROBERT C. KOPRIVA, who visited the Catholic Worker Farm, known as "Mary Farm", in the suburbs of Easton, Pennsylvania:

Using a pretext the Agents remained at the farm on April 23, 1943 for several hours conversing with some of the twenty-three occupants there. The Special Agents were conducted on a tour of the farm, including the various houses, barns, etc. Special Agent BIONDI declared he had an opportunity to be alone in the main house, and while there carefully scrutinized all books and pamphlets appearing in the library. None of these books or pamphlets contained any subversive writings he said and none of them dealt with the Catholic Worker group.

During the course of the tour Special Agents BIONDI and KOPRIVA ascertained that no literature is edited or published at the Easton community. The agents were advised that all publications were printed in New York and distributed from that point.

During the tour the agents said they noticed nothing of a subversive or suspicious nature, either in the form of booklets, pamphlets, writings, or in the conversation of the inhabitants. It was the opinion of the agents, however, that the occupants of "Mary Farm" are of low mentality and moral standards.

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

ADDRESS REPLY TO  
"THE ATTORNEY GENERAL"  
AND REFER TO  
INITIALS AND NUMBER

DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

Mr. Tolson.....
Mr. E. A. Tamm.....
Mr. Clegg.....
Mr. Glavin.....
Mr. Ladd.....
Mr. Nichols.....
Mr. Rosen.....
Mr. Tracy.....
Mr. Carson.....
Mr. Coffey.....
Mr. Hendon.....
Mr. Kramer.....
Mr. McGuire.....
Mr. Quinn Tamm.....
Mr. Nease.....
Miss Gandy.....
Files.....

LMCS:GSR

146-28-614

MAY 24 1943

MEMORANDUM FOR MR. J. EDGAR HOOVER  
DIRECTOR, FEDERAL BUREAU OF INVESTIGATION

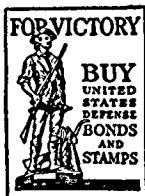
Re: Dorothy Day  
Catholic Worker

This refers to your memorandum dated March 17, 1943 in which you advise that several investigative reports concerning the above subject, as well as issues of the Catholic Worker, have been submitted to the Division of Records. This Unit has reviewed those reports.

It is noted that the Bureau is continuing its investigation in this connection. It will be appreciated if you will inform us when additional reports are transmitted to the Division of Records.

Respectfully,

*Lawrence M. C. Smith*  
Lawrence M. C. Smith  
Chief, Special War Policies Unit  
War Division



52 JUN 15 1943

RECORDED 62-61208-33  
F B I  
27 MAY 25 1943

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*FILE*

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK CITY**

FILE NO. **14-43 rem**

REPORT MADE AT <b>BOSTON, MASS.</b>	DATE WHEN MADE <b>5/25/43</b>	PERIOD FOR WHICH MADE <b>4/28/43</b>	REPORT MADE BY <b>WILLIAM J. LOSTY</b>
TITLE <b>DOROTHY DAY et al</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION</b>

**SYNOPSIS OF FACTS:**

**X** Civilian Public Service Camp #54 discovered to have been removed to Oakland, Maryland. Reported thereafter to have moved again to North Dakota. Parody on "Praise The Lord and Pass the Ammunition", believed to have been mailed from this camp, set forth. Dates and sources of newspaper editorials believed to have been cut out and mailed from C.P.S. #54 set forth.

- RUC -

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE **10/2/96** BY **SP6 AOB/JS**

**Limited Classification  
Review Conducted  
See T-1 Serial  
Form 4-77A  
Reference:**

Report of Special Agent **GEORGE P. DELLARD**, New York City, dated 3/4/43.

**Details:**

**AT WARNER, NEW HAMPSHIRE**

Mr. **LEON H. WHEELER**, Proprietor of **WHEELER'S Drug Store**, was contacted. He advised that C.P.S. #54 which had been run under the auspices of the **Association of Catholic Conscientious Objectors**, had been moved early in March, 1943 to Oakland, Maryland. He stated that the name of the camp manager at C.P.S. #54 was **DWIGHT LARROUE**. WHEELER advised that the assignees from this camp had frequented his store. He stated that their extremely critical attitude of various phases of the war effort had led him into several discussions with them. He produced a parody on "Praise the Lord and Pass the Ammunition" and clippings of editorials which were also critical of some phases of the war effort. Mr. WHEELER said these **englosures** were sent to him anonymously but he believes they were sent

AGENCY **ICC - OSI**  
REQ. REC'D **5-29-43**  
REP'T FORW. **6-9-43**  
BY **HAR - JH**

**RECEIVED  
JUN 15 22 PM '43  
FBI  
NEW YORK**

**154**

APPROVED AND FORWARDED: **Carl E. Hennrich** SPECIAL AGENT IN CHARGE

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to him from C.P.S. #54. The envelope bearing the enclosures was postmarked "Warner, N.H.". The parody is set forth below:

"Praise the war but send the ammunition,  
Plants and goods, abroad with our nutrition!  
'Commies' want to put us in condition  
So we can't be free!

Refrain: "The World-Planners said it,  
You gotta give 'em credit,  
The Son's O' Guns are running you and me, shouting  
Praise the war and jail 'em for sedition,  
Scrap the Flag for world-coalition!  
Now they've got us all between perdition  
And the deep blue sea.

Refrain: "The New Dealers said it,  
You gotta give 'em credit,  
The Sons O' Guns are running you and me, shouting  
Questionnaires and rations are the order  
Freeze and starve and jail the nasty hoarder!  
We must build a New Deal Social Order  
So we can't be free!

Refrain: "The Jew-Dealers said it,  
You gotta give 'em credit,  
The Sons O' Guns are running you and me, shouting  
  
"Praise the Jews and give 'em a Commission  
Keep the Reds in Government position  
Smear and purge and run the Inquisition  
So we can't be free.

Refrain: "The last election said it  
You gotta give us credit  
The Sons O' Guns are hearing you and me, shouting!  
  
"Scrap the plan of ruin and confusion  
World police and Red revolution!  
Save the Cross, the Flag and Constitution  
And we'll all be free!"

One article from the "Chicago Daily Tribune" was dated 12/14/42 and was entitled "The Oil Dealers Protest". Another editorial from the "Chicago Daily Tribune" was dated 12/18/42 and was entitled "Courage is Contagious". An underlined sentence in this editorial, in referring to the reasons why oil rationing was applied to the Middle West was, "It was done to appease the Loony Little Mayor of New York and those like him who want to see others suffer the same discomfort that they suffer." An

undated clipping from a newspaper apparently located in Chicago, Illinois, was entitled "Mr. Hoffman Demands An Inquiry". The first sentence of the editorial was that "Congressman Hoffman had introduced a resolution calling for an investigation of the brutally unfair tactics employed to defeat anti-New Deal candidates in the last election."

On May 3, 1943, MELVIN WEIGHTMAN, an assignee at C.P.S. #32, Compton, N.H., advised that C.P.S. #54 had moved to Oakland, Maryland from Warner, N.H. but had almost immediately been moved again to a destination in North Dakota, unknown to him. WEIGHTMAN further advised that the name of the Assistant Camp Manager at C.P.S. #54 was GEORGE MATHUES.

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# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK CITY**

FILE NO. **100-5462**

REPORT MADE AT <b>Saint Louis, Missouri</b>	DATE WHEN MADE <b>5-29-43</b>	PERIOD FOR WHICH MADE <b>5-18, 19, 20-43</b>	REPORT MADE BY <b>W. RAYMOND WANNALL HLC</b>
TITLE <b>DOROTHY DAY, et al</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION</b>

**SYNOPSIS OF FACTS:** Catholic Worker group in St. Louis said to be independent of similar groups in country although exchange of ideas with other groups has persisted through contributions and subscriptions to "Catholic Worker", paper published by New York City group. Persons interviewed describe DOROTHY DAY as violent Pacifist, sincere in her beliefs, and unwilling to voluntarily assist in war effort because of the beliefs, although not seditious or dangerous to Internal Security. ARTHUR SHEEHAN, a Catholic Worker, said to have fostered association of Catholic conscientious objectors and DAY reported to have written articles explaining grounds upon which conscientious objectors might base their claims. DAY said to be free Communist converted to Catholic faith.

**REFERENCES:**

Report of Special Agent GEORGE P. DILLARD dated at New York City 3-4-43.  
Report of Special Agent JAMES J. O'CONNELL dated at St. Louis, Missouri 4-10-43.

**DETAILS:**

AT ST. CHARLES, MISSOURI

R. A. WOLTER, clerk, local board 1, St. Charles County, Missouri, stated that CYRIL TOBIAS ECHLE is registered with local board 17, St. Louis, Missouri, being order number 2752. He stated that the board in St. Charles County maintains a file on ECHLE in view of the fact that he was ordered to report for induction on March 9, 1943, and the papers were forwarded to that board so that he might be inducted. However, because of

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84 OCT 28 1964

APPROVED AND FORWARDED <i>[Signature]</i> SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT 5 - Bureau 5 - New York (1-Capt. S. V. Constant, G-2) (1-Captain R. C. MacFall, ONI) 2 - St. Louis	100-5462-35	JUN 3 1943 6-12-43 CPB
	EX - 34	

some error on the part of the draft board in St. Louis where he registered, he was not inducted at that time. MR. WOLTER expressed the opinion that ECHLE would be rejected from the Army on the grounds that he is psycho-neurotic. He stated that ECHLE seems impressed with his own importance. WOLTER said ECHLE once studied for priesthood and later devoted his energies to the Catholic Worker publication. He often submitted articles from local newspapers in St. Charles, expressing views on current topics although he had no basis for his views or authority to support them. WOLTER was unable to state what ECHLE's tendencies are as he has not closely followed articles written by ECHLE.

MISS FLORENCE TALLY, St. Charles Finance Company, 230A Main Street, stated that their file on ECHLE shows that he presently lives at 500A Lindenwood and is presently working as a material checker at the American Car and Foundry Company in St. Charles. He previously worked as a social worker and also a clerk. His parents live in town and he was born and raised there. MISS TALLY said that he and his family are well known, as are his wife and her family, and all enjoy an excellent reputation in St. Charles. She exhibited a newspaper clipping from the local paper dated October 3, 1938 which revealed that ECHLE had just returned to St. Charles after having spent a year and a half in New York and other eastern cities where he had been working with the Catholic Worker, reported to be a social service group, which publication is a working man's paper called the "Catholic Worker". This article explained that the group does social work among the unemployed in New York, St. Louis, and other cities throughout the country. MR. ECHLE was also reported as having said that he intended to work in and around St. Louis at his line of work during the coming year and would be glad to explain the nature of his work to any group which contacted him.

MR. M. W. LAWLER, personnel director, American Car and Foundry Company, St. Charles, Missouri, arranged an interview with CYRIL T. ECHLE who is employed there as a material checker. ECHLE said he met DOROTHY DAY after graduating from college in 1935. He said that at that time she was editor of the "Catholic Worker", which position she has held continuously to the present time since 1933. ECHLE explained that he conscientiously objects to combat service in the armed forces and has been classified 1A0 by his local draft board. He expects to be called for non-combatant duty after June 4, 1943. In MISS DAY, he said, he met a person much more strongly opposed to war than he is. He termed her a violent pacifist. By age 35, ECHLE said, he had fairly well formulated his viewpoints concerning war through reading and studying philosophy. Therefore, his association and discussion with DOROTHY DAY could not be rightly said to have caused him to become an objector to combat service although that may have strengthened his beliefs. He pointed out that his beliefs are not so thoroughly Pacifist as are DAY's beliefs.

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MR. ECHLE continued by saying that in spite of her violent Pacifist beliefs, MISS DAY, in his opinion, harbors malicious intent and although outstanding, is quite humble. He said she is persuasive, sincere, regards war as immoral, and is convinced of what she says. He said he can see how her beliefs might conflict with the best interests of the country at war, but is confident that she would have no intention of purposefully bettering the war effort. ECHLE stated that MISS DAY was previously associated with the Communist Party but after becoming converted to the Roman Catholic faith she has worked against the Communist Party and has many enemies in its rank.

So far as the Catholic Worker group is concerned, ECHLE said he took an active part in carrying out the program sponsored by the group until about two years ago. He said DOROTHY DAY is the moving figure, but PETER MAURIN is the brains behind the organization. MAURIN, he believes, is of French descent and is not an American citizen. He said, however, MAURIN is violently Pacifist in his views and so far as he knows, has never sensed MISS DAY's beliefs.

ECHLE said the Catholic Workers have followed a program which is social rather than religious. He said the organization is tacitly approved by the Catholic Church, although never openly sanctioned by it. Often, he pointed out, conflictions arise between the leaders of the Catholic Workers and certain Catholic priests or higher members of the heirarchy, but these are usually conflictions of personalities. He said the Catholic Workers have adopted a program promulgating the following:

- (1) Houses of Hospitality. These are homes set up for the dispensing of charity. One such home is the house operated by WILLIAM T. BOGEY at 312 Duchouquette Street, St. Louis, to care for the aged.
- (2) Establishment of farm communities. This effort is to foster an exodus of workers from the citics to rural communities to relieve condit-ions existing in industrial centers.
- (3) Theory of clarification of thought. This theory is based on an effort to evolve a Christian philosophy of life and the propagation of that philosophy. This philosophy was explained as advocating a way of living stenciled after Christ's life and strict conformity to teachings of the Bible. ECHLE said open meetings are held in New York City to discuss this theory of clarification of thought from social, economic, religious, and political viewpoints. Under the religious aspect of this theory, he said, one ARTHUR SHEEHAN under the sponsorship of the Catholic Workers, fostered the "Association of Catholic Conscientious Objectors". ECHLE said he is not a member of this association but understands it to be made up of a group of Catholic men and women who object to war on religious grounds. DOROTHY DAY is a member of this association, he stated, and ARTHUR SHEEHAN is a member of the Catholic Workers.

ECHLE said he would gladly answer further questions concerning DOROTHY DAY if called upon to do so, and in spite of his long acquaintance with her would not place her friendship above loyalty to his country in case of a show down. He assured the writer he would treat the nature of the inquiries made of him as confidential and especially would not disclose to DOROTHY DAY the fact that these inquiries were being made.

AT ST. LOUIS, MISSOURI

MRS. ADRIENNE HALLER, local board 17, 3619 Olive Street, stated that ECHLE is presently classified 1-A-O. She stated he submitted D.S.S. Form 47 as a conscientious objector appending a long statement concerning his reasons for claiming exemption from combat duty as a conscientious objector. Part of this statement is quoted as follows: "

"If I participate in this war willingly I would sin, and this I would never do.

"Moreover, all the reasons and the high moral objectives that have been ostensibly put forth for which this war is being fought have been unconvincing to me up to this time. These are just slogans that have been created in quantity for the consummation of the war. In the language of the Christian they are lies. They do not spring from a true and genuine belief in man and this war. They spring from a profound cynicism of the spirit and a lack of true faith.

"We in America are trying by these methods to combat the dynamic Nazi myth with all its accompanying perversions of truth with another kind of myth: the myth of democracy. I can never commit myself willingly to a war program that opposes one perversion of the truth with another kind of perversion of truth, simply because it is apt to yield success. This type of success will never bring fulfillment of the great traditional American ideal. I want allegiance to the truth, democratic, American ideal, or nothing. No more half measures.

"These are very serious criticisms, but they are my sincere beliefs and they spring from no little study and observation through the years. I asked to be unmolested in these beliefs; I know that while this viewpoint is at present very unpopular and has few adherents, it has something genuinely good to contribute to the true future of America. And this will not be done in any subversive way, either."

[redacted] was located [redacted]  
[redacted] where she is employed. [redacted]  
said she has met DOROTHY DAY once, heard her speak upon two occasions, and has read her articles in the Catholic Worker for several years. She said MISS DAY is an idealist rather than a realist and while [redacted] has

b7D

admired her theories and ideals, has not always agreed with them. She explained that MISS DAY devotes her full energies to the relief of hardship and suffering among the poor and consequently war or anything else which inflicted further hardships and sufferings upon mankind is diametrically opposed to MISS DAY's beliefs and she would refuse to sanction or further such a thing. The informant stated that MISS DAY is open-minded above board so far as her beliefs are concerned, and freely writes her opinions in the Catholic Worker. She said MISS DAY does not circulate other pamphlets and a full understanding of her beliefs could be had by reading the Catholic Worker paper.

b7D

When war broke out, [ ] said, there was quite a bit of discussion in the Hospitality Houses of the seemingly radical views the subject had. As a consequence, several of the houses closed. She said she, herself, has not been to the St. Louis Hospitality House since war was declared, but this was due mainly to gasoline rationing and the difficulty in going there. Prior to that time she attended routines [ ]

[ ] said these discussions usually concerned the work of the group in caring for the needy in St. Louis.

The informant further expressed the belief that subject was a Communist several years ago before becoming associated with the Catholic Worker. She has written two books, [ ] said, the name of one of which is, "Hospitality House". She said the group discussed these books as well as one entitled, "Fulness of Life" by Farrell, which deals with the life of St. Thomas Aquinas.

[ ] said MISS DAY does not necessarily express the views of the people associated with the Catholic Workers. She said there is no real organization but merely several independent groups functioning with a common aim to relieve suffering.

Regarding MISS DAY's activity among conscientious objectors, [ ] said subject has in the past advocated placing persons who object to military service in the Medical Corps in order that they may assist in alleviating suffering rather than spreading it. [ ] said she, herself, is a conscientious objector.

Informant concluded by saying that in her opinion MISS DAY is not potentially dangerous to the war effort in this country although she would never voluntarily do anything to further the war effort, and that to her knowledge no person connected with the St. Louis branch of the Catholic Worker group has any subversive tendencies.

[ ] said he does not know DOROTHY DAY very well and has not read the Catholic Worker for the

past eighteen or nineteen months although before the war and gasoline rationing she attended meetings at the St. Louis Hospitality House. [ ] said there are such houses throughout the country started by individual Catholics who desire to contribute actively to charitable institutions. She explained that each individual house usually publishes a pamphlet or small paper to desirable people in town who are interested in its work and who contribute to its upkeep. She said homeless men are usually provided for in these houses, being given clothing, food, and lodging, and regular religious services. She said there is no national organization of the houses and no election of officers or conventions, but merely an exchange of ideas throughout the paper of the New York houses, which paper has widespread publication. MISS DAY is editor of this New York City paper and any article which she contributes is an expression of her own ideas and not those of the persons interested in the various houses throughout the country. Informant pointed out that at the time this country went to war many persons interested in houses in cities other than New York City, particularly in Chicago, began to draw away from any association with MISS DAY because her views appeared to be radical, however, she continued, the dissension gradually died down for it was generally agreed that MISS DAY was not speaking the minds of the members but merely expressing her own opinions.

[ ] said DAY was formerly a Communist but upon becoming converted to the Catholic faith undertook her work with the Catholic Worker group to combat Communism. She described subject as very brilliant and on the radical side although not radical in the wrong direction. Informant said DAY wrote a book explaining why she turned from Communism to Catholicism which she called, "From Union Square to Rome".

[ ] stated that MISS DAY has written articles explaining on what grounds conscientious objectors could base their objections, but informant could not furnish any further information concerning this.

In view of the fact that the office of origin has been conducting an extensive investigation in this case and it is not known in the St. Louis Field Division the extent of such investigation to date, leads are not being set out to ascertain the activities of PETER MAURIN or ARTHUR SHEEHAN. This is being left to the discretion of the office of origin.

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# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT

NEW YORK, N. Y.

FILE NO. 14-43 cm

REPORT MADE AT <b>PHILADELPHIA, PA.</b>	DATE WHEN MADE <b>6/14/43</b>	PERIOD FOR WHICH MADE <b>5/31/43</b>	REPORT MADE BY <b>T. HOWARD WALDRON</b>
TITLE <b>DOROTHY DAY; PETER MAURIN, was. "THE CATHOLIC WORKER"</b>			CHARACTER OF CASE <b>INTERNAL SECURITY - C CUSTODIAL DETENTION SEDITION</b>

**SYNOPSIS OF FACTS:**

BISHOP HAFEY of Scranton, Pennsylvania, states that 10 or 12 years ago he met DOROTHY DAY in Brooklyn, New York, and she told him then of her common law marriage with one BATTERHAM and her later conversion from Communism to Roman Catholicism.

- RUC -

**REFERENCE:**

Reports of Special Agent T. HOWARD WALDRON made at Philadelphia April 14, 1943 and May 20, 1943.

**DETAILS:**

The Most Reverend WILLIAM JOSEPH HAFEY, Bishop of the Roman Catholic Diocese of Scranton, Pennsylvania, advised that 10 or 12 years ago at a time when he was Bishop of Raleigh, North Carolina, he had gone to Brooklyn, New York, on a speaking tour to request aid for the missions of North Carolina. He said at that time he heard of one DOROTHY DAY and her work among the poor and down trodden. Interested in her efforts, Bishop HAFEY said he attended a meeting in a home in Brooklyn, which address he did not remember, and then heard DOROTHY DAY speak. He said he found her a fine talker and a determined religious woman. Later, Bishop HAFEY said he received a call from DOROTHY DAY who informed him she was interested in knowing his reaction to her attempts as a member of the Catholic laity to spread the doctrines of Christ. At the time of their discussion Bishop HAFEY said DOROTHY DAY told him of her common law marriage to one BATTERHAM and the fact that she had

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61 JUL 1 1943 7-1-43		RECORDED

Phila. File 14-43

a daughter of the union, THERESA. In addition Bishop HAFEY said DOROTHY DAY admitted having been extremely Communistic at one time. He said she told him, however, that while attending school at one time she roomed with a very religious girl of the Roman Catholic Faith and she succeeded in converting DOROTHY DAY from Communism to Catholicism.

Bishop HAFEY said he had not seen DOROTHY DAY since that incident which he thought was 10 or 12 years ago, but he believed she was a sincere woman attempting to do an unusual kind of religious work without the official approval of the Roman Catholic Church.

-- REFERRED UPON COMPLETION TO OFFICE OF ORIGIN --

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, NEW YORK**

NK FILE NO. **14-43** CC

REPORT MADE AT <b>NEWARK, NEW JERSEY</b>	DATE WHEN MADE <b>6/23/43</b>	PERIOD FOR WHICH MADE <b>6/3,5,18/43</b>	REPORT MADE BY <b>L. EUGENE MILLIGAN</b>
TITLE <b>DOROTHY DAY, et als.</b>			CHARACTER OF CASE <b>CUSTODIAL DETENTION - G SEDITION</b>

SYNOPSIS OF FACTS: **MICHAEL J. PATTON** not located at Mount Holly, N. J.

- R U C -

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE **6-18-90** BY **SP7mac/mjs**

REFERENCE: Report of Special Agent T. HOWARD WALDRON, dated 4/14/43, at Philadelphia, Pennsylvania.

DETAILS: **JOSEPH WOLFROM**, postmaster at Mount Holly, New Jersey, consulted the records of that office and made inquiry in regard to **MICHAEL J. PATTON**, with negative results.

**Chief CLIFFORD CAIN**, Burlington County Detective Force, Mount Holly, New Jersey, searched his records with negative results in regard to **PATTON**.

**Mr. RICHARD HAINES**, clerk of rationing board for Mount Holly, New Jersey, and vicinity, searched the records in regard to **PATTON** with negative results.

**Mrs. MARY ROSSELL**, clerk, Local Board #5, Burlington County, Mount Holly, New Jersey, searched the selective service records in regard to **PATTON** with negative results.

**Lt. HARRY GOLDY** and Officer **SMIRERS** of the Mount Holly, New Jersey, Police Department, informed that they were not acquainted with **PATTON** and could find no record of him.

**Mrs. MARJORIE JACKSON** of the "Mt. Holly Herald" newspaper stated she was not acquainted with **PATTON**, nor could she find any record of him.

**Miss ELIZABETH SLEEPER**, Mount Holly Red Cross, could find no record of **PATTON**.

APPROVED AND FORWARDED: <b>S. R. McKee</b> SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
COPIES OF THIS REPORT 5 Bureau 2 New York (100-7885) 3 Newark	<b>62-61208-37</b> <b>31 JUN 24 1943</b>	
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**57 JUL 7 1943**

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BERNARD HIRSHBLOND, 36 Main Street, Mount Holly, New Jersey, was not acquainted with PATTON.

Mr. GEORGE WAKEFIELD, personnel manager of the ALUMINUM COMPANY OF AMERICA, Burlington, New Jersey, searched the employment records of that company, with negative results.

- REFERRED UPON COMPLETION TO OFFICE OF ORIGIN -

JFHa:WMJ

RECORDED

62-61203

Date: September 6<sup>38</sup>, 1943

To: SAC, New York

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject: DOROTHY DAY, ET AL; SEDITION;  
INTERNAL SECURITY - C; CUSTODIAL DETENTION.

For your information in connection with your further investigation of this case there are transmitted herewith copies of a memorandum concerning this publication prepared under date of June 14, 1943, by the Headquarters First Service Command at Boston, Massachusetts. The original of this memorandum was, of course, referred to the Bureau by the Military Intelligence Service at Washington, D. C.

Incidental to your further investigation of the instant case it is desired that you secure and forward to the Bureau a copy of the May, 1943, issue of the "Catholic Worker," which reportedly includes the article, "Catholics Can be Conscientious Objectors," written by Father John J. Hugo and summarized in the attached memorandum.

Enclosure

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-15-92 BY SP2MPE/12

Tolson  
E. A. Tamm  
Clegg  
Coffey  
Glavin  
Ladd  
Nichols  
Rosen  
Tracy  
Acers  
Carson  
Harbo  
Hendon  
Humphord  
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**CONFIDENTIAL**

WAR DEPARTMENT  
Military Intelligence Service  
Washington

JUN 30 1943

Subject: Letter of Transmittal.

To: Honorable J. Edgar Hoover,  
Director, Federal Bureau of Investigation,  
United States Department of Justice,  
Washington, D. C.

The attached communications are forwarded for your information and such action as you consider advisable.

For the Chief, Military Intelligence Service:

*[Handwritten signature: L. R. Forney]*  
*[Handwritten signature: J. M. Kelly]*

L. R. FORNEY  
Colonel, General Staff Corps,  
Asst. Executive Officer, MIS.

Enclosures:

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1 ENCL D  
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*Declassified per  
Dept. of Army letter, 11/15/77,  
to MR. ROBERT ELLSBERG Tg 12/20/77*

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9/6/43  
gpon*

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Mr. Tolson	.....
Mr. E. A. Tamm	.....
Mr. Clegg	.....
Mr. Coffey	.....
Mr. Glavin	.....
Mr. Ladd	.....
Mr. Nichols	.....
Mr. Rosen	.....
Mr. Tracy	.....
Mr. Acers	.....
Mr. Carson	.....
Mr. Hendon	.....
Mr. Mumford	.....
Mr. Starko	.....
Mr. Quinn Tamm	.....
Mr. Nease	.....
Miss Gandy	.....
Files	.....

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# WAR DEPARTMENT

ARMY SERVICE FORCES

HEADQUARTERS FIRST SERVICE COMMAND

Office of the Director, Intelligence Division

(OFFICE OF HEADQUARTERS)

808 Commonwealth Avenue,  
Boston, Massachusetts.

(PLACE)

14 June 1943.

(DATE)

SUBJECT: CATHOLIC WORKER of May 1943, "CATHOLICS CAN BE  
CONSCIENTIOUS OBJECTORS" - By Father JOHN J. HUGO.

## SUMMARY OF INFORMATION:

Arguing that the war against Fascism cannot be called a just war and that the true causes of the present conflict are economic, FATHER JOHN J. HUGO, in the May 1943 issue of the monthly periodical, CATHOLIC WORKER, brands conscription as wrong and describes at length the grounds on which a Catholic may be a conscientious objector.

FR. HUGO criticizes an article in the ~~ECCLESIASTICAL REVIEW~~'s February issue, which attempts to demolish the defenses of Catholic conscientious objectors.

Why does the government grant free speech to Communists, the author asks, when it suppresses publications in which the justice of the Allied cause is questioned? He then proceeds to question the justice and necessity of this war, wondering what the results will be "as the war goes on and men once more react against its cruelty and uselessness."

The first reason for opposing this war, according to FR. HUGO, "is the conviction that all of the conditions required by justice are not present." One of the requirements, he says, is a just cause which in this war is supposed to be the defense of Christianity. Then using the words of PIUS XII he asks how nations who have "ignored, denied, and outlawed," the Christian way of life can ever be conceived of as defending it.

This is a war of economic imperialism like all modern wars, the writer insists, and World War II is nothing but a second phase of World War I. To those who argue that we were forced into the war by the unjust attack on Pearl Harbor, FR. HUGO answers:

Source: HFSC

Time Received: 1 June 1943.

## PREVIOUS DISTRIBUTION:

DISTRIBUTION:  
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## EVALUATION

OF SOURCE OF INFORMATION

RELIABLE

CREDIBLE

QUESTIONABLE

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ENCLOSURE

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218 m10095 Catholic Worker (PAG) 6-14

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"Now Pearl Harbor had no more to do with World War II (or our participation in it) than the assassination of Archduke Ferdinand had to do with causing World War I. It was an incident, an occasion; and incidents can always be found or provoked by nations bent on war."

FR. HUGO then states that the real cause lies in the economic rivalry between Japan and Germany on the one hand and the United States on the other. An economic cause cannot be a just cause, he adds, and admits that this is "tantamount to the assertion" that World War II is unjust. "Hence we can say with perfect certainty, following the pronouncements of the Holy See, that the cause of World War II is economic greed," he continues.

Even if we think this war just, we must realize that if it is unjust in even one of its attending circumstances, this "is enough to vitiate the entire action," the author argues. He then states that there are numerous requirements for a just war but that he will consider only one. That is, that a war to be just must be conducted in a spirit of justice and love. But, he asks, "is the spirit of the American people one of love for the Germans and the Japanese?" and answers "on the contrary, everywhere we see the most barbarous expressions of hatred and cruelty."

The nations who 'defend Christianity' show no more promptness in renouncing the "unjust bombing" of cities than do "the heathens on whom we claim to be bringing the rod of divine vengeance," says FR. HUGO.

The Catholic can, without fault, disobey unjust laws and "has a positive duty to disobey" especially where nations are not Christian. And there is a "grave necessity for vigilance in our country where thought is dominated by neo-paganism and political practice is deeply infected by Liberalism, a system that was formally condemned by the Holy See long before its condemnation of Nazism," he writes.

Calling military conscription wrong because it involves "the very nature of the body," FR. HUGO cautions Catholics not to let the statements of Bishops restrain them from refusing obedience to civil authority. Their statements are simply an expression of their own views and "not in virtue of the infallibility promised by Christ to his Church."

To summarize, there are four grounds on which a Catholic may be a conscientious objector:

1. "He may regard conscription as immoral, since it deprives men of their right to follow a vocation, forces them into a life of celibacy for which they have no aptitude or call and therefore interferes with (and seriously injures) Christian marriage and Christian family life."
2. "He may be convinced that all the conditions necessary for a just war are not verified in the present case. In this event it is his DUTY to be a conscientious objector."
3. "He may subscribe to the opinion held by a number of theologians that a just war is in practice impossible under modern circumstances."
4. "Finally a Catholic may oppose war on the grounds that it is not Christ's way and that he chooses to follow the higher way that Christ has given us." (FR. HUGO promises to treat this point more fully in a later issue)

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EPB:AJB  
6-28-43  
62-61208

Date:

To: Assistant Attorney General  
Wendell Borge

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject: DOROTHY DAY; PETER MAJNIN, was., PETER MAJNIN,  
PETER MORAN, ANASTAS PIERRE MAJNIN, PAUL MENY  
MAJNIN: "The Catholic Worker"  
INTERNAL SECURITY - C  
CUSTODIAL DETENTION  
SECTION

RECORDED - 62-61208-39  
SE F B I

In accordance with the request contained in your letter dated February 13, 1943, there are enclosed herewith photostatic copies of eight issues of "The Catholic Worker." These issues are for the months of April, May, July-August, September and November, 1942. Also enclosed are photostatic copies of the February, March, and April, 1943, issues of this publication.

COMMUNICATIONS SECTION

You will recall that photostatic copies of the December, 1942, and January, 1943, issues of "The Catholic Worker" were previously made available to you.

★ JUN 29 1943 P.M.

Enclosure

FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

133

*[Handwritten signature]*  
E.P.15

FEDERAL BUREAU OF INVESTIGATION

This Case Originated At NEW YORK CITY

File No. 100-5878

Report made at: PITTSBURGH, PA.	Date Made: 7/5/43	Period: 3/11, 12; 6/17/43	Report Made By: ROBERT W. HOLMES
Title: DOROTHY DAY, et al			Character: SEDITION INTERNAL SECURITY - C CUSTODIAL DETENTION

SYNOPSIS OF FACTS: WILLIAM MATHER ~~QUEEN~~ was formerly lay brother Maryknoll Fathers in NJ; lives at and operates St. Francis House of Hospitality on South Side, Pittsburgh, where free meals, beds are given homeless men; believed to be conscientious objector and pacifist but loyal and sincere; is native of San Francisco, Cal., veteran First World War, member American Legion. Credit and criminal negative.

Limited Classification  
Review Conducted  
See App Serial  
Form 4774

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/2/96 BY SP6 ATO/JS  
APP # 92-0388

- RUC -

REFERENCE:

Report of Special Agent GEORGE P. DILLARD, New York City, 1/16/43.

Report of Special Agent GEORGE P. DILLARD, New York City, 3/4/43.

DETAILS:

AT PITTSBURGH, PA.

The files of Pittsburgh Local Board #16, South 24th and Sarah Streets, indicate that WILLIAM M. ~~GREEN~~ registered there for selective service, giving as his address 2418 Carson Street, Pittsburgh, Pa. He stated that he was born January 24, 1893 in San Francisco, Cal.

His employer was listed as the St. Francis House of Hospitality. He was registered April 27, 1942, his serial number is U694, and no order number has been assigned.

It was learned at the Board that the Subject is in the age group to which no selective service questionnaires have been sent, but his occupational questionnaire indicated that he is single; that his education

Approved:

*H. K. Johnson*

62-10218-40 RECORDED

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  - 2 - Pittsburgh

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extended through four years of college, from which he graduated. He is employed as the Director of the St. Francis House of Hospitality, beginning April 30, 1940. His duties were described as "works of mercy; supervision of the charitable activities of the House". He indicated that he has had experience in journalism and law and under Section 32 indicated that he is an attorney.

Father CHARLES O. RICE, District Director, Rent Control Unit, Office of Price Administration, who has been active in organizing anti-Communist Catholic organizations, particularly among Labor, advised that the Subject has been at the St. Francis House of Hospitality for about 2½ years and was at one time a lay brother with the Maryknoll Fathers in New Jersey. It is noted that the men at the St. Francis House refer to the Subject as "Brother Mathew". Father RICE also said that when QUEEN first came to Pittsburgh he lived with Father RICE, studying the house of hospitality system, which Father RICE has originated in the Pittsburgh District. After a short period Subject set up the St. Francis House of Hospitality at 2418 Carson Street on the South Side of Pittsburgh. Father RICE said that at that location the Subject feeds and rooms "bums". He also writes for the "Catholic Worker". For background information Father RICE stated that the Subject is a native of San Francisco, California, a veteran of the First World War, a member of the American Legion, and, at least during the time when he lived with Father RICE, subscribed to the American Legion magazine. Father RICE expressed the opinion that the Subject is misguided but harmless, and he believes him to be patriotic.

Father RICE described the "Catholic Worker" as a pacifist organ which is run by DOROTHY DAY at 133 Mott Street, New York City, who was arrested during the First World War as a pacifist or suffragette, who was formerly on the fringe of the Communist Party, and who is a friend of HARRY BRIDGES. He stated that DAY broke relations with the Communist Organizations and started the "Catholic Worker". He describes her as a pacifist and a crusader.

Father RICE stated that he does not know who is backing QUEEN in his operation of the St. Francis House of Hospitality but that it may possibly be HARRY BREIT, who is employed by the Pittsburgh Sun-Telegraph and who is a friend of QUEEN's. Father RICE also said that QUEEN could possibly be a front for someone and not have the sense to know that he was being used but that in his own opinion, although QUEEN is a pacifist, a conscientious objector, and active in both types of work, he would take an oath that QUEEN is loyal and patriotic at heart.

Observation of the St. Francis House of Hospitality indicated that it is a two-story frame building in a combination industrial and low-class residential district of Pittsburgh. The front of the first floor appears to be a remodeled store, back of which is a kitchen, and the second floor is occupied by sleeping rooms. The furnishings are few and crude and there is no evidence either

PG 100-5878

in the exterior or interior of the building that any amount of money is available for its upkeep. The work appears to be done by the men who stay there. It is noted that the sign on the front window said "St. Francis House of Hospitality" and below it in smaller letters "Catholic Worker".

The files of the Credit Bureau of Pittsburgh, the Bertillon Division of the Pittsburgh Police Department, and the Identification Division of the Allegheny County Detective Bureau were searched with negative results.

The following description of MATHEW QUEEN was obtained from the files of Local Board #16:

Name:	WILLIAM MATHEW QUEEN
Address:	2418 Carson St., Pittsburgh, Pa.
Race:	White
Age:	50
Date of birth:	January 24, 1893
Place of Birth:	San Francisco, Cal.
Height:	5' 7"
Weight:	145
Eyes:	Blue
Hair:	Gray-black
Complexion:	Ruddy
Scars and marks:	Scar on neck
Marital Status:	Single
Education:	College
Relatives:	Mother (?), Mrs. ANNIE QUEEN, 501 - 47th Ave., San Francisco, Cal.

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

## FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK CITY, NEW YORK.**

FILE NO. 100-6740 JG

REPORT MADE AT <b>BUFFALO, NEW YORK</b>	DATE WHEN MADE <b>8/25/43</b>	PERIOD FOR WHICH MADE <b>7/19, 22, 26-31/43</b>	REPORT MADE BY <b>CHARLES J. HARKINS</b>
TITLE <b>DOROTHY DAY et al</b>			CHARACTER OF CASE <b>SEDITION INTERNAL SECURITY - C.</b>

## SYNOPSIS OF FACTS:

Catholic Worker Group located at 402-4 South Ave., Rochester, N. Y. which operates the St. Joseph's House of Hospitality, where free meals and beds are given to needy and homeless men. Rochester Catholic Worker Group reportedly interested only in charity work and not actively engaged in pacifist issues and programs. DOROTHY DAY and PETER MAURIN have lectured to Rochester Group in past on farm communes. Monsignor BEEGAN, Secretary to Bishop KEARNEY of Rochester, N. Y., advises group is tolerated by Bishop but not welcome guests in Rochester, N. Y. because of connection with DOROTHY DAY and PETER MAURIN. Background of directors of Rochester Catholic Worker Group set forth.

- RUC -

AGENCY 100-6574  
REQ. REC'D 5-7-43  
REP'T FORW. 5-7-43

## REFERENCES:

Report of Special Agent GEORGE BY P. DILLARD dated 8/1/43  
3/4/43 at New York City, N. Y.  
Report of Special Agent FRED C. FINLEY dated  
3/27/43 at Buffalo, N. Y.

## DETAILS:

AT ROCHESTER, NEW YORK.

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Observation of the St. Joseph's House of Hospitality, 402-4 South Avenue, reflected that it is a three story brick building with two store fronts on the street floor and the name "Catholic Worker" in large letters printed on the window, and in smaller type print "St. Joseph's House of Hospitality" below it. This building is located in an industrial and low

APPROVED AND FORWARDED: <i>John B. Little</i>	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	
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class residential district of Rochester, New York. It was also noted by the writer that a copy of the paper "Catholic Worker" was prominently displayed in the window of this headquarters.

Mr. BROWN of the City Assessors Office of Rochester, N. Y., City Hall, stated that the St. Joseph's House of Hospitality is listed as the owner of the property located at 402-4 South Avenue, that it is valued at \$3,000.00, two thousand dollars being for the land and the remainder for the building itself. This property is tax free because of the religious nature of it's activities. Mr. BROWN stated that the records of his office stated that the building was erected in approximately 1978 and that it is a three story brick building, 68 feet by 41 feet containing 4 baths, 4 kitchens, stores in the lower apartment and to date there were no mortgages on the property whatsoever.

A search of the City Directory for the City of Rochester for the year 1943 reflected that the Catholic Worker Group was located at 404 South Avenue and that Rev. GEORGE VOGT is supervisor.

Monsignor WILLIAM F. BERGAN, Secretary to Bishop KEARNEY of the Rochester Diocese of the Catholic Church, stated that the Catholic Worker Group has been located in the City of Rochester for approximately five years; that it was established not with the permission of the Bishop and was there strictly by sufferance since that time. Monsignor BERGAN stated that his office is acquainted with the situation at the St. Joseph's House of Hospitality and that it is tolerated but not appreciated by the Rochester Diocese.

Father GEORGE VOGT is spiritual director for this Group stated Monsignor BERGAN and it was his opinion that Father VOGT is a thoroughly sincere individual, interested in aiding the poor and unfortunate individuals in life and would never engage in any activity against the welfare of the United States. Monsignor BERGAN stated that Father VOGT is a native of Rochester, educated in the Rochester schools, attending St. Bernard's Seminary, Rochester, and is also director of the Catholic education in the public schools of Rochester.

Monsignor BERGAN also stated that Father VOGT is not a pacifist to his knowledge and is well thought of by other members of the Catholic Clergy in Rochester. However, Monsignor BERGAN stated that it was his opinion that Father VOGT is so enthusiastic in his ideas as to religion that he has allowed himself to become connected with a Group of so-called welfare workers who are not just thinking along the lines which the Catholic Church advocates. Monsignor BERGAN stated that if there was any doubt as to Father VOGT's sincerity in his assistance to the Catholic Worker Group in Rochester, Bishop KEARNEY would not hesitate in removing him from the position of spiritual director to this Group.

100-6740

Monsignor BERGAN also advised that the lay individuals connected with this Group come from the best type of society in Rochester and there is no doubt as to their integrity and loyalty and patriotism to the United States. Monsignor BERGAN stated that the following individuals are active in the relief work of the St. Joseph's House of Hospitality:

JAMES CUFF, attorney  
ARTHUR FARLEN  
THOMAS SCAHILL  
MARGARET BIGHAM  
VIRGINIA CROSTON

Monsignor BERGAN stated that the previous mentioned individuals are without doubt, loyal American citizens. However, collectively, they are the type of individuals to champion any new cause and he, Monsignor BERGAN, believes that this explains their activities with this Group.

Concerning MARGARET BIGHAM, Monsignor BERGAN stated that he recalled that the time MUSSOLINI entered his Ethiopian Campaign, Miss BIGHAM was then a student at Nazareth College, Rochester, and that she was defending the side of MUSSOLINI by the most illogical arguments from a Catholic viewpoint in a debate at Nazareth College. Monsignor BERGAN stated that at this particular debate, he was one of the judges and that the Catholic viewpoint on war is that no one can indulge in an unjust war and a war for personal gain, and that any offensive war for enlargement of territory is an unjust war, and therefore can not be condoned in the eyes of the Catholic Church. Monsignor BERGAN also advised that the Catholic Worker Group on South Avenue is considered somewhat of a sore spot to the Rochester Diocese of the Catholic Church and that the Diocese is not in favor of it as it is a hangout for unemployed bums, and that the reason that the Bishop probably hasn't ordered the place to be closed, is that a flood of publicity would result and no doubt the Catholic Worker Group would accuse the Bishop's Office of being out of favor of charity and relief and create a very unfavorable situation.

At this point, Monsignor BERGAN displayed a newspaper clipping which advised that JOSEPH MICHAEL CZARNIECKI had been sentenced to 2 1/2 years for failure to report for induction at Rochester, N. Y. The newspaper clipping further stated that JOSEPH MICHAEL CZARNIECKI was a worker at the Catholic Worker Group, 404 South Avenue, and that he claimed to be a conscientious objector, which claim was denied by his Local Draft Board. As a result of this he refused to report for induction. Monsignor BERGAN stated that at this time he was forwarding this clipping to Bishop KEARNEY, who was presently absent from Rochester, N. Y., to bring to the Bishop's attention the unfavorable statements and philosophy stated by CZARNIECKI, with the thought in mind that he, the Bishop, should have a consultation with the spiritual advisor, Father GEORGE VOGT at an early date inasmuch as this is the second case of a conscientious objector refusing to report for

100-6740

induction in the Rochester Diocese of the Catholic Church.

A review of the file of JOSEPH MICHAEL CZARNIECKI at the Buffalo Field Division reflected that he was reported delinquent by Local Draft Board 551, Rochester, N. Y., for failure to report for induction on May 28, 1942, and that the United States Attorney at Buffalo, N. Y., authorized prosecution against the subject and that the subject was sentenced to 2½ years by Judge HAROLD BURKE, U. S. District Court, N.D.N.Y. for this violation of the Selective Service laws.

In a signed statement taken from the subject on March 19, 1943 by Special Agent CHARLES M. HEATH of the Buffalo Field Division, the following excerpt is set forth, relative to his standing as a conscientious objector:

" I take my present stand because I am a member of the Catholic Worker group, which is a pacifist organization and because my own personal views are in opposition to killing of any kind. When the draft was first passed, I tried to get into the medical corps, but was refused. I am willing to do non-combattant service, but I will not go into any type of service under the Selective Service and Training Act, because that is directly contrary to the four freedoms that this war is being fought for. That act takes freedom away from all who are registered under it because they cannot move around where they want to or work where they want to.

" My Draft Board did not send me the form which a conscientious objector is supposed to fill out, but, if they had, I doubt if I would have filled it out because it is too personal. The questions asked therein about your personal life and religious beliefs are things which are private and which the Board has no right to know. The constitution guarantees freedom of religion and of thought and the form which a conscientious objector fills out is an infringement on those rights.

" In conformity to my opposition to war, I have consistently refused to do any work in war plants because there I would be aiding in the manufacture of implements to kill people. Ever since the war broke out in Europe, I have limited my work to jobs which have no connection with the manufacture of any implements of war.

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" Furthermore, since 1939, I have made it a point to keep my yearly income under the personal exemption for single men because I believe that the tax paid under the income tax law goes to aid the prosecution of war.

" Since July of 1939, I have worked for the various Catholic Workers Homes between Chicago and Rochester. Most of the time these jobs consisted of repairing and painting around the house. At the present time, I am working for the Catholic Workers Home at 402 South Ave., Rochester. I was repairing and repainting the house.

" I believe that fighting with your fists and waging war are two different things. If someone should strike me, I would strike back. What I am opposed to is killing for it is God's law that "Thou shalt not kill". In regard to defending the shores of the United States, I do not know what I would do in case of any invasion. That is a hard decision for a conscientious objector to make, and I believe that the situation would have to come up before I could decide."

The original of this statement is maintained in the files of the Buffalo Field Division.

Mr. EVANS of the Credit Bureau of Rochester, 55 St. Paul Street, advised that the records of his office reflected that a certificate of incorporation was filed March 26, 1941 for the St. Joseph's House of Hospitality, Rochester, N. Y., and that its activities were "to generally deal in welfare work for needy men". The Credit files contained the names of the following individuals as directors of this organization:

ARTHUR FARREN  
CHRISTY JOYCE  
VIRGINIA CROSTON  
THOMAS SCANILL  
MARGARET BIGHAM

The Credit record also reflected that THOMAS SCANILL was presently the managing director of the St. Joseph's House of Hospitality, 404 South Avenue, and that he had formerly been employed as an orderly at St. Mary's Hospital, Rochester, N. Y. Credit files also reflect that ARTHUR FARREN was a publisher, being associate editor of the Rochester and vicinity Labor Journal and Herald. Credit files further stated that VIRGINIA CROSTON was formerly a teacher at the Blessed Sacrament School, Rochester, N. Y. and was presently employed at the Strong Memorial Hospital, Rochester, N. Y. The credit files

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reflected that MARGARET BIGHAM was also employed at the Strong Memorial Hospital and that her residence was listed as Canandaigua, New York.

Mr. EDWIN M. WILKERSON, Acting Service Manager of Dun & Brad Street, 14 Franklin Street, Rochester, N. Y. was contacted and the records of his office reflected no information concerning the St. Joseph's House of Hospitality or the Catholic Workers.

Mr. F. M. WILLSON of the Better Business Bureau of Rochester, 1423 Lincoln Alliance Bank Building, 183 Main St. E., advised that the file in his office concerning the Catholic Workers group of Rochester reflected that the organization had directed a letter in September, 1941 to the Michael Stern Clothing Company of Rochester, N. Y., requesting that scraps of material be given to them so that they could be woven into quilts to be given away in their charity work.

Mr. WILLSON also stated that the following individuals are connected and interested in the Catholic Worker group at Rochester and that they all possessed good reputations in Rochester: - the names as given by Mr. WILLSON were the directors which have been previously listed in this report.

Mr. WILLSON also made available to the writer a copy of the September, 1941 issue of the Catholic Worker and this issue is being submitted as an enclosure with this report to the New York Field Division for its attention.

Mr. JAMES CUFF, Attorney, Union Trust Building, Main Street, Rochester, New York, stated that he has been acquainted with the St. Joseph's House of Hospitality for the past four or five years and that to his knowledge, the individuals actively running the organization are very sensible, and to his mind, the organizers for the best form of relief which he has ever come in contact with. Mr. CUFF states that when an individual approaches the workers of the Catholic Worker group, they are given relief with no questions asked whatsoever and Mr. CUFF described the Catholic Workers as "ambassadors of God".

Mr. CUFF further stated that there is nothing subversive or disloyal whatsoever concerning the directors of the local group at Rochester and that he considers them all loyal American citizens. Mr. CUFF stated also that the group in Rochester are not interested in political issues but are strictly interested in the aid and comfort to the unfortunate and needy men. Mr. CUFF further stated that, to his knowledge, the local group has very little contact whatsoever with DOROTHY DAY and PETER MAURIN of New York City but that it is his recollection that these two individuals have visited the Rochester group and lectured in the past.

Mr. CUFF also advised that there is practically no distribution of the paper "The Catholic Worker" in Rochester, although copies are on sale at the St. Joseph's House of Hospitality. Mr. CUFF also advised that it is his be-

100-6740

lief that the paper is "off base" but that it must be expected that a certain number of people in this country must like and express themselves in such a manner. It is to be noted here that Mr. JAMES CUFF is a prominent Attorney in Rochester and former President of the Monroe County Bar Association.

Mrs. JOAN SHILD, librarian of the Times Union & Democrat Chronicle newspapers in Rochester, reflected that the files of her office advised that PETER MAURIN addressed the local Catholic Workers group in Rochester, New York on July 23, 1941 and that he delivered a lecture in favor of farm communes with the -minimum of private ownership of property-as his theme for the lecture.

The files also reflected that MAURIN addressed the Catholic Worker group at Rochester on August 28, 1942, lecturing on the good work which the St. Joseph's House of Hospitality is doing at Rochester.

Mrs. SHILD also advised that DOROTHY DAY appeared in Rochester May 7, 1938 before an open forum attended by Rochester members of the Catholic Worker and that she lectured on a back to the land movement as a means of permanently relieving unemployment.

The records of the newspaper morgue also reflected that DOROTHY DAY favored communal farming as a panacea for <sup>un</sup>employment.

Mrs. IDA FLEMING, Clerk, Local Draft Board 553, Terminal Bldg., Rochester, N. Y., advised that ARTHUR PATRICK FARREN of 4 Delta Terrace, Rochester, N. Y. was registered with that Local Board and that he was presently classified as 2A.

A review of the Selective Service file of ARTHUR FARREN, who is listed as a director of the Catholic Worker group at Rochester, reflected that he was employed as associate editor of a weekly labor newspaper, namely "Rochester and Vicinity Labor Journal & Herald" and that he was married to MARGARET BIGHAM also a director of the Catholic Worker group, in June, 1943 at Canandaigua, N. Y. A newspaper clipping in the Selective Service file of FARREN reflected that a reception was held at the St. Joseph's House of Hospitality, 404 South Avenue, Rochester, N. Y., after the wedding.

The Selective Service file also reflected that ARTHUR FARREN was employed as the Acting Business Agent and President of the Office Workers Federal Labor Union #21142 (A.F. of L.)

100-6740

Mr. LEO HALLINEN, Clerk, Local Board 551, 145 Midland Ave., advised that the records of his Board reflected that THOMAS PERSHING SCAHILL registered with his Draft Board and was presently classified as 4F. A perusal of the Selective Service file of SCAHILL reflected that he attended the Maryknoll Apostolic College, Clarks Summit, Pa., 1937 to 1939 and that he, SCAHILL, also claimed to be a conscientious objector, stating "I subscribe to that school of thought among some Catholic theologians which hold modern war to be unjustifiable for all practical purposes because of the extreme difficulty in fulfilling the conditions laid down for a just war".

The conscientious objector form contained the following basis for SCAHILL's belief as a conscientious objector:

"Series II - Religious Training and Beliefs"

2. As a consistent reader of The Catholic Worker, my thinking has been influenced by the writings of Peter Maurin and Dorothy Day both of whom oppose war as a means of settling international disputes. As a member of the local Catholic Worker discussion group, I have often heard speeches and participated in discussions on the stand of the Catholic Church on war. The principal basis for my belief is the conditions laid down for a just war by Catholic theologians. My sources for these conditions are:

1. The writings of Monsignor George Barry O'Toole, Ph. D.S.T.D., Professor of Philosophy in the Catholic University, Washington, D. C. particularly a series of eleven articles against conscription, on the conditions requisite to a just war and on the Counsels and Commandments which appeared in The Catholic Worker from October 1939 until November 1940. This series has since been reprinted in pamphlet form under the title War and Conscription At The Bar of Christian Morals.

2. The Church and War by the Reverend Franziskus Stratmann, O. P."

Lieutenant WILLIAM WINFIELD, Identification Division of the Rochester Police Department advised, after a search of the records of his office, that there was no criminal record on file for ARTHUR FARREN, CHRISTY JOYCE, VIRGINIA CROSTON, THOMAS SCAHILL and MARGARET BIGHAM.

Mr. LAWRENCE GATT, 58 Fairfield Ave., Buffalo, N. Y., has not been contacted further by this office inasmuch as he advised by communication dated December 10, 1942 that he considered some of the writings of the Catholic Worker to be of a seditious nature, but that he possessed no information concerning

100-6740

DOROTHY DAY or other individuals connected with the publication of this newspaper "The Catholic Worker".

Enclosure: To New York Field Division

Copy of Daily Worker, September issue, 1941.

BEST AVAILABLE COPY

RECORDED

JPHa:WMJ  
10-28-43  
62-61208-42

Date:

To: Assistant Attorney General Tom C. Clark

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject: DOROTHY DAY, et al;  
INTERNAL SECURITY; SEDITION.

Reference is made to my previous memoranda transmitting copies of reports submitted in connection with the investigation of this subject.

For your additional information there are attached photostatic copies of the May and June, 1943, issues of "The Catholic Worker." Your attention is particularly invited to the articles appearing in these issues under the caption, "Catholics Can Be Conscientious Objectors."

Enclosure *per*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP2mac/12

RECEIVED  
JUL 21 1943 P.M.  
FEDERAL BUREAU OF INVESTIGATION

RECEIVED  
JUL 21 1943  
FEDERAL BUREAU OF INVESTIGATION

**Federal Bureau of Investigation**  
**United States Department of Justice**

JMD:GA  
100-7885

New York 7, N. Y.  
September 25, 1943

Director, FBI

RE: DOROTHY DEY, et al;  
SEDITION; INTERNAL SECURITY -C  
SECURITY MATTER  
(Bureau file #62-61208)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-90 BY SP-6/STB

Dear Sir:

Reference is made to Bureau letter dated September 6, 1943, wherein the Bureau requests a copy of the May, 1943 issue of "CATHOLIC WORKER", which contains an article entitled "Catholics can be Conscientious Objectors", written by Father JOHN J. HUGO.

The May issue is enclosed herewith, together with a copy of the June, 1943 issue, in which Father HUGO continues the discussion of the same topic.

RECORDED & INDEXED

Very truly yours, F B I

29 SEP 28 1943

E. E. CONROY, SAC

ENCLOSURE ATTACHED

CIF

Encl. - 2

COPIES DESTROYED  
84 OCT 28 1964

Memo to Clark  
10/20/43  
gpl



REPLICATION FILE

ENCLOSURE 

62-61208-42

DOC LAB NOTE

**ITEM (S)**

**CAN NOT**

**BE SCANNED**

**DESCRIPTION**

Newspaper - 2

# CATHOLIC WORKER

Vol. X. No. 6

MAY, 1943

Price—One Cent

## PAX

By Peter Maurin

### I. Pax Geneva

1. To please Wilson the Allies established the League of Nations.
2. But the League of Nations failed to impart notions to the nations of the League of Nations.
3. In spite of the League of Nations, Japan went to Manchuria as well as China.
4. In spite of the League of Nations, Italy went to Ethiopia as well as Albania.
5. In spite of the League of Nations, Poland took Vilna from Lithuania.

### II. Pax Romana

1. Mussolini never did like the law and order that the League of Nations tried to enforce.
2. Mussolini went to the Roman Empire for a different concept of law and order.
3. Mussolini's policy has been to substitute the Pax Romana of the Roman Empire for the Pax Geneva of the League of Nations.

### III. Pax Germania

1. Germany contends that the Holy Roman Empire was the heir to the Roman Empire, and that the Germans were the rulers of the non-German people of the Holy Roman Empire.
2. Germany contends that the German race is more pure than the other races.
3. Germany contends that a pure race must increase and occupy territory now occupied by mongrel races.
4. Germany contends (Continued on page 11)

## "Catholics CAN Be Conscientious Objectors..."

And Catholics who are opposed to participation in war are justified in ignoring the slurs and caustic arguments of critics, for their stand is in complete accord with Catholic doctrine. So says Fr. John J. Hugo, of the Diocese of Pittsburgh, in his article which you will find on pages 6 and 7 of this issue. This is the most searching and most important article yet published dealing with the issue from the Catholic viewpoint.



## Our Lady of Mott St.

The Lord, when earth was set and sky, knew with one adoring voice proclaim; Who rules them all in majesty, Enclosed Himself in Mary's frame.

Lo! In a humble Virgin's womb, O'ershadowed by almighty power, He Whom the stars and sun and moon Each serve in their appointed hour.

Oh Mother blessed! To whom was given, Within thy body to contain The Architect of earth and heaven, Whose hands the universe sustain.

To thee was sent an angel down; In thee the spirit was enshrined; Of thee was born that mighty One The long desired of all mankind.

O' God of all the virgin's heart Enthroned above the starry sky! Who with thy bosom's milk didst feed Thy own Creator, Lord most high.

What man had lost in hapless Eve, Thy sacred womb to man restores, Thou to the wretched here beneath Hast opened Heaven's eternal doors.

Hail O refulgent hall of light, Hail, Gate sublime of Heaven's high King, Through thee redeemed to endless life, Thy praise let all the nations sing.

O Jesu, born of Virgin bright, Immortal glory be to thee; Praise to the Father infinite And Holy Ghost eternally. Amen.

(From the Little Office of The Blessed Virgin Mary)

## Feed The Hungry!

Write or write your Senators immediately urging that they do all in their power to see that Senate Resolution 100 is passed. It is the Gillette-Taft Bill now before the Committee on Foreign Relations. Its purpose is to favor "action looking to relief for the starving peoples of Europe." It was introduced February 13, 1943, but to date little or no interest has been shown concerning it.

### Inexorable Delay

Senators Gillette and Taft point out that in Belgium, Norway, Poland, the Netherlands, Greece, Yugoslavia, Czechoslovakia and other European countries, starvation is serious. They show that our delay in sending food is inexcusable. We know how to do it. Greece has been receiving food regularly for several months under the supervision of the Swedish and Swiss Governments and the International Red Cross. After six months' trial this relief has been certified by OUR State Department as working satisfactorily and without benefit to the Germans.

We have the food. The Senators point out that there are food surpluses in the United States and South America. There are Swedish ships available. And some of these countries even have money to pay for the food.

The bill therefore provides that the Senate urge two things:

1. That the Greek plan be extended.
2. That the Government of the United States work out as quickly as possible, in cooperation with other governments concerned, systematic and definite relief for all stricken and hungry countries in such a way as to prevent military advantage to the invading nations.

We speak of Peace and of Reconstruction. Now is our chance to act. We can at least starve no one. Write your Congressman immediately.

### And China Starves

The Gillette-Taft Bill does not mention China. Yet last fall there were more people dying in the province of Hunan than in all the Far East battlefields. You can help them, too. Send contributions to Miss G. Barry O'Toole, Catholic University of America. He will forward your gifts to Bishop Yu Pin in China. Bishop Yu Pin will personally see that the hungry are fed.

## Dead Men's Bread Feeds the Starving In Polish Ghetto

The Warsaw Ghetto is the largest Jewish community in Europe. Two years ago the death rate there was ten times as high as in Holland, seven times that of the Czechs, seven times greater than in Belgium and more than four and a half times that of the neighboring Polish population of Warsaw.

The plague of typhus has struck again and again. But it has not struck friend and foe alike. German science prevented that. Of 17,800 victims of typhus, nearly nine-tenths were Jews who were little more than one-third of the population. The plague, too, had been imprisoned in the ghetto.

### More Precious Than Gold

When deaths occur they are not reported. In June, 1941, 2,620 burial certificates were issued, but 4,320 bodies were carried to the burial grounds. More precious than gold is the bit of paper good for one pound of bread a week.

(Continued on page 11)

## Peace Now Without Victory Will Save Jews

If we persist in our present war aim of unconditional surrender; if we promise only executions, retributions, punishments, dismemberments, indemnities and no friendly participation with the rest of the world in a post-war world, we shall be depriving not only the German people of all hope, but we shall be signing the death sentence of the remnant of Jews still alive. If, on the contrary, we demand the release of all Jews from the ghettos of occupied Europe and work for a peace without victory, offering some hope, as Wilson did in his fourteen points, then there is a chance of saving the Jews.

These are some of the points made in a talk by Jessie Wallace Hughan, secretary of the War Resisters' League, at a meeting last month.

"We should get rid of such slogans as 'unconditional surrender' and 'We can't do business with Hitler,'" she said. "We are doing business with Hitler, inasmuch as we are doing business with Franco and with Hitler's former collaborators in North Africa. We are doing business with Hitler, in that there is an exchange of war prisoners."

"The job of women is to educate for peace. Men cannot express themselves now. They are conscripts in the armed forces and working in factories. Women must cry out against conscription of women, against the war, against starving Europe and Asia."

## THE FAMILY FRONT

If we would give our attention to the Papal Encyclicals instead of to demagogues and war mongers we would have a peaceful world, not global war. But we don't do that. The leaders who insist upon the perpetuation of the institution of war succeed in holding our attention, so their ideas dominate our lives. They are able to hold our attention because they possess the means of making a great noise, through the commercial press and radio, and the voice of the Vicar of Christ, the Prince of Peace, is drowned out in the shouting of a war-mad world. It is our duty to help his voice to be heard, and with this in mind the Catholic Worker group in Chicago has published 100,000 copies of "The Family Front," a beautiful sixteen-page pamphlet containing the radio address of Pope Pius XII which was delivered on June 1, 1941, the 60th Anniversary of Regnum Novarum. There are nine illustrations by Ade de Balthus in the pamphlet. It may be ordered direct from The Catholic Worker Press, 313 W. 14th St., New York, N.Y. 10011.

RAYM. FIACCHIA

# CATHOLIC WORKER



Vol. X. No. 7

JUNE, 1943

Price One Cent

## EASY ESSAYS

By Peter Maurin

### Politics Is Politics

1. A politician is an artist in the art of following the wind of public opinion.
2. He who follows the wind of public opinion does not follow his own judgment.
3. And he who does not follow his own judgment cannot lead people out of the beaten path.
4. He is like the tail of a dog that tries to lead the head.
5. When people stand behind their president and their president stands behind them, they and their president go about in a circle getting nowhere.

### Classes and Clashes.

1. Business men say that because everyone is selfish, business must necessarily be based on selfishness.
2. But when business is based on selfishness everyone is busy becoming more selfish.
3. And when everybody is busy becoming more selfish you have classes and clashes.
4. Business men create problems; they do not solve them.

### Not Liberators

1. The present would be different if they had made the past different.
2. The future will be different if we make the present different.
3. But to make the present different one must give up old habits and start to contract new habits.
4. But to give up old habits and start to contract new habits one must be a fanatic.
5. And liberals are no liberals about everything that they cannot become fanatics about anything.
6. And because liberals cannot be fanatics about anything they cannot be liberators; they can only be liberals.

### Leo XIII on Just Wages

"Let it be granted, that as a rule, workman and employer should make no agreements, and in particular should agree on no wages; nevertheless there is a class of nature more impetuous and more anxious than any bargain between man and man. THAT THE REMUNERATION MUST BE ENOUGH TO SUPPORT THE WAGE EARNER IN REASONABLE AND FRUGAL COMFORT. If through necessity or fear as a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better,"

(Continued on page 12)

## Half Million Miners Halt War Work By Three Strikes

Protest Conditions and Pay, Not War—Would They Did!

After three strikes in the last few months, John L. Lewis has ordered the miners back to work until October 31 and the probability is that during that time the mine workers will try legislation to get portal to portal pay.

As we indicate in the headline over this story, we wish that the miners and all workers were inspired to hate war and all it means of degradation, and go on strike and stay on strike so that production could stop and weapon making could cease, and men could lay down their arms and begin to think about peace and what is necessary to build it and maintain it.

However, the strike was about an issue vital to the men—more pay, a living wage, so that they can feed, clothe, shelter, educate their families—so that they themselves can lead a good life. So that they can have time to think, to study, to read, to find out how they may have a chance to know God, love Him and serve Him in this world and enjoy union with Him in the next.

Until the conditions of men's labor are changed, until they are masters of their tools and not slaves to them, men will continue to come out of mines and factories stunted in mind and body by their work, and unable to think.

(Continued on page 10)

## Negro and White Battle in Detroit: Disorders Rampant

On going to press there is rioting in Detroit, with 25 Negroes and 4 whites killed, hundreds in hospitals and over 1,000 under arrest. The headline in one paper says that the Governor of Michigan is warned that a body of Negroes left Chicago for Detroit. There has been rioting in Alabama and Texas also during the last month.

The discrimination against the Negro in housing, employment as well as in the armed forces has been widespread and has continued through their slavery, through their freedom (brought about by the use of force) down to the present day.

We must say with shame that discrimination in religion has been just as widespread. As St. Paul and St. Peter both said, "the just will be judged first." The just (in other words the Christians), instead of exemplifying Christian charity and love, in their own meanness, have certainly conspired the Negro by their example, not to the Christian virtues of love and peace, but to war and retaliation.

And now the just, or the professing Christian, is beginning to reap what he has sown.

## Peace—Peace—Peace!

Pius XII Continues to Cry Out Against War in Bold Address to 20,000 Workers, Pilgrims to Rome in the Midst of War—"Violence Has Ever Achieved Only Destruction, Not Construction," He Cries.

### CHRIST the Workman



### For Christians No Just War

This is the conclusion one must come to after reading such an article as *Faith and Peace* in this issue of our paper. We are deeply grateful to the Franciscan who did the research necessary in gathering together the writings in the early Church on the subject. At Fentecost two years ago, Pius XII urged Catholics to study the techniques of the first Christians (which certainly were not those of indiscriminate aerial warfare and the drowning, maiming, and killing of the innocent in a mad search for justice).

Fr. John J. Hugo continues his courageous writings about war, the State and conscientious objection. His pamphlet, *Weapons of the Spirit*, is on the press now, but delayed due to the illness of the pressman.

Fr. Clarence Duffy writes of the Holy Father's most recent message. Pius XII is the visible head of the Church. As St. Catherine of Siena said with Latin exuberance, the Pope is "our dear sweet Christ on earth." God has commanded us, "Hear ye Him!"

This issue is filled with mighty words. We thank God for giving us a strong conflict. And that we need to bend every effort of body and soul, mind and spirit, is evidenced by these stories of class war, race war and rioting which fill this front page.

"Who does not know, who does not see, who is there who cannot ascertain for himself that no one insistently opposed the outbreak of the advance and the spread of war more insistently than we have in every manner allowed us; that no one has pleaded and exhorted more continuously than we have: peace, peace, peace; that no one has sought to lessen its horrors more than we have."

"Our heart and our lips, that do not contradict one another are witnesses to all this, for we do not deny by deed what we affirm by word, and we are conscious of the falsity of what the enemies of God are insidiously circulating in order to disturb the workers and the people and, from the hardships of the life they endure, draw an argument against faith and religion which, indeed, is the sole comfort and hope which upholds man upon earth in the hour of sorrow and misfortune."

The above is a quotation from an address on "Labor Concord" delivered by Pope Pius XII to 20,000 Italian workers on June 13, at a time when, on the one hand, he was being accused by the Nazis of being the cause of the war and, on the other, the people to whom he spoke, representatives of the Italian workers, were facing the horrors of a war which was not of their making and from which they, the workers, will be the chief sufferers. The people responsible for the war want a scapegoat. The Pope and the Church, incredible though it may sound, are the first ones that they pick on. The Pope had previously said:

"You are certainly not unaware that the Church loves you intensely and that it is not merely now that she has, with maternal interest and love and a clear sense of the reality of things, paid particular attention to the questions which regard you specially. Our predecessors and we ourselves have not lost any opportunity of making all men understand, by our repeated instructions, your PERSONAL and FAMILY needs, proclaiming as fundamental pre-requisites of social concord those claims which you have so much at heart: A salary which will cover the living expenses of the family and such as to make it possible for the parents to fulfill their natural duty to rear healthy, nourished and clothed children; a dwelling worthy of human persons; the possibility of securing for the children sufficient instruction and a becoming education; of forestalling and forestalling times of stress, sickness and old age."

### Public Authority's Place

Such is the type of remuneration that a worker in industry is entitled to in justice according to the teachings of the Church as expressed clearly enough, over and over, by Leo XIII, Pius XI and now restated by Pius XII. Whose fault is that these teachings have not been applied? Where employers of labor do not apply them, where they do not pay a just wage, is it or should it not be the duty of the public authority to take steps in the interest of the commonweal, to have them applied? That is precisely one of the purposes, and

(Continued on page 10)

## Where Is Sanctuary?

At a meeting at which I spoke last month, a member of the audience arose to protest defense of the Jews and to state emphatically that she did not believe the stories of atrocities told. She made a long speech, and at its close she was applauded by the several hundred present. Against such astounding unbelief the mind is stumped. And yet we of America and England who read and believe, do nothing to oppose the restrictions against immigration of Jews, their seeking sanctuary in this country.

Who does not remember and shudder at the thought of that ship that sailed the seas, looking for a haven for its load of sufferers, and turned away from these shores, refused by England, and finally rescued by such little and more Christian countries as Belgium and Holland?

### Blind and Deaf

We read and we believe. But do we really believe? Four or five million are all that are left of the Jews in Nazi-occupied Europe. And here are some of the statistics, well documented, presented by Jacques Maritain in the June 4th issue of the *Commonweal*:

"Of the 350,000 Jews driven from Bessarabia toward the part of Southern Ukraine, occupied by

Rumania, about 100,000 were shot, burned alive or tortured to death during the trip.

In Odessa 25,000 Jews were massacred by the Rumanian troops in October, 1941. On the day when a bomb exploded in the staff building, 10,000 Jews were gathered in wooden barracks and burned alive. In Vitebsk several thousand Jews were similarly burned alive.

In Kiev, according to the information received by the Soviet government, 83,000 men, women and children were massacred; of whom a large proportion (40,000) were Jews. Other sources later confirmed the fact and indicated the figures as a minimum.

In Pinsk, 8,000 Jews were killed by machine-gun fire, in Bresl-Litovsk 8,000, in Mariupol the entire Jewish population—massacred in groups of five hundred in front of trenches into which the corpses were pushed. In a city near Smolensk 7,000 Jews were marched to the fields, compelled to dig their own graves and then shot down. Many were buried alive.

In Riga, Latvia, more than 20,000 Jews were massacred by the Germans.

In Jassy, in Moldavia, 10,000 Jews were put to death in a

(Continued on page 9)

ENCLOSURE

62-6120912

BEST AVAILABLE COPY

JES:PH  
62-61203

Date: December 6, 1943  
To: SAC, New York

From: J. Edgar Hoover - Director, Federal Bureau of Investigation  
Subject: DOROTHY DAY, et al  
SEDITION  
SECURITY MATTER - C  
Teletype 5 AG

It is desired that you furnish the Bureau with the date and place of the subject's birth, so that the Security Index card on this subject may be brought up to date.

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Coffey \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Acers \_\_\_\_\_  
Mr. Carson \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Hendon \_\_\_\_\_  
Mr. Mumford \_\_\_\_\_  
Mr. Starke \_\_\_\_\_  
Mr. Quinn Tamm \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

RECORDED

62-11203-43  
FEB 1 1944  
DEC 7 1943  
U.S. DEPT. OF JUSTICE  
J. Edgar Hoover

31 DEC 9 1943

EPB:AJB

62-61203

Date: January 29, 1944

To: SAC, New York City

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 6-19-90 BY SP2MCK/BJ

From: J. Edgar Hoover - Director, Federal Bureau of Investigation

Subject: DOROTHY DAY, et al;  
SEDITION; SECURITY MATTER - C.

Reference is made to the reports submitted in connection with the investigation of the above captioned matter.

In order that the Bureau's file in this matter may be brought up to date, it is desired that an investigative report be submitted by your Office in the near future.

Mr. Tolson .....  
Mr. E. A. Tamm .....  
Mr. Clegg .....  
Mr. Glavin .....  
Mr. Ladd .....  
Mr. Nichols .....  
Mr. Rosen .....  
Mr. Tracy .....  
Mr. Carson .....  
Mr. Coffey .....  
Mr. Hendon .....  
Mr. M. C. Moore .....  
Mr. Quinn Tamm .....  
Mr. Nease .....  
Mr. Gandy .....

COMMUNICATIONS SECTION  
MAILED 12  
JAN 29 1944

FEDERAL BUREAU OF INVESTIGATION

JAN 31 1944

U. S. DEPARTMENT OF JUSTICE

WFF 3/4  
2-10-44  
EPB

BEST AVAILABLE COPIES

EPB: A

62-61203

SAC, New York City

March 10, 1944

J. Edgar Hoover - Director, Federal Bureau of Investigation

DOROTHY DAY, et al;  
SEDITION; SECURITY MATTER - C.

Reference is made to Bureau letter dated January 29, 1944, wherein your Office was instructed to submit an investigative report in the captioned matter in the near future.

Inasmuch as the Bureau's instructions in this regard have not been complied with, you are at this time instructed to submit a report in this matter within thirty days after the receipt of this letter in your Office.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-80 BY SP1 MAC/SLP

62-61208-45	
FEDERAL BUREAU OF INVESTIGATION	
MAR 11 1944	
U.S. DEPARTMENT OF JUSTICE	

4 14 PM '44

QNH

20

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **NEW YORK, N.Y.**

NY FILE NO. **100-7385 MOK**

<b>REPORT MADE AT</b> <b>NEW YORK, N.Y.</b>	<b>DATE WHEN MADE</b> <b>3/17/44</b>	<b>PERIOD FOR WHICH MADE</b> <b>7/13/43; 2/21, 23, 24; 3/1, 2, 3, 4, 9/44</b>	<b>REPORT MADE BY</b> <b>LEON W. ELLEDGE</b>
<b>TITLE CHANGED</b> <b>DOROTHY DAY; PETER MAURIN, with aliases, Peter Mourin, Peter Moran, Aristide-Pierre Maurin, Paul Henry Maurin; THE CATHOLIC WORKER; DAVID MASON; ARTHUR SHEEHAN</b>			<b>CHARACTER OF CASE</b> <b>SEDITION</b> <b>SECURITY MATTER - C</b> <b>(Refer 5A-C)</b>
<b>SYNOPSIS OF FACTS:</b> Bank account of Catholic Worker reviewed; reflected small average balance and contributions consisting principally of small amounts from various donors in the U.S. University of Illinois records reflect DOROTHY DAY born 11/8/97 at NYC. Officials of Roman Catholic Church advised there is no connection between the Catholic Worker and the Roman Catholic Church. DOROTHY DAY now on leave from Catholic Worker and lives at Farmingdale, L.I. Informant states there is no known connection between the Catholic Worker and the Communist Party.			
- C -			
<b>REFERENCE:</b> Bureau File 62-61208. Report of Special Agent George P. Dillard, New York, N.Y., March 4, 1943. Bureau letter, December 6, 1943. Bureau letter, March 11, 1943. Bureau letter, January 29, 1944.			
<b>DETAILS:</b> At New York, N.Y.  The title of this case is being changed to include the names of ARTHUR SHEEHAN, Editor, and DAVID MASON, Business Manager, of THE CATHOLIC WORKER.			
<i>Re: Catholic Worker</i> <b>AGENCY/CC-6574</b> <b>REC'D</b> <b>REP'T FORW. 6-2-44</b> <b>BY</b>			
<b>APPROVED AND FORWARDED:</b> <i>E. G. Conroy</i> <i>(Wm)</i>		<b>SPECIAL AGENT IN CHARGE</b>	
<b>COPIES OF THIS REPORT</b> 5- Bureau 1- Capt. W.B. Howe, DIO, B.N.D. 1- Col. S.V. Constant, D.off., 2 S.C. 3- New York		<b>DO NOT WRITE IN THESE SPACES</b>  <div style="text-align: center; font-size: 2em;">                         62-61208-4216                     </div> <div style="text-align: center; font-size: 1.5em;">                         22 MAR 20 1944                     </div>	
<b>COPIES DESTROYED</b> <b>84 NOV 5 1964</b>		<b>RECORDED &amp; INDEXED</b> <div style="text-align: right;">EX-56</div>	

NY 100-7886

Confidential Informant T-1 was interviewed by Special Agent Charles W. Sizemore and furnished the following information in regard to the account of the Catholic Worker.

Confidential Informant T-1 stated that the account was opened in 1933 by DOROTHY DAY and had consisted of a regular checking account. The informant related that the account had always maintained a small balance and that the source of their income was derived from contributions of various amounts, and that these invariably consisted of small checks and came from all over the country. He stated that since the account had always been small and also since they had never asked for a loan, no credit file on the account had been maintained and that consequently he could furnish no information about the organization or any of the individuals of the organization, other than that shown on the signature cards. An analysis of these signature cards revealed that the account was opened in August, 1933, by DOROTHY DAY and that she is shown as editor and president on every card. Other names who were authorized to sign checks at one time or another are listed below:

<u>NAME</u>	<u>OFFICE</u>	<u>PERIOD</u>
DOROTHY T. WESTON	Vice President	October, 1935, to June, 1936
DANIEL IRWIN	Treasurer	October, 1935, to June, 1936
JOSEPH ZARRELLA	Business Manager	March, 1938, to 1940
K. BRINKWORTH	Business Manager	September 24, 1942
JOHN THORNTON	Treasurer	December 31, 1942

An examination was made of the account for the current month of April, 1943, and a schedule prepared. This schedule is being retained in the file of instant case.

During the month of April, 1943, a total of 43 checks amounting to \$978.26 were written, the highest check being \$141.62. Since the checks covering the withdrawals during the current month were still on file in the bank these were scrutinized and the payees' names noted. The majority of these checks were made out to cash and signed by JOHN THORNTON. The largest check of \$141.62 was one made payable to the Consolidated Edison Company. There were two checks in the amount of \$20, one issued on April 9, 1943, and

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another on April 19, 1943, to a HELEN GOTT, Mary Farm, R.F.D. #4, Easton, Pennsylvania. The account had a total of 18 deposits during this current period amounting to \$1,110.91, the largest deposit being \$231.20 and consisting of nine checks varying in amounts from \$5 to \$100. A deposit of \$134 consisted of seven small checks and one money order for \$100. The next large deposit was \$103.18 on April 19, 1943, consisting of thirteen small checks and cash in the amount of \$40.

Confidential Informant T-1 stated that they did not maintain a record of checks and that in view of this fact it would be difficult to trace and identify a check and practically impossible if the amount was small and an even amount. In view of this fact no attempt was made to trace the checks appearing on deposit tickets as they were usually small, even amounts which would be difficult to identify and trace. The account had an opening balance for the month of April, 1943, of \$137.33, as of April 2, 1943. The highest balance during the period was on April 20, 1943, in the amount of \$443.48. The lowest balance in the account for the current month was on April 3, 1943, when the account had a balance of \$4.99. The average balance for the month of April was approximately \$206. The closing balance as of April 26, 1943, was \$269.98.

Confidential Informant T-1 further advised that since this account had always been small and deposits had also been small that there had been an exchange charge to the account practically every month. A schedule on this account from June, 1942, was maintained by the bank reflecting the average balance and activities in the account. This schedule is shown below. It is to be noted that the bank maintains a charge of five cents for each check drawn and five cents for each check deposited on an account which maintains a balance of less than \$100 during the month. In the schedule of the average balances it is to be noted that the bank has charged this account an exchange charge regularly for not maintaining a sufficient balance and that the account has consisted of numerous small deposits and numerous checks.

1942	BALANCE	ITEMS	NUMBER	CHARGE	TOTAL
JUNE	\$ 35.00	Drs.	68	\$ 3.40	
		Cr.	177	\$ 8.95	\$12.35
JULY	\$ 31.00	Dr.	61	\$ 3.05	
		Cr.	169	\$ 8.45	\$11.50
AUGUST	\$ 78.00	Dr.	51	\$ 2.55	
		Cr.	169	\$ 8.45	\$11.00
SEPTEMBER	\$ 7.00	Dr.	44		
		Cr.	93		\$ 6.85
OCTOBER	\$ 17.00	Dr.	82	\$ 4.10	
		Cr.	682	\$34.10	\$38.20
NOVEMBER	\$934.00	Dr.	69	\$ 2.76	
		Cr.	338	\$ 6.76	\$ 9.52

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DECEMBER	:	\$403.00	:	Dr.	:	72.	:	\$3.60	:
	:		:	Cr.	:	337	:	\$10.11	:
	:		:		:		:		:
<u>1943</u>	:		:		:		:		:
	:		:		:		:		:
JANUARY	:	\$489.00	:	Dr.	:	41	:	\$2.05	:
	:		:	Cr.	:	122	:	\$3.66	:
	:		:		:		:		:
FEBRUARY	:	\$7.00	:	Dr.	:	38	:	\$1.95	:
	:		:	Cr.	:	97	:	\$4.85	:
	:		:	Misc.	:	Dis.	:	\$ .25	:
	:		:		:		:		:

The following information was obtained from a deposit made on April 26, 1943, in the amount of \$9.00 and consisted of the following items:

- (1) A check on the Bank of America, 16th and Mission Branch, San Francisco, California, drawn April 15, 1943, in the amount of \$1.00 and signed by AMELIE L. SMITH. Payee - Catholic Worker.
- (2) Money Order #20522, Serial #53660, issued from the U.S.S. Relief Station, New York City, in the amount of \$1.00 and signed by R. F. DUFFEY. Payee - Catholic Worker.
- (3) Check drawn on the Western Montana National Bank, Missoula, Montana, drawn April 20, 1943, in the amount of \$2.00 and signed by PATRICK CASEY, St. Michael's Parish. Payee - Catholic Worker.
- (4) Money Order #X-1000, Serial #115374, issued by the United States Post office, Honolulu, Hawaii, in the amount of \$5, signed by HERBERT AU. Payee - Catholic Worker.

The above deposit is an indication of the various parts of the country from which contributions are being received by this account.

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Very Reverend Monsignor EDWARD R. GAFFNEY of the Catholic Charities, of the Catholic Archdiocese of New York, 477 Madison Avenue, New York City, furnished the following information concerning the subject DOROTHY DAY of The Catholic Worker.

He stated there was definitely no connection between the publication THE CATHOLIC WORKER and the Roman Catholic Church. He admitted the Church had frowned on the publication when it dealt with the subject of Conscientious Objectors. The Church, however, had no jurisdiction in the matter and could take no official action.

Monsignor GAFFNEY further stated that he had had fairly frequent contact with DOROTHY DAY over a period of years, since he was the one in that office who talked to her whenever Bishop Mc Intyre was absent. He believed she is entirely sincere in her religious work and he does not believe that either she or the Catholic Worker is supported or backed by any group or political organization; but that all of their funds come entirely from voluntary contributions; most of which are in small amounts from all over the United States. DOROTHY DAY has been in their office at frequent intervals over a period of years to talk over her problems concerning her publication and charity work and Monsignor Gaffney advised that he personally had nothing but the highest regard for her intentions and motives.

He recognized that she had a communistic background, having been a member of the Communist Party prior to joining the church and he felt that possibly some of her writings and religious activities may have been influenced, at least to a slight degree, by her early communist training.

Very Reverend Monsignor JOHN J. HARTIGAN, President of Cathedral College, 87 West End Avenue, New York City advised that he has known DOROTHY DAY since she started the Catholic Worker back during the depression years. He stated the publication was originally started by DOROTHY WESTON and DOROTHY DAY, but later PETER LAURIN joined the publication.

Monsignor HARTIGAN further stated that anyone who had known of DOROTHY DAY knew of her Communist background and while he does not believe that DOROTHY DAY is active in the Communist Party since joining the Catholic Church he does not feel that she is smart enough to prevent the Communist Party from using her publication as a front for their activities. Monsignor HARTIGAN further explained that he had no knowledge that the Communist Party was using either DOROTHY DAY or her publication for their own end, but based on his contacts with her he does not believe that she is sufficiently intelligent enough to prevent such action on the part of the Communist Party should they desire to use the Catholic Worker for their own ends.

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The Springfield, Illinois Field Division advised by teletype on February 25, 1944 that the records of the University of Illinois showed DOROTHY DAY attended that institution from September, 1914 to June, 1916 and that she was born on November 8, 1897 at New York City.

ALICE M. SEIJAS, 2106 Commerce Building, New York City, an employee of J.B. WOODWARD ADVERTISING AGENCY, INC., advised that she had no knowledge of the Catholic Worker. She recalled that a friend of hers, whose name she does not remember, sent her a copy of the Catholic Worker in January, 1943 and on reading it she felt that the publication could be of a subversive nature and that explains her letter of January 4, 1943. She advised that she had never been in contact with DOROTHY DAY and had not read any other copies of the Catholic Worker since that date.

Father CLARENCE EUGENE DUFFY, was interviewed at the Church of the Transfiguration in New York City by Special Agent William A. Buresh and the reporting agent. Father DUFFY advised that while he was born in California he had been raised in Ireland and educated for the Church in Ireland, England, and Spain. Father DUFFY first became interested in the Catholic Worker and DOROTHY DAY in 1938, but he did not become active until late in 1939, since he returned to Ireland early in 1939 in order to wind up his personal affairs in Ireland before returning to the United States permanently. He stated that Miss DAY is a pacifist; that she is not subversive or engaged in subversive activities; and that she is entirely loyal to the United States.

Father DUFFY advised that his purpose in being connected with the Catholic Worker was to further propagandize the back to the farm movement which he felt would have to begin after this war. Father DUFFY stated that the subject DOROTHY DAY was not now connected with the Catholic Worker, but was on a year's leave, however, her influence was still felt in the paper.

He further stated that DOROTHY DAY had told him to make certain that no one outside of their own group, that is any individual or person, would get control of the Catholic Worker.

In connection with the financing of the Catholic Worker and the charity movement, Father Duffy advised that all financing was through voluntary contributions by individuals and that these contributions came in small amounts from all over the United States.

While Father Duffy is familiar with Dorothy Day's Communist background he stated definitely that no contributions to the Catholic Worker were made by the Communist Party and he did not believe that DOROTHY DAY was a member of the Communist Party at this time.

DOROTHY DAY has a brother JOHN DAY formerly with the New York Journal American and now in the Army. She has another brother who is a Journalist

NY 100-7885

and stationed in Finland. Father Duffy stated that ARTHUR SHEEHAN is now Editor of the Catholic Worker and that he is an idealist and a good fellow, currently infected with Tuberculosis and no doubt will not live long.

DAVID MASON, currently Business Manager of the publication, has been connected with the organization since 1943. DAVID MASON attended a Peace Now meeting in New York City and Father Duffy advised he had told him it was wrong for any member of the Catholic Worker organization to support or attend the Peace Now movement. The Peace Now movement endeavored to get Father Duffy to attend their meetings inasmuch as they wanted a member of the Church there, but Father Duffy advised he declined to have anything to do with the organization.

Father Duffy stated that the circulation of the Catholic Worker had dropped from over 100,000 to 50,000 at the time the articles about the Conscientious Objectors began to appear in the publication. Father Duffy stated that he had never heard anyone connected with the Catholic Worker personally urge an individual to become a Conscientious Objector, although the Catholic Worker told anyone who inquired just what their position and rights were. DOROTHY DAY is now living at Farmingdale, Long Island.

Special Agent Kenneth M. Bierly conducted the following investigation.

On February 23, 1944, [redacted] was questioned as to whether he had any information concerning DOROTHY DAY, 115 Mott Street or the Catholic Worker published at this address. [redacted] stated that he met DOROTHY DAY, through [redacted] Communist Party member attached to the waterfront section and school teacher by profession, about four years ago. At that time, DOROTHY DAY and her husband had come to New York City from the West Coast. At this time the husband was sick with tuberculosis and went to Bellevue Hospital for cure. DOROTHY DAY was putting out the Catholic Worker at this time and [redacted] was under the impression that she was receiving financial help from [redacted] and [redacted] all members of the waterfront section of the C.P. DOROTHY DAY used to eat quite frequently at [redacted] house and it was through this contact that [redacted] first met her. Informant [redacted] says he has not got any knowledge of DOROTHY DAY'S membership in the Communist Party but through her association with known leaders of the waterfront section of the Communist Party, he feels that she probably was a member of the Party.

b6  
b7C  
b7D

About four years ago, Informant [redacted] submitted a report indicating that a party was to be given at the home of DOROTHY DAY who was residing at that time on West 20th Street, Manhattan. Informant [redacted] recalls that he did not attend this party and submitted no further reports concerning her.

[ ] believes that DOROTHY DAY'S husband is a semi-invalid and isn't engaged in any full-time occupation. Informant [ ] to the best of his memory described DOROTHY DAY as follows:

Age	32 or 33
Height	5'6"
Weight	150 lbs.
Hair	Light Brown
Eyes	Brown
Complexion	Fair
Characteristics:	Well spoken, Irish in appearance, appears to be college trained.

Confidential Informant [ ] whose identity is known to the Bureau, was interviewed on February 24, 1944. He stated that his impression was that DOROTHY DAY was quite closely connected with the Communist Party. He doesn't know of any present association or activity on part of the Catholic Worker or DOROTHY DAY. He stated that he had submitted some kind of a report concerning either the individual or the publication sometime prior to May of 1942.

X Confidential informants [ ] and [ ] were unable to furnish any information concerning DOROTHY DAY or the Catholic Worker.

In view of the information secured during the course of this investigation no further investigation is being conducted and the case is being closed on the authority of the Special Agent in Charge.

- C L O S E D -

NY 100-7885

~~CONFIDENTIAL~~ INFORMANT

b7D

~~Confidential~~ informant T-1 mentioned in the report of Special Agent LEON W. ELLEDGE, March 17, 1944, New York, N.Y. is [REDACTED]

The identity of this informant is being kept ~~confidential~~ by request.

RECORDED  
EPB:amm  
5/23/44  
62-61208 - 46

Assistant Attorney General Tom C. Clark

J. Edgar Hoover - Director, Federal Bureau of Investigation

DOROTHY DAY, et al;  
SEDITION, SECURITY MATTER - C

Reference is made to our previous correspondence in the captioned matter and more particularly your memorandum dated February 13, 1943 wherein you requested certain specific investigation.

I am at this time enclosing for your information and assistance a copy of the investigative report of Special Agent Leon W. Elledge, dated March 17, 1944 at New York, New York.

Will you kindly examine this report in conjunction with the reports made available to you in this matter since the date of your memorandum mentioned above and advise me as to whether you believe subject Day or any of the individuals connected with "The Catholic Worker" has violated the Sedition Statutes. Will you also kindly advise me as to whether you believe further investigation should be conducted in this matter.

Enclosure

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP1M/TB

## Office Memorandum • UNITED STATES GOVERNMENT

TO : THE DIRECTOR, Federal Bureau of Investigation, DATE: June 2, 1944

FROM : *TC* TOM C. CLARK, Asst. Attorney General, Criminal Div. TCC-JJM-BGL  
146-23614

SUBJECT: <sup>①</sup> DOROTHY DAY, et al.; SEDITION, SECURITY MATTER - C

Mr. Tolson.....  
Mr. Clegg.....  
Mr. Coffey.....  
Mr. Egan.....  
Mr. Glavin.....  
Mr. Ladd.....  
Mr. Nichols.....  
Mr. Rosen.....  
Mr. Tracy.....  
Mr. Acers.....  
Mr. Carson.....  
Mr. Hendon.....  
Mr. Mumford.....  
Mr. Starks.....

Reference is made to your memorandum of May 24, 1944.

It is the view of the Criminal Division that the facts developed in this case are not sufficient to warrant prosecution of the subject Day or any of the individuals connected with "The Catholic Worker" for a violation of the Sedition Statutes. No further investigation is desired.

Mr. Quinn Tamm.....  
Mr. Nease.....  
Miss Gandy.....  
Files.....

Running memo

for SAC N.Y.  
7/5/44 EVB

162-612-471  
F B I  
41 JUN 8 1943

EX 34

68B

EPB:pmw

62-61203 - SAC, New York

July 5, 1944

J. Edgar Hoover, Director - Federal Bureau of Investigation

DOROTHY DAY, et al; SEDITION  
SECURITY MATTER - C

Reference is made to the closing report submitted by Special Agent Leon W. Elledge dated March 17, 1944, at New York, New York, in the above matter.

This is to advise that the Criminal Division of the Department recently corresponded with the Bureau, after reviewing Special Agent Elledge's report in conjunction with those previously submitted, and advised that the facts developed in this case were not sufficient to warrant prosecution of subject Day or any of the individuals connected with "The Catholic Worker" for a violation of the Sedition Statutes. It was also stated by the Criminal Division that no further investigation was desired.

In view of this expression of opinion you are instructed to retain this case in a closed status unless, of course, there are indications in the future that subject Day or the other individuals connected with "The Catholic Worker" are continuing to engage in activities of a questionable nature.

6-19-90 - SP7mac/fib

# Office Memorandum

UNITED STATES GOVERNMENT

TO : Director, FBI  
 FROM : SAC, San Antonio  
 SUBJECT: THE CATHOLIC WORKER;  
 Information concerning;  
 SELECTIVE SERVICE;  
 SEDITION

DATE: November 2, 1944

There is being enclosed herewith a copy of The Catholic Worker, dated October, 1944, which was given this office by U. S. Attorney JAMES M. BURNETT, San Antonio, Texas, with the request that the articles checked in red, appearing on the first page, namely, "St. Paul Priest Goes on Record", and "Pittsburgh Priest Repudiates Draft", be called to the Bureau's attention.

The above is being furnished the Bureau for its information.

RSP:CL  
 Enclosure (1)

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED  
 DATE 6-19-90 BY SP7MP/TPB

INDEXED IN  
 REPLICATION

*Attached*  
 36-67

151

RECORDED 162-61208-48  
 INDEXED 38  
 NOV 6 1944

414  
 52 NOV 23 1944

EX-27

*Cal*

*Cal*

*[Handwritten signature]*

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8

62-61208-48

DOC LAB NOTE

**ITEM (S)**  
**CAN NOT**  
**BE SCANNED**

**DESCRIPTION**

Newspaper

William Anthony,  
302 E. Alamo,  
San Antonio, Texas.

INDEXED IN  
PUBLICATION  
FILES

# CATHOLIC WORKER

Vol. XI, No. 8

October, 1944

Price One Cent

## COMMENTS ON THE NEWS—In the Light of Faith

"Yet love endureth all things," said St. Paul the hermit, "Tell me, I pray thee, how fares the human race—if new roofs be risen in the ancient cities—whose empire it is that now sways the world?"

### Cake and Circuses

Everybody is talking about the election, so in the light of the folly of the cross, we would like to make our predictions. Roosevelt will be elected on the platform of Cake and Circuses. During the depression years the relief checks flowed in, and now during the war years the government checks come regularly on the first of every month. The millions who are thus bought and paid for do not want any change. They are afraid of change. Mothers of six children cash their \$180 stipend every month, and go on a binge of department-store buying, movies, cigarettes, radio, and even sometimes a car. It's amazing how

much you can get in the way of luxury if you just do without the necessities. And start to run up debts. Housing is lousy anyway—you can't rent or buy a decent place for love or money, so you might as well spend your money and have a good time. Every radio, every magazine, every newspaper, is anxious to tell you of all the things you need, and can now obtain. "If the war lasts another year, if my husband doesn't get another furlough, and I don't have another baby next year, I can't. And then on the other hand if I do, I'll get another twenty a month." Unfold wealth! It is no longer bread and circuses—it is cake and circuses.

### Poverty and Purity

Everyone is much amused at Pravda's discussion of the impact of Western civilization on the minds of red army soldiers who have been isolated from capitalism, civilization, The New Leader, official organ of the Social Democratic Federation, and bitter enemy of the Communists, comments that the Pravda article reads like a "preachment to the Crusaders by the Medieval Church or a Puritan sermon in old New England. Warned against the 'lawless brilliance of these deceitful phantoms of pseudo civilization,' the Red Army is urged to 'look into the soul of the people, always good, always,' the comment ends with sarcasm.

Meanwhile, our Christian armies go in for wine, women and song in such a big way that our hard-boiled soldiers themselves have been known to protest the 'bawdiness of entertainment as an insult to their manhood.' It is almost as though they were conscious that they were sons of God.

And what kind of morale building are we doing? The kind of theology that is being handed out is the kind Fr. Joseph used to talk about, "the kind that gets you into heaven with a scorched behind." Here is a bit of it for instance—

Question: "May a Catholic officer concur toward the distribution of condoms? e. g.,—or, deducting them for his post-exchange?"

Ans: "It is not an easy problem to solve, at least by an unqualified answer. It must be remembered that the coopera-

tion of an officer in this case is merely material, though quite proximate. Generally speaking, therefore, there would seem to be sufficient reason to permit this type of cooperation. In the same manner that a clerk in a drug store is allowed to sell contraceptive instruments, if grave inconvenience would otherwise come to him." Such as losing his job, for instance.

"But the Communists say, 'Look into the soul of the people.' And we agree. What is man, oh God, that Thou art mindful of him? Thou hast made him little less than the angels, and yet he is being dragged in the mire. What has become of our Christianity? Thou that sayest, men should not commit adultery, commit adultery; thou that abhorrest idols, committest sacrilege. Thou that makest thy boast of law, by transgression of the law, dishonorest God. For the name of God through you is blasphemed among the Gentiles."

### Catholic U. Priest On Bombings

Fr. Paul Hanley Purley, professor of sociology at the Catholic University at Washington, D. C., denounced bombings last month in an address at a Peace Now meeting at Old South Meeting House, Boston, and called for a negotiated peace.

He analyzed the causes of war in his address which was titled "The War and Nationalism, and poses the question as to whether

(Continued on page 6)

With the announcement of the Russian peace terms over the radio, Premier von Born concluded, "The Lord does not reject His only tests." And the orchestra played the Finnish National anthem, the Lutheran hymn, "A mighty fortress is our God." The Russians have taken the Petsamo area, the Porkkala peninsula, Karelia, and imposed \$300,000,000 reparations. And now there is peace. Peace with honor, because the Finns fought until they could fight no more. And yet, sadly enough, such fighting is a gesture only—to be afforded only by diplomats, for the sake of worldly honor.

Japan annexes huge areas in China, Italy wanted Ethiopia, Germany wanted Austria, Czechoslovakia, Poland, and Russia moved in on Latvia, Estonia, Lithuania, not to speak of part of Poland, and now Tito wants what Italy considers she should retain, and which she had formerly taken from someone else.

### St. Paul Priest Goes on Record

May God bless you always for your constancy in opposing war and preaching peace—for your Christian policy and practice of using weapons of the spirit to combat the evils of our time.

"I wish to go on record definitely and simply, stating that I believe that this war, World War II, is an unjust war. I wish to protest against this war and all of its unspeakable horrors and atrocities. I do not believe that this war is in harmony with the Christian life, which was preached and lived by our Lord. I cannot, by any stretch of the imagination, see Jesus Christ firing a gun or dropping a bomb. He would certainly refuse to take part in these acts of violence. The members of His Body should also refuse.

I, as a priest of God, must condemn what I consider to be an

evil and unjust war. I must repudiate any part, active or passive, that I have in it. May God forgive my faint-hearted hesitancy in waiting so long. But I must, even at the eleventh hour, cry out against the injustices of this war. If I am silent, I am guilty of passive cooperation. I am guilty of treating the Body of Christ.

This war is a blunder, an absurdity, an evil on ethical grounds and on spiritual grounds. Conscripting a modern war is a violation of personal rights and an evil to be condemned. The lie and hate propaganda, which necessarily accompany a modern war, which diabolically lead men into error and enkindles hatred in their hearts, is evil. The policy and practice of bombing civilian populations is unjust. The end for which the war was supposedly fought, has been made ridiculous by our consenting, silently but certainly, to the spoliation of Poland and the intended sacrifice of innocent small nations.

Modern war is accompanied by hatred, revenge, lust, greed, and theft—all hateful in the sight of God—all bringing souls to eternal damnation. Modern war results in epidemics, famines, cynicism, despair, moral anarchy—all dragging men into depravity and barbarism—all preparing the way for another war with the 'law of the jungle' becoming more fierce.

We call ourselves Christians and yet we have been thinking and acting in this war as if

(Continued on page 6)

Churchill wants to hold on to the British Empire, and Queen Wilhelmina is clinging to the vast Dutch Empire. (The C. V. office gets much propaganda from both countries' information centers.)

There is no hope for peace in sight, and already small boys are planning for the third world war, before the armistice is signed for this war. It looks indeed as though the words of the Blessed Mother at Fatima were going to come true, and soon. Whole nations will be wiped out.

And yet, what a glorious hope there is in Christianity, if it were only tried—if people only believed in it, instead of giving it lip service.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you, not to resist evil; but if one strike thee on the right cheek, turn to him the other. And if man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

And whosoever will force thee one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away.

You have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you; and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? Be ye, therefore, perfect, as also your heavenly Father is perfect.

Is the folly of Christianity which has ceased to preach even the sturdy natural virtues, which the Communist clings to.

No wonder, "the masses of the world are lost to the Church." (Pope Pius XI)

### Pittsburgh Priest Repudiates Draft

Fr. Joseph Meenan, of St. Stephen's Church, Pittsburgh, Pa., has handed in his registration card to his local draft board in order that he might repudiate his former acceptance of conscription, as evidenced by his registration four years ago, and may not seem to accept the deferment which has been granted to priests. (Priests are not exempt from the draft, but deferred.)

He has no statement to make, but in a conversation with the editor of The Catholic Worker, he said that the writings of Eric Gill had done much to form his mind on the subject of War, and that his reading and observation had convinced him that conscription was an evil to be fought.

Cardinal Gasparri has stated that the best way to oppose war was to oppose compulsory military training.

We believe that many priests are coming to see that silence means consent, and that just because we have plunged ourselves in a morass of evil is no reason why we should not try now to extricate ourselves from it and help others to do so.

We invite further letters from our spiritual leaders.



62-61208-46

RECORDED

RLH:alo'd  
62-61203 - 49

SAC, New York

December 8, 1944

John Edgar Hoover, Director - Federal Bureau of Investigation

DOROTHY DAY, et al  
SEDITION  
SECURITY MATTER - C

The Security Index card at the Bureau on the above captioned individual is being cancelled. You are authorized to place the card maintained in your office in this individual's investigative case file.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP2BAC/KLB

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## Office Memorandum

UNITED STATES GOVERNMENT

JST:IV  
100-7885

TO : Director, FBI

DATE: November 17, 1944

FROM : SAC, New York

SUBJECT: DOROTHY DAY, ET AL  
SEDITION  
SECURITY MATTER (C)  
Bureau File 62-61208ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-18-98 BY SP2M/TG3

Reference is made to the security index card presently being maintained at the Bureau and the New York Field Division on the above entitled subject who resides at 115 Mott Street, New York City.

A review of this file reflects that DOROTHY DAY, who was at one time a well known or-reported Communist, is at the present time a supposedly converted Roman Catholic who is connected with the Catholic Worker which supports Catholic conscientious opposition to the Selective Training and Service Act and the war in general. A comprehensive investigation conducted by this field division over a long period of time commencing in 1940 has failed to reveal that this subject is a member of the Communist Party or is connected with any Communist organizations or has supported the Communist Party line. It is apparent from the most recent investigations conducted of the subject that the stand she has taken in the Catholic Worker newspaper, published monthly, has been in direct opposition to the Communist Party line, and in all of the subject's political expressions in this newspaper as well as her individual activities it is apparent that they have not been in conformity with the Communist Party line.

The detailed investigation conducted by this field division of the subject has failed to reflect anything that would even indicate that this subject is at the present time a Communist sympathizer or has been a Communist sympathizer in the last four or five years. Therefore, it is recommended that the Bureau give consideration to the canceling of the security index card presently being maintained on this individual.

ack  
12-8-46  
R. L. H.  
RECORDED

62-61208-49

NOV 20 1944

61 DEC 9 1944

## Office Memorandum • UNITED STATES GOVERNMENT

ATT: RAC

100-7885

TO : Director, FBI

DATE: July 3, 1945

FROM : SAC, NEW YORK

SUBJECT: DOROTHY DAY; PETER MAURIN, was; Peter Mourin, Peter Moran,  
Aristide Pierre Maurin, Paul Henry Maurin; THE CATHOLIC WORKER;  
DAVID MASON; ARTHUR SHEEHAN  
SEDITION  
SECURITY MATTER - C  
(Bureau File 62-61208)

Limit Classification  
Review Conducted  
See Top Serial  
Form 4-774

In view of the Bureau's former interest in DOROTHY DAY, one of the subjects in the above captioned matter, the following material is being brought to the attention of the Bureau for its information.

During the course of investigating the case of CLIFTON NORTHBRIDGE BENNETT, with alias; SELECTIVE SERVICE (Bureau file #25-122791) (New York File #25-15704), Special Agents WILLIAM J. SECOR, JR. and WILLIAM J. WALSH of this office, interviewed Father CLARENCE EUGENE DUFFY, on June 29, 1945, at 115 Mott Street, New York City, the office of THE CATHOLIC WORKER. It will be recalled that Father DUFFY, as well as DOROTHY DAY, are associated with THE CATHOLIC WORKER. Father DUFFY was being recontacted at this time in connection with the BENNETT case in view of the fact that a mail cover had disclosed that he was corresponding with DOLORES RODRIGUEZ, BENNETT's common-law wife. On previous interviews Father DUFFY had evidenced a refusal to furnish any information regarding the whereabouts of BENNETT, with whom he has been friendly for some time.

On June 29, 1945 Father DUFFY was again uncooperative to the extent that he furnished erroneous information at the outset and reiterated his previous stand that he was not in agreement with the Selective Training and Service Act. While uncooperative he was not unfriendly and throughout the interview sought to justify his stand in the matter. He told the agents that he had suggested to BENNETT when he last saw him that he should surrender himself, but he also acknowledged that he realized BENNETT would not surrender himself, and that in spite of this he, Father DUFFY, would not disclose the whereabouts of BENNETT nor would he furnish any information to the Bureau which would lead to BENNETT's apprehension. He stated that he was not a policeman and that it was against his personal principles to advise the Federal Bureau of Investigation of BENNETT's whereabouts.

Special Agents SECOR and WALSH have told me that while Father DUFFY was firm in his refusal to cooperate in this matter, he was not unfriendly and evidenced no ill feeling toward the agents or the Bureau. The agents continued in their efforts to convince Father DUFFY that he should reveal BENNETT's whereabouts and at this point in the interview DOROTHY DAY, who was present in the office, abruptly broke into the conversation in a very belligerent and hostile manner and started to berate the agents and at the

COPIES DESTROYED

84 JUL 28 1964

RECORDED

&amp; 143

INDEXED

EX-17

JUL 7 1945

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58 JUL 25 1945

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/2/96 BY SP6 JAC/JS  
APP # 92-0388

Summary &  
Internal Revenue  
5/15/47  
PMM

Clifton  
Brown  
Coffey  
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AJT:RMC  
100-7885

- 2 -

July 3, 1945

Letter to the Director, FBI

same time criticize the Selective Training and Service Act. Miss DAY's attitude towards the act was most hostile. She hastened to inform the agents that recently she had heard the story of a draft dodger in France and characterized it as the most edifying story and recommended that the agents would do well to familiarize themselves with the particular point of view of this draft dodger.

Special Agents SECOR and WALSH have told me that they courteously informed Miss DAY that they were not interested in her opinion of the Selective Training and Service Act; that they had come in the course of their duty to speak with Father DUFFY regarding a particular case and that that was the only business in which they were interested at the moment. She continued, however, to inform the agents in a loud and excited manner regarding her opinion of the Selective Training and Service Act, and in view of her actions and the position taken by Father DUFFY the interview was terminated. Father DUFFY in a friendly manner attempted to continue to convince the agents as to why he was justified in not revealing BENNETT's whereabouts.

This information is being furnished to the Bureau in view of DOROTHY DAY's outspoken criticism of the Selective Training and Service Act and attitude towards the agents.

1 CC Bureau File #25-122791  
1 CC New York File #25-15704

March 30, 1948

RECORDED

Mr. A. F. Willey  
President  
The G. F. Corporation  
Georgie Forgie Company  
Post Office Box 888  
Council Bluffs, Iowa

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP-211/102

Dear Mr. Willey:

Your letter dated March 24, 1948, with enclosure, has been received and I want to express my appreciation to you for having made this material available to me. The thought occurred that you might enjoy reading the enclosed literature.

Sincerely yours,

John Edgar Hoover  
Director

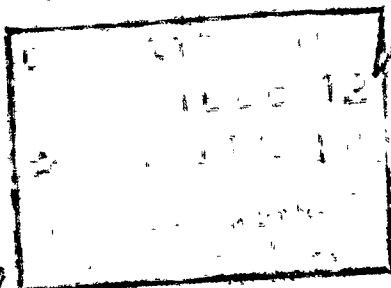
Enclosure

DIRECTOR'S STATEMENT BEFORE THE COMMITTEE ON UN-AMERICAN  
ACTIVITIES-Reprint

NOTE: This individual encloses a copy of the March, 1948 issue of the Catholic Worker and states that it looks like Communist propaganda.

Mr. Tolson	.....
Mr. E. A. Tamm	.....
Mr. Clegg	.....
Mr. Glavin	.....
Mr. Ladd	.....
Mr. Nichols	.....
Mr. Rosen	.....
Mr. Tracy	.....
Mr. Egan	.....
Mr. Gurnea	.....
Mr. Harbo	.....
Mr. Mohr	.....
Mr. Pennington	.....
Mr. Quinn Tamm	.....
Mr. Nease	.....
Miss Gandy	.....

VWP:eb



100  
MAY 12 1948

The G. P. Corporation  
—Manufacturers of—

# Georgie Porgie

TRADEMARK REG.

COMPANY

## DONNA REE DIVISION

BABYSUDS "For Baby's Finer Things"  
ELECTRENE "Washes The Easy Way"

## FOODS DIVISION

GEORGIE PORGIE WHOLE WHEAT CEREAL  
GEORGIE PORGIE POP CORN

COCHRAN PARK P. O. BOX 224-888

Council Bluffs, Ia

March 24, 1948

Federal Bureau of Investigation  
Washington 25, D. C.

Gentlemen:

Due, I suspect, to the missionary zeal of one of my Catholic relatives, I have, for several years, been receiving "The Catholic Worker", current copy (March, 1948) of which is enclosed.

My secretary happened to glance through this particular copy before consigning it to the waste basket, and called it to my attention.

I am forwarding it to you because, to me, it looks like communistic propaganda, pure and simple, under a rather unexpected sponsorship!

I am confident that you know all about this and I may be wrong; but I most certainly shall issue instructions to refuse at the postoffice the very next issue!

Yours very truly,

THE G. P. CORPORATION

ENCL. ATTACHED

ENCL

122  
note  
3-30-48  
3-30-48

RFW/f

RECORDED

INDEXED

122

R. J. Willey 2-7-6/208-51

R. F. Willey, President 19 APR 8 1948

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62-612-8-51

DOC LAB NOTE

**ITEM (S)**

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**CAN NOT**

**BE SCANNED**

**DESCRIPTION**

Newspaper

## EASY ESSAY

By PETER MAURIN

1. Mercantile Capitalism  
1. In the Middle Ages the consumer went to see the producer and asked to see the producer to produce something for him.  
2. There was no middle-man between the producer and the consumer.  
3. When the producer started to sell his produce to the middle-man he no longer saw the consumer.  
4. The producer saw only the middle-man and the consumer saw only the middle-man and the middle-man was only interested in buying cheap and selling dear.  
5. And the functional society ceased to exist.  
6. And everyone shouted: "Time is money!"
- II. Factory Capitalism  
1. When the use of steam was discovered the middlemen started factories.  
2. The craftsmen deserted their craft shops and went to work in the factories.  
3. Factory owners turned out gadgets to take drudgery out of the home.  
4. And then they took women out of the home and brought them into the factories.  
5. And then they took children out of the home and brought them into the factories.  
6. And then men had to stay home to look after the young children.
- III. Monopoly Capitalism  
1. With the American Civil War monopoly capitalism came into existence.  
2. Monopoly capitalism brought in the Trusts.  
3. With monopoly capitalism came high tariffs for the protection of infant industries.  
4. With monopoly capitalism came Unionism for the protection of proletarianized workers.  
5. With monopoly capitalism came trust-busting laws for the protection of the buying public.  
6. With monopoly capitalism came Federal laws for the conservation of natural resources.
- IV. Finance Capitalism  
1. With the first World War finance capitalism came into existence.  
2. With finance capitalism came installment buying.  
3. In January 1927 Yale Review published an article by a business man where he said:  
(Continued on page 3)

## POVERTY and WORK

By JACK ENGLISH

In going over the literature devoted to the development of a philosophy of work it is singularly noticeable that no mention is made of poverty. Sometimes writers suggest glibly that workmen while in the process of gaining "just" wages, should "offer up" that is, unite, their sufferings and deprivations with those of Christ. That the workers should in some measure understand the place suffering has in the Mystical Body, and then these same writers fall to pursue the subject further. They see no relation between poverty as a positive good (and not merely as a negative pause in time until selfish ease is achieved) and work.

### Values

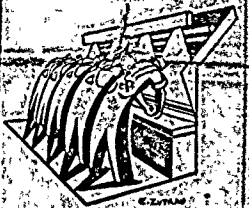
Most of them as a matter of fact do not understand what poverty is, what a change in our sense of values it should bring nor do they know what work is, and what pleasure it should bring to the worker. They only dimly realize the fact that all men are bound to be workers. They in great measure confuse the idea of the person with the notion of the individual. They fail to realize that the final good of man lies in the perfection of his personality, that the person is not to be divorced from his body, that unless a man perfects his person he will not achieve his final end.

They do not realize that a pursuit of poverty and a correct attitude towards work will outlaw our present system of industrialism.

They either do not realize it or perceiving obscurely the vast change which must be effected they recoil from making the challenging conclusions.

### Implications

Poverty is the rational approach to material things. It is that which places the human soul, and not our animal instincts, in control of the material. Poverty in other words regulates our actions toward things. Poverty implies that we should have enough to satisfy our intellectual and physical needs. Poverty teaches us that what we possess in excess of our needs is not ours, that belongs to him who has not enough. In apostolic times, when the spirit of Christ was in the Christian rule, for his followers, this lesson was learned so completely that all surplus was held in common by the community and used either for the benefit of the community or those individuals who had particular needs. Poverty implies



responsibility which both personal wealth and destitution both deny and responsibility being one of the particular marks of the human race it is not too difficult to see what kind of life is most in conformity with our natures as free animals.

In the light of the positive teachings of Christianity it means that we are to take less, rather than more. It means that we are to go without, that we should give up, that each should try to be the poorest so that no one will be poor.

Work has been described as the change effected on matter by man for his use. Thus work in its real sense can only be categorized by the term "manual work". The fact that we still refer to manual work, in factories to the workmen as "hands", has a deep significance. When we examine the body of a normal man in relation to this business of effecting change on matter we find two members of the body which are peculiarly suited for this task: the hands. It is in the kind of work the hands are put to that we find the essentially anti-Christian character of modern industrialism. Whether it is in capitalist industrialism of the west, in the national socialism of the dictatorships or in the communist states of the east, Johnson in analyzing industrialism from a completely natural and capitalistic point of view in (Continued on page 6)

## ON PILGRIMAGE

By DOROTHY DAY

Berkeley Springs, W. Va. It has been a month of "ice rains, snow, and stormy winds, and every morning after the routine of dress, breakfast and dressing has taken place, Becky, Susie and I, rock in the wicker chair and sing: "All ye workers of the Lord, bless ye the Lord: oh ye ice and snow, oh ye cold and wind, oh ye winter and summer, oh ye trees in the woods, oh ye fire in the stove, oh ye Becky and Susie, bless ye the Lord, praise Him and magnify Him forever." It is a song with infinite variations. You can include Mr. Clark's cows, Leslie's horses, the Hennessy goats, and all the human beings for miles around. I used to sing it when I went to the Episcopal Church as a little girl and it's in the Queen's Work dialogue, Miss book. If anybody wants to sing it to their children, you can make up the tune, as well as add to the words and the children don't mind, and neither does the Lord. I'm sure. What are we here for, anyway, except to praise Him to adore Him and to thank Him? We are here to thank Him for what He has done for us in the country.

### Birth

And in-between the ice and snow there were a few radiant days of spring warmth, and on one of these days my third grandchild was born. Eric Dominic Hennessy, to be christened, a son of God, and an heir of heaven, on Easter Sunday, the feast of St. Thomas Aquinas. So now we've added another verse to our song every morning there is one more creature to praise God.

My Congregationalist father bemoaned whenever a new grandchild was born, and never having been instructed in the sacraments, well he might. We hear it only every side, it is the cry of despair of the materialists: "Why bring children into so sad a world, of war and famine?" Fr. Hugo once quoted us a sentence from Newman to the effect that were it not for the life of grace (the child's participation in the life of God) the birth of a child would be a tragic instead of the joyful thing it is.

To those who have faith, who believe that "eye hath not seen nor ear heard what God hath promised to them that love Him", the world's tragedy can somehow be endured. Which is not to say that we do not suffer. Cy Echele, one of our St. Louis group, who has three children of his own, now, writes to us of his heartache at the sight of his own well-fed children, thinking of the agony of the world: "In peace is my bitterness most bitter," the psalmist said, and the Little Flower was fond of quoting. And Leon Bloy wrote that he had a fellow ship of impatience with all the rebellious, all the disappointed, all the thwarted, all the damned of this world. One of the only ways we can show our love for God is our love for our fellow and the only way we can show that is by our "sympathy," which means suffering with. Hence, voluntary poverty, which we (Continued on page 2)

## The Responsible Workman

By IRENE MARY NAUGHTON

It is a typical remark when we get talking on the Land I do have as indeed we always do. "But I don't like to live in the country" - typical of our individualistic and self-centered approach to things. Fr. Vincent McNabb, the English Dominican, who advocated the Land Movement so strongly, said that no one ever went to the land from the town, or remained on the land when they could have gone to the town, except for a religious motive. The problem is not so much of individual families getting back on the land, although that is important, and thank God for those heroic pioneers and trailblazers who are trying to practice these things. The problem is much more one of reaching all educational influences, Catholics at any rate, and getting them to see, that, good-willed or no, they are working hand in hand with the forces of evil in steering our youth into the System. Let me say what is literally true - the stinking cesspool of Capitalism and Statism.

### Responsibility

The immediate problem is to return responsibility for his work and government to the common man, through the Decentralist-Distributist Movement, part of which is the Land Movement. If you think for a moment that the common man is responsible, reflect for a moment on the Communist coup in Czechoslovakia last week. As one paper

put it, after a one-day holiday, the workers returned to their work to find things the same except for a shift in employers. Armed policemen guarded the main buildings, and armed police cars patrolled the streets. If you and I and let us say, the professors in Fordham or Notre Dame University, woke up some fine morning to find armed police outside City Hall, the State buildings, downtown, the Press, and Radio, the telephone and electric companies, we might be surprised, even indignant, but what could we do about it? After all, Daddy has to bring home the bacon, if the children are to eat, and there are no home-cured hams hanging in the store-room. He would report to his new employer, and the moral theologians would quite rightly say that his participation was forced upon him. The truth of the matter is that the common man in America is no more free than the Schizophrenic in Ward's Island is Napoleon, but it makes them both happy to think so. However, mature people have no right to console themselves with illusion.

The common man has no sanctions, no power to back up his wishes save only one: the power to withdraw his labor. That is why the Trade Unions could represent the greatest modern potential for freedom and receive the concentrated attention of two great Realistic groups, the Capitalists and the Communists. The Capitalists are

very simply aware that there is an irreconcilable clash between Capital and Labor - low wages and high prices versus high wages and low prices. It is like the controversy I remember in high school which gave me a headache - Low Tariffs, or High Tariffs, as versus Low Tariffs, or Strong State Government, as versus Strong Central Government. We were presented with some interesting points in favor of both sides of these questions, but no one seemed to consider that morality affected the answer.

### Wage Mentality

Now it is the same with the high wage-low price, versus low wage-high price controversy. There is a Just Wage and a Just Price, for a man's needs, and those of his family are not subject to fluctuation. They are very definite, fixed realities. A pig is a pig, and an acre of land is an acre of land, and both pigs and wheat have a very certain measurable ability to fill men's stomachs. Then why is it that prices and wages shoot up and down like a barometer in a tornado? It is because a certain group of parasitical, lazy men, financiers and profiteering merchants find it highly profitable to themselves to lugie prices and wages. Buy a pig cheap and sell it dear - that is much more profitable than raising pigs, and one smells physically, and the other morally. Buy a man's labor cheap and sell the products of (Continued on page 3)

June 7, 1948

THE CATHOLIC WORKER  
SECURITY MATTER - C  
Bureau File No. 62-61208

~~Let's Not Waste Another  
Dollar on a  
Security Social  
Form 4-774~~

10/2/76 SP 116/35

Reference is made to your letter to the Bureau dated May 15, 1948. In accordance with your request the following information is being presented relative to the publication "The Catholic Worker" and the organization behind it.

### Origin.

The Catholic Worker Movement and its publication "The Catholic Worker" were founded about 1933 under the leadership of Dorothy Day who was formerly a supporter of Communism, subsequently becoming a convert to the Catholic Church. Others who were early associated with The Catholic Worker Movement were Dorothy Weston, Peter Maurin and different interested laymen who wanted to assist homeless people.

### Purpose

The purpose of The Catholic Worker Movement is to emphasize and live out simple Christian virtues and to aid and assist the poor and unfortunates of life irrespective of race, color or creed. It seeks to rehabilitate the downtrodden, the failures, the suffering and to give immediate aid to the hungry and homeless. In doing so the members practice in some aspects a voluntary form of Christian communism based on religious principles rather than on materialistic tenets.

## Scope

The Movement has its headquarters at 115 Mott Street, New York City, New York, referred to as a "House of Hospitality." It also has other "Houses of Hospitality" in different large cities. It is a small Movement seemingly with but little social influence. Its financial resources are very limited. The property is held in common, all goods being surrendered to a common fund and used for all. At one time thirty-five or more units of the Catholic Worker Movement of varying degrees of success, existed in the United States.

Mr. Tolson \_\_\_\_\_  
Mr. E. A. Tamm \_\_\_\_\_  
Mr. Clegg \_\_\_\_\_  
Mr. Glavin \_\_\_\_\_  
Mr. Ladd \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tracy \_\_\_\_\_  
Mr. Egan \_\_\_\_\_  
Mr. Gurnea \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Mohr \_\_\_\_\_  
Mr. Pennington \_\_\_\_\_  
Mr. Quinn Tamm \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Mr. Nease \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

common, all goods, both  
used by him for all  
units of the Catholic  
of success, existed  
FEDERAL BUREAU OF INVESTIGATION  
U. S. DEPARTMENT OF JUSTICE

RECORDED

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52-10

EAG.  
~~W.E.S.~~  
 W.E.S.

### Pacifism

The Catholic Worker Movement emphasizes the desirability of absolute Christian pacifism. Not all members, however, are pacifists. The leaders like Dorothy Day and Peter Maurin are, however, ardent pacifists and from time to time they have had mild differences with the police over pacifist demonstrations and the like. Maurin is now ill and no longer active in the Movement.

### Public Opinion

Various interpretations have been placed on The Catholic Worker Movement by different segments of the public. Some regard it as a sincere, self-sacrificial, genuine, heroic attempt to apply in a practical fashion, Christian ideals. Some charge it with foolishly catering to bums, hoboes, drunkards, rascals, rogues and the general dregs and riffraff of society. Some are inclined to look upon it as being a nefarious Communist outfit. Some think it is a racket geared to high sounding phrases. Some believe it is already or may become an innocent tool of the intriguing Communists; that it is staffed with generally incompetent people. Some consider it to be an extremist and ill founded interpretation of Christian doctrine.

### Relationship To The Catholic Church

The Catholic Worker Movement is not affiliated with the Catholic Church. It is an independent organization subject only to its own policy. Neither does it have the unqualified approval of the Catholic Church in all that it propounds and does, though various dioceses of the Catholic Church grant permission to the Catholic Worker Movement to operate within its confines as a Catholic organization. Also, friendly relations exist between different Catholic priests and the Catholic Worker Movement though there are some priests who are inclined to be critical of its procedure. The Movement exists on a very meagre financial basis, as indicated, and receives its support only through voluntary contributions which come largely from members of the Catholic laity and a few Catholic organizations. Different Catholic Church officials are known to frown on some of the more extreme policies of the Catholic Worker Movement.

### Relationship To Subversive Activity

There has never been sufficient evidence to indicate that the Catholic Worker Movement is associated with Marxist Communism or any other subversive group. On the contrary the Movement seeks to combat Communism and all other anti-Christian ideas and practices which it believes includes laissez-faire capitalism. Likewise there is no evidence to indicate that it has been unknowingly used as an instrument to advance the interests of any subversive group. A question has been raised in the past concerning a possible violation on the part of some pacifist members of the Catholic Worker Movement counseling men in the armed forces against conscription and military service but it was not substantiated by fact to the point where prosecution could be authorized.

### Evaluation

It appears that the Catholic Worker Movement, rightly or wrongly according to one's own social viewpoint, is sincerely attempting to apply a somewhat unique interpretation of Christian doctrine in a unique way, in behalf of the poor, homeless, hungry, weak, unfortunate people who have stumbled and fallen along life's pathways. They seek to give these people an immediate helping hand irrespective of race, color or creed and over a period of time try to rehabilitate them and infuse them with Christian principles. To this end the leaders of the Catholic Worker Movement inspired by their concept of "Christian love" seem to be willing to sacrifice their lives and talents.

To further clarify this matter for you there is enclosed a copy of an article entitled "15 Years of the Catholic Worker." This article appeared in The Commonwealth magazine of May 28, 1948, a liberal, independent Catholic weekly.

Federal Bureau of Investigation  
United States Department of Justice  
202 U. S. Court House  
El Paso, Texas

May 15, 1948

DIRECTOR, FBI

RE: THE CATHOLIC WORKER  
INTERNAL SECURITY - C

Dear Sir:

There is enclosed, for the attention of the Bureau, a copy of the publication entitled "The Catholic Worker", Volume 14, Number 13 for April, 1948. This publication was made available to this office by Mr. W. J. HOOTEN, Editor, El Paso Times Newspaper. Mr. HOOTEN advised that he received this paper from FATHER JOSEPH WALSH, Pastor, St. Joseph's Catholic Church in the regular course of mail.

It will be noted on page two of the Catholic Worker that this newspaper is published monthly, September to June, and bi-monthly July to August, is alleged to be a member of the Catholic Press Association; and an Organ of the Catholic Worker Movement. PETER MAURIN is indicated as the founder; associate Editors being JACK ENGLISH, IRENE NAUGHTON, ROBERT NUDLOW and TOM SULLIVAN; Managing Editor and Publisher, DOROTHY DAY. Address of the publication is 115 Mott Street, New York City 13. Attention is particularly called to the editorial entitled "We Are Un-American - We Are Catholics", stating that it is opposed to UMT; that the policy of the United States is anti-Catholic because it is atheistic; that the Catholic Worker does not report Communist beliefs; that the paper is against UMT referring to the fact that it is better that the United States be liquidated than that she survive by war. This editorial concluded by advocating wholesale disloyalty to Americanism, refusal to fight, withdrawal of labor, that is, a general strike from all industries that further the war effort, and the urging of a band of Catholic Conscientious Objectors that refuse induction.

The publication being unfamiliar to this office, information regarding it was obtained confidentially from REVEREND FATHER RICHARD GAUL, Pastor of Immaculate Conception Church who advised Special Agent A. T. POTTER of this office that the publication is not authorized in any manner by the Catholic Hierarchy. It is an independent publication, Managing Editor and Publisher DOROTHY DAY being a convert several years ago to the Catholic Church from Atheism and Communism. Father GAUL advised that she is associated with PETER MAURIN who was converted some years back with a background similar to that of DOROTHY DAY. He further advised that DOROTHY DAY has been a very zealous.



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84 OCT 28 1964

RECORDED - 53  
INDEXED - 53

EX-84

62-61500-52  
33  
MAY 16 1948  
FBI  
EX-84

ALL INFORMATION CONTAINED  
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DATE 10/29/66 BY SP6AC/JS  
APP# 92-0388

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

Worker in the Church and that he was very much surprised and astonished to learn the contents of the above mentioned publication, with which he is familiar, particularly those comments indicated in the editorial which is, in his opinion, following the Communist line of thought and is entirely contrary to the definite and announced policies of the Catholic Church. He advised Agent POTTER that there would probably be repercussions as a result of these statements in the above mentioned publication from CARDINAL SPELLMAN inasmuch as the paper is published in New York City. Father GAUL confidentially advised the above named Agent that the article "The Immorality of Conscription" written by Father JOHN J. HUGO which appears on page 3, is the writing of a Priest, that is, Father HUGO, who is presently under observation by the Church due to the fact that he is regarded as an Extremist.

It is believed that the instant publication has probably already been brought to the Bureau's attention but it is being submitted with the thought in mind that there may be repercussions as a result of the announced policies of this paper which would appear from this issue to be following the Communist line, based at least upon the above mentioned editorial. This office would appreciate any information regarding the newspaper and its publishers and editors in the event that additional inquiries are received concerning the Catholic Worker.

Mr. HOOTEN, Editor of the El Paso Times has stated that he is convinced that the paper does not report the true viewpoint of the Catholic Church and does not intend to publicize this paper in any manner.

Very truly yours,

  
R. C. SURAN, SAC

ATP/lbf  
100-4410

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**ITEM (S)**  
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**DESCRIPTION**

Newspaper.

# CATHOLIC WORKER

Vol. XIV. No. 13

April, 1948

Subscriptions  
25c Per Year

Price 1c

## EASY ESSAY

By JACQUES MARITAIN

(A free translation by P. Maurin from a chapter in the untranslated volume of Maritain—*The Temporal Regime and Liberty*.)

### 1. GOING TO THE ROOTS

In trying to bring the spirit of the Gospel, the spirit of integral humanism into the cultural and temporal order, people fail to realize the absolute necessity of going to the roots.

### 2. THE TWO ORDERS

1. It is not a question of changing the system; it is a question of changing the man who makes the system.
2. It is not the temporal that creates the spiritual, it is the spiritual that creates temporal environment.

### 3. TRUE RADICALISM

1. There is no social revolution without a spiritual revolution.
2. The trouble with radicals is not that they are too radical but not radical enough.
3. External radicalism is not radical enough because it is external.
4. Inner radicalism is true radicalism.

### 4. A RADICAL CHANGE

1. That there must be a change and a radical change is realized today not only by radicals, but by most conservatives.
2. And the change will come from the masses, but from a few individuals that will make up their minds to give up old habits and start to contract new habits.

### 5. NO COMPLETE FAILURE

1. This radical change will not be a perfect change.
2. While it will not be a perfect change, it will be a change in the right direction.
3. While it may fall it will not be a complete failure, for it will be precedent for future generations.

### 6. ENGAGED AND DETACHED

1. A radical change requires human personalities, devoted to the cause, thinking about the cause, not the success of the cause.
2. It requires detached personalities, not indifferent personalities, not self-seeking personalities, engaged and detached, not engaged and attached.

### 7. BETRAYING CHRISTIANITY

1. To be detached from visible success makes a life of action a crucified life.
2. But to be engaged in Christian reconstruction and not to do it in a Christian manner would misrepresent it for the sake of making it prevail.
3. To so misrepresent it would be the most treacherous way to betray Christianity.

### 8. FINE MEANS

1. People trying to bring about a Christian reconstruction of the social order must be made aware of the great temptation to use unchristian means.

(Continued on page 12)

## A CELL OF CHRISTIAN LIVING

When I consider how we Christians exhibit our Christianity—making it appear that there's not a ha'porth of difference between Christians and anyone else—neither in our daily life and behaviour nor in our political and economic theory—when I consider this, I say, I don't see how we can expect to convert the world. Perhaps we don't expect to; we are quite comfortable with our accustomed manners and customs.

Communism started as a movement to overthrow capitalism. It is now, it appears, an equally bloody tyranny. I think the Christians have none but themselves to blame. So it is in many affairs. By our lukewarmness and complacency and blindness we have betrayed our own cause. I think we've got to learn our Christianity again. I think we have succumbed to the prevailing and all-pervading poison of material progress. We think we can get riches and plenty by political and scientific and mechanical trickery. Trickery, that's what it comes to. Press the button and the figure works. They call it the application of science to industry. It's not. It's the application of science to money-making. And the Christians haven't seen through it. No, they think it's "jolly fine," and that working men ought to be grateful for the higher standard of living and the lower standard of muscular effort.

Well, the point here is not social reform or the rottenness of capitalist culture. The point is that the whole world has got it firmly fixed in its head that the object of working is to obtain as large an amount of material goods as possible, and that with the increased application of science and the increased use of machinery that amount will be very large indeed, while at the same time the amount of necessary labor will become less and less, until machines being minded by machines, it will be almost none at all. And the point is that this frame of mind is radically un-Christian and anti-Christian. And the point of that is that it is therefore contrary to Nature and contrary to God—as anti-God as any atheist could wish. And that, no doubt, is why our Eng-

lish industrialism is so popular among Russian Communists.

The alternative is the Cross. That's the awful fact. And it's not simply a matter of ethical behaviour, as who should say: "take up your cross and follow me." It's also a matter of intelligent behavior, as who should say, "thou fool, this night thy soul shall be required of thee." Man is made for happiness, not for wealth, and the two are entirely independent of one another and



even inimical. A moderate amount of physical health and material wealth is necessary to man, that he may maintain his life. Of course! But even so it is better to give than to receive and therefore better to be given than to take. The whole of our trouble is the secularization of our life, so that we have descended to animal conditions of continual struggle for material goods. By sin—sin, that is to say, self-will and self-worship—by sin man does not descend from the superhuman to the merely human, but from the superhuman to the sub-human. Strange fact! Man cannot live on the human plane; he must be either above or below it. The marvellous feats of our mechanized "scientific" industrial world are not human feats. They are no more than the feats of highly intelligent animals and the more we perfect our mechanization so much the more nearly do we approach the impersonal life of bees or ants.

And if I might attempt to state in one paragraph the work which I have chiefly tried to do in my life it is this: to make a cell of good living in the chaos of our world. Lettering, type-designing, engraving, stone-carving, drawing—these things are all very well, they are means to the service of God and of our fellows and therefore to the earning of a living, and I have earned my living by them. But what I have done something to, what I have tried to do, is to create a small farm and the workshop, the home and the school, earth and heaven.

The thing about Christianity, the thing about the Cross, about Calvary, is that it is true to man. Man, not that creature, that biped known to Science—measured as to his dimensions, his comparative dimensions, for there are no others; dissected as to his physiology; analysed as to his psyche—but man, the person known to himself and to God, the creature who knows and wills and loves, master of his acts (however much he be hindered by and subject to heredity and circumstances), therefore responsible. That is the creature who desires happiness and by the very nature of things, by his own nature, cannot find it except in God. That is why death is the gate of life. —From Eric Gill: *Autobiography* (New York: The Devin-Adair Co.)

## ON Pilgrimage

Whenever I groan within myself and think how hard it is to keep writing about love in these times of tension and strife which may at any moment become for us all a time of terror, I think to myself, "What else is the world interested in? What else do we all want, each one of us, except to love and be loved, in our families, in our work, in all our relationships. God is Love. Love casts out fear. Even the most ardent revolutionist, seeking to change the world, to overturn the tables of the money changers, is trying to make a world where it is easier for people to love, to stand in that relationship with each other of love. We want with all our hearts to love, to be loved. And not just in the family but to look upon all as our mothers, sisters, brothers, children. It is when we love the most intensely and most humanly, that we can recognize how tepid is our love for others. The keenness and intensity of love brings with it suffering, of course, but joy too because, it is a foretaste of heaven. I often think in relation to my love for little Beatie, Susie and Ede, "That is the way I must love every child and want to serve them, cherish them and protect them." Even that relationship which is set off from other loves by that slight change in phraseology (instead of "Loving," one is "in love") the very change in terminology, denoting a living in love, a dwelling in love at all times, being bathed in love, so that every waking thought, word, deed and suffering is permeated by that love, yes, that relationship above all should give us not only a taste of the love of God for us, but the kind of love we should have for all.

When you love people, you see all the good in them, all the Christ in them. God sees Christ, His Son, in us and loves us. And so we should see Christ in others, and nothing else, and love them. There can never be enough of it. There can never be enough thinking about it. St. John of the Cross said that where there was no love, put love and you would take out love. This sounds rather clumsy, and I would like to get the exact quotation and translation if some of our readers would send it in to me. The principle certainly works. I've seen my friend Sister Peter Claver with that warm friendliness of hers which is partly natural (she is half Jew and half Irish), but which is intensified and made enduring by grace, come into a place which is cold with tension and conflict, and warm the house with her love.

And this is not easy. Everyone will try to kill that love in you, even your nearest and dearest; at least, they will try to prune it. "Don't you know this, that and the other thing, about this person? He or she did this. If you don't want to hear it, you must hear it. It is for your good to hear it. It is your duty to tell you, and it is your duty to take recognition of it. You must stop loving, modify your loving, show your disapproval. You cannot possibly love—if you pretend you do, you are a hypocrite and the truth is not in you. You are contributing to the delinquency of that person by your sentimental blindness. It is such people as you, who add to the sum total of confusion and wickedness and soft

(Continued on page 2)

## Picking Cotton

By AMMON HENNACY

Having a few free days after the winter lettuce season at the large vegetable ranch where I had worked, I left my shack situated between a cabbage and a lettuce field on land of the Russian pacifist Molokans and went to Phoenix to visit an atheist friend and spend the night in order to get the cotton truck before daylight. (This friend had bought a Catholic Worker from me in front of the library in Milwaukee one Saturday in 1941. He later read an article of mine in the Catholic C. O. His admiration of the courageous pacifist spirit of these papers led him to deviate from his atheistic norm.)

The next morning two bonfires

were already burning along the curb where Mexicans, Indians and Anglos, many of the latter being "winos," were waiting to select the truck in which they would go to work. Just now there were only cotton trucks, there being a lull in citrus picking. Cotton pickers carry their own 4- to 10-foot sacks fastened with a strap around the shoulders and dragging behind them like a giant worm. There were eight trucks and several pickups. Most of them were shaped like the traditional covered wagon with canvas. There were benches on either side and in the middle. I walked around searching for someone I might know, but my friends of

the lettuce fields were wary of cotton picking, considering this the hardest job to be had and one to be taken only as a last resort.

"Last call! Take you there and bring you back. Three dollars a hundred. All aboard gentlemen!" shouted a good-natured Negro in a bright machine. The truck to which he pointed was box-shaped, of wood veneer, with a short ladder leading inside from the rear. I entered and found a seat between a colored woman and a colored man. After a few more calls the doors were shut, and we could see each other only as one would light a cigarette.

Later on the truck stopped, and

(Continued on page 12)

# 15 Years of the Catholic Worker

THE FIRST thing that strikes friends of the *Catholic Worker* in New York and other cities is the caliber of its personnel. In the fifteen years since Dorothy Day and Peter Maurin started the paper and the movement it has enlisted a remarkable succession of people—able, determined, unpharisaic and well integrated. The first impact of the various *Worker Houses of Hospitality* in different American cities is remarkably the same. In each case a tussle with dirt, noise, bugs, drink and other dreary aspects of the slum areas of a large metropolis. And also the hundreds-long early morning breadline with its high incidence of "men on the bum" and scores of men and women without jobs or any sort of security begging desperately also for warm clothing and a place of shelter. Dorothy and Peter and their cohorts have turned no one away, succored them all, even — and especially — those individuals whose care is so difficult that public agencies have rejected them and private philanthropic agencies have been unwilling to make the attempt. The work itself is part of the explanation of the enthusiasm and serenity encountered in members of the various local *Catholic Worker* groups.

They have consciously embraced voluntary poverty. They have spent themselves in the works of mercy. In the course of the years they have given unassailable testimony to the brotherly love which should be the core of the Christian ethic and ministered in their unique fashion to literally thousands of destitute men and women. The *Catholic Worker* has indeed made its mark. The movement has also been eminently successful in dramatizing, popularizing and practicing the Liturgy, in which so many of its principles are so

eloquently expressed.

That breadlines and care of the destitute should be the most prominent aspect of their activities is partly happenstance, forced upon them by the failure of the America of the depression days in which they started—and since, to a lesser extent—to provide for considerable numbers of her uprooted citizens. Houses of Hospitality, an institution of earlier Christian days, comprised indeed a salient part of the original *Worker* program, but of equal prominence were the less known round table discussions, farming communes (where college graduates and the unemployed were to join in learning to raise food, build places of shelter and make clothing) if not "agronomic universities," with similar objectives.

Turning from the magnificent testimony which *Worker* activities have continued to present since 1933, there are two points in the movement's basic philosophy, consistently adhered to, deserving of special attention. The first is its revolt against the modern mass production system in factory and field. "Back to the Land" is conceived of in simple terms, with modern living conveniences of no importance and use of farm machinery quite restricted. Subsistence farming ("there is no unemployment on the land") has been the *Catholic Worker's* answer to proletarian insecurity. With Gandhi as an inspiration, the *Worker* advocates solving the human blight of unemployment by a drastic resettlement on the land and using "available human energy" to produce life's necessities. This unqualified hostility to the factory and recourse to the land is the most difficult of the movement's solutions to drive home. But, at the same time, it is still obvious to any honest observer that the *Worker* is justified in its criticisms of modern industrialism and in maintaining that even to this day war production is the only thing between us and another severe unemployment crisis.

In addition to the revolt against mass production (and whatever imperialism is its inevitable accompaniment) the *Worker* has been uncompromising in its pacifism. Not only in the years between, when everyone opposes war, but right through the days of the bitter struggle with the Axis, when refusal to fight meant jail or a camp for the duration. The paper has been consistently outspoken in its refusal to accept war as a solution. Today it opposes the draft, working in the mills which produce materials for armament and even the Marshall Plan (as too political). Absolute pacifism has a long and honored tradition in the Church; it appeals more strongly than ever in a day in which ideas are so much at the root of our tensions and man has developed weapons of inconceivable destructiveness.

So that both in works and doctrine the *Catholic Worker* constitutes a stimulus and a formidable challenge.

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Clipping From The Commonwealth  
dated May 28, 1948

55 RECORDED 24 62-61208-A  
JUL 29 1948  
JUL 28 1948

62-61208

BEST AVAILABLE  
COPY

Assistant Attorney General Alexander M. Campbell  
Criminal Division

September 1, 1948

Director, FBI

DOROTHY DAY; "THE CATHOLIC WORKER"  
SEDITION

6-14-90 592 mack

A review of "The Catholic Worker" issue of July-August, 1948, reveals that the following article appears on page 1 thereof:

"REASONS WHY WE SHOULD NOT REGISTER

"1. Registration is a recognition of the government's right to conscript for war or slave labor in C. O. camps.

"2. Registration is wrong because conscription is wrong because war and slave labor are wrong.

"3. War is wrong because it violates the Christian commandment of love expressed in the Sermon on the Mount.

"4. It is better to go to jail than to violate Christian teaching.

"5. Conscription is equalitarian only in that all are made slaves of the government. It is undemocratic because slavery and democracy are incompatible.

"6. Conscription is a device to ensure the continuance of a military caste and fasten militarism upon the country. It guarantees that there will be another war, for the surest way to have another war is to prepare for it.

"7. People realize that discrimination against Negroes in the army is officially sanctioned and as they realize that this is to be expected in such a military set-up, self-respecting Negroes and whites will begin to question the whole problem of war itself and refuse to register, not only because of this discrimination, but for the reasons given above. We should establish the habit of civil disobedience in a day when the national state is a great danger."

I should like to direct your attention to the previous correspondence between the Bureau and the Criminal Division regarding the above-captioned matter (Criminal Division reference 146-28-614). Your particular attention is invited to a memorandum from former Assistant Attorney General Tom C. Clark, dated June 2, 1944, wherein he advised that "the facts developed in this case are not sufficient to warrant prosecution of the subject, Day, or any of the subjects connected with

Mr. Tolson  
Mr. E. A. Tamm  
Mr. Clegg  
Mr. Glavin  
Mr. Ladd  
Mr. Nichols  
Mr. Rosen  
Mr. Tracy  
Mr. Egan  
Mr. Gurnea  
Mr. Harbo  
Mr. Mohr  
Mr. Pennington  
Mr. Quinn Tamm  
Mr. Nease  
Mr. Gandy

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EX-108

"The Catholic Worker" for a violation of the Sedition Statutes. No further investigation is desired."

I shall appreciate receiving your advice as to whether you feel that the article quoted above constitutes a violation of the Sedition Statutes by either the subject, Day, or any other individuals associated with "The Catholic Worker."

KW:ed *ed*

Office Memorandum

U.S. GOVERNMENT

TO: DIRECTOR, FBI

DATE: October 26, 1948

FROM: SAC, GUY HOTTEL, WASHINGTON FIELD

SUBJECT: The Catholic Worker  
115 Mott Street, New York City  
Internal Security - C  
SELECTIVE SERVICE

Not for Release  
Review Conducted  
See Top Serial  
Form 4-774

b7D

This is to advise that [redacted] telephonically contacted the Washington Field Office on October 20, 1948 and related the following information.

[redacted] informed that about six months previously she had started receiving a pamphlet entitled: "The Catholic Worker" which was published at 115 Mott Street, New York City. From the caption of the pamphlet she presumed that it was a religious paper put out by the Catholic Church and was sent to her by some of her friends. She had not looked at the pamphlet closely until recently. On page three of the September issue she noted an article entitled: "Do Not Register" which urged readers not to register for the draft on the ground that war is wrong because it violates the Christian commandment of love. [redacted] further informed that other articles appearing in the pamphlet seemed to criticize the Catholic Church rather than speak favorably of it. [redacted] agreed to furnish the Bureau the copies of The Catholic Worker which she had available, namely the September and October issues. These she forwarded to the Washington Field Office by mail.

[redacted] likewise enclosed a letter dated October 3, 1948 from The Catholic Worker requesting donations. The September and October issues of The Catholic Worker, together with the letter received by [redacted] requesting funds are being forwarded herewith to the Bureau for its information.

It is noted that the Washington Field Office has one previous reference to The Catholic Worker. On August 15, 1946, [redacted] telephonically contacted the Washington Field Office and informed that [redacted] was working for a DOROTHY DAY, who was founder and editor of The Catholic Worker. [redacted] thought that the paper was published in St. Louis, Missouri. She informed that DOROTHY DAY was formerly a member of the Communist Party, who had turned Catholic and was going to incorporate the good points of Communism in the Catholic religion. [redacted] was upset that [redacted] was connected with this publication and thought that something should be done to curb the activities of DOROTHY DAY.

2 ENCL. ENCL. ATTACHED

The above is being furnished for the information of the Bureau and the New York Office.

Encl.

cc - New York

100-0

FBM:GPF

RECORDED - 116

INDEXED - 116

3 OCT 27 1948

13 1948

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DATE 12/16 BY SP6 H6/J5

ENCLOSURE ⑤

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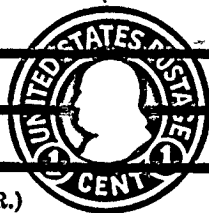
THE CATHOLIC WORKER  
115 MOTT ST., N. Y. C. 13



NEW YORK,

N. Y.

(Sec. 562 P. L. & R.)



b7D

62-61200-53

THE CATHOLIC WORKER  
115 Mott St.  
New York 13, N. Y.



October 3, 1948  
Feast of the  
Little Flower.

Dear Fellow Workers:

We have twins in our house of Hospitality! Joseph and Mary, and they are three weeks old. There is an old Joseph in the house, seventy-three, and he is lying in bed, just out of the hospital, recovering from pneumonia. He is one of our best workers, and he has served us all at meals these last few years with a courtesy and grace that brings to mind the fact that we are all sons of God together (living in somewhat of a squalor it is true) but destined to great things! We may not look it, but our Father is many times a millionaire and a great King so we have confidence that this, our usual fall appeal, will reach you, our brothers, and for His sake you will help keep this household going. Five hundred a day coming in for the morning and evening meal, and fifty in the immediate family who look to us for all their needs. And two more tiny mouths to feed. Yes, we need milk for them, and ice. Layettes have been supplied by the St. Gerard Guild (diapers are \$2.50 a dozen).

Up at the farm we have had retreats all summer and enough have been able to pay to help those who could not. And food has been raised to help not only the farm but Mott Street. The tractor has had to do the ploughing and John Filliger's beloved horses have been suffering from bad feet all spring and summer. "Let's give them a bag of oats and tell them to go," Tom says. "He that does not work, neither let him eat." He is putting the thing as the employer of men does, and it sounds like a joke but is not. No one has scruples about turning off a man. But everyone hates to get rid of a horse that has outlived his usefulness.

Last winter we had a skeleton crew at the farm but it looks as though we were going to have to take in a number of invalids this winter, so many appeals are made to us. Letters have come in from Pittsburgh and South America this last week, asking us to take care of people who are in desperate circumstances. Also two women now in mental hospitals, with no one wanting them when they are released next month want to come to us. On our pilgrimage we cannot turn from our fellow wayfarers who are falling under the strain. Oh, for more people to turn their homes into houses of hospitality, to give shelter, to feed, to comfort loneliness. In a begging letter like this we must ask too, for more to do this work. It needs no permissions, no approvals. One just starts, with what one has and God sends the means. We have kept going for fifteen years now, and there are ten other houses running in other cities.

There is only one way to find heaven, to find God, to find love, and that is to show our love for those around us. "Let us not expect to find love without suffering," the Little Flower said, "Let us suffer if needs be, with bitterness and without courage. Jesus truly suffered with sadness. Without sadness would the soul suffer? And we would suffer generously, grandly; what illusion!"

It is to those who cannot because of family circumstances do this work personally themselves that this appeal is addressed. We beg your help and may the Holy Family and the Little Flower give you peace.

Gratefully in Christ,  
THE EDITORS.



62-6000-52

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**BE SCANNED**

**DESCRIPTION**

Newspaper



DOC LAB NOTE

**ITEM (S)**

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**DESCRIPTION**

Newspaper

# CATHOLIC WORKER

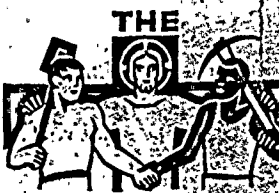
Vol. XV. No. 6

September, 1948

Subscription  
\$25 Per Year

Price 1c

MRS. ALMA GARROLL  
15 DANBURY PLACE, S. E.  
WASHINGTON-20, D. C.



## Housing

I have a vague remembrance, almost as though I had dreamed it, of my father telling me that the old Irish Brehon Code had a law, called the Law of Ancient Lights, forbidding anyone to shut out the sun, and the moon and the stars, from another man's window. The idea of such a good law, so full of wisdom and depth, fascinated me. The point, that I began a story, called the City of Ancient Lights. It told about a man who lived in one of those two-story framework houses you sometimes can still see squeezed in between tenements in New York City. This hero of mine went to law against a landlord who built a four-story tenement next door to him. Every night when there was a moon, the hero of my story had gone to sleep watching the shadow of the apple tree branches in the moonlight on the bedroom floor, but the building rising beside him soon shut that off forever. Of course when he went to law, although his case was well contested, the United States courts paid no attention to the old Irish Brehon Laws—indeed I am sure that the Irish cities pay no attention to them either—and he lost his case. To make a long story short, he and a group of friends who agreed with him, decided to leave the city, and go off and found a village called the City of Ancient Lights where there was no building able and illegal to trespass on a family's sunlight, and moonlight and starlight, as it now is to build on his land.

When I used to visit children boarded out in foster homes, we were required to see that their bedrooms allowed a certain amount of cubic air space per child. The truth of the matter is that, to put it in that technical manner, we all need a certain amount of cubic air space, and also, as the old Irish Brehon Code comprehended so wisely, we all need sunlight and moonlight and starlight, and have a natural right to them. When you get right down to it, why should the element of earth, of land, only have been considered real estate and not to be trespassed on? The light of the sun and the stars are real, even in the limited sense that real estate operators use the word really as denoting visibility.

When one goes out into the suburbs and sees the little houses (Continued on page 5)

"There is a fight against Communism that produces no results. What really matters is to achieve, in the face of Communism, the Christian ideal of community. 'The characteristic of Materialism is violence; that of Christianity is Love.'"  
Cardinal Saliege



## Mott Street

This Sunday afternoon seems to be the hottest and sultriest that we have ever suffered here on Mott street. Most of our group have wisely departed for weekend visits. Jack English left for a Catholic Action conference in Brookfield, Conn. Irene Naughton journeyed to our farm in Newburgh, while Cabot, Ellen, Mary Lou and Cy spent the afternoon at Coney Island. Despite the heat numerous men congregated in our courtyard in order to receive their bowl of hot soup. The thought of steaming hot soup today causes one to flinch, but the men are hungry regardless of the (Continued on page 5)

## The Jews

There continues to be among some Christians a persistent and never dying detestation of the Jew. Our God, who as man was a Jew, would be unwelcome in the homes of these Christians. He would not be acceptable in the best circles. He and His Blessed Mother and St. Joseph would, by agreement among Christians, be excluded from apartment houses and from occupations and from schools. He would be lynched today, as a Jewist radical, by Christians. They who in theory adhere to Christ, who arrived under the New Dispensation, there is neither Jew nor Gentile; but that all men are of one family is actual or potential members of the Mystical Body of Christ. They would still insist on these distinctions, still believe in Gentile superiority, still relegate the Jew to the Ghetto. Keep Christ there as a prime leader in a Jewish plot to dominate the world.

There are the Christians who find Zionism acceptable because they welcome a solution which would relegate the Jew to some portion of the earth where they would no longer have to rub elbows with them in the subway. They are disturbed that others, Gentile and Jew, walk in the Ghetto. American Christians walk white, Gentile America; walk in the subway—eat, sleep, walk, associate in the nation, walk the side of the Jewish blood but are still the Ghetto on Manhattan lower east side, rub elbows with Gentile Americans in the subway—eat, sleep, walk, white Gentile America to the disgust of those who worship him as God.

Christ is the one meant when the kids on Baxter Street whine "Jew's stink" in the wet pavement beside the Franciscan Church. It is He who is the object of "kikes" and "sheeny" slurs. He is the subject matter for innumerable jokes. (Continued on page 3)

## The Negro

We have postponed writing about this place, because we wanted to visit it and write about it here, but we can wait no longer but must give an idea of it from what Fr. Andrew of the Missionary Servants of the Most Holy Trinity and others have told us.

The Sacred Heart Agricultural school is a high school for Negroes down in Camden, Mississippi, and the beginnings of a village on the land such as Peter Maurin has been talking about for years. It recalls the work of the Jesuits in Paraguay and of the Franciscan in the Southwest.

A little report by Fr. Andrew gives a synopsis of a tremendous place of work. If we could only have many such centers throughout the South, if only every mission could proceed along these lines. These give a picture of men of vision, and any help that can be sent them for their work, and to spread their work would be of great help to the cause of the Church in the South.

"We shall use this land we are buying to divide into plots for our project," Fr. Andrew said, "the project is for the benefit of the Negro in this area. So far, we have built a school, a clinic and a church."

"All the work was accomplished by the people themselves. We did the planning and directing; but the (Continued on page 4)

"Why is it that Communism flourishes in countries that have Christians? Is it not the consequence of a great disappointment? This disappointment, however, comes not from Christianity, but from Christians."  
Cardinal Saliege

LET IT STAND THIS YEAR TOO SO THAT I MAY HAVE TIME TO DIG & PUTTING AROUND IT. PERHAPS IT MAY BEAR FRUIT.



## On Pilgrimage

Again we print the paragraphs "Do Not Register." Registration is the first step to war. During the course of the month we distributed the paper in front of high schools and colleges throughout Manhattan and Brooklyn. On August 30, Robert Ludlow, Irene Mary Naughton and I, settling our affairs in order, as the saying goes, went forth, I should like to say, like an army with banners. Which means that we joined about thirty-two others on a picket line in front of Washington Irving High School, one of the places for the twenty-five year old to register. I must (Continued on page 6)

## Labor

In an article titled "Toward Peace in Labor," (Colliers' March 6, 1948) Senator Robert Taft makes the outright claims that his law has brought peace to the field of labor relations, has kept the rights granted labor by the Wagner Act intact, is supported by many union leaders, and has brought justice to labor. In addition to these sweeping claims, he implies that the law has made the field of labor relations less complicated because his law is clear, easily understandable, and quickly and easily enforced. Let us examine these claims in the light of FACTS and events.

(1) Has the Taft-Hartley Law brought peace to labor?

Events which have taken place since its passage show the opposite: it has brought brutality against workers. It has brought the use of the injunction and warfare against strikers reminiscent of the depression years. Thanks to this law we are moving backwards, not ahead in the field of labor relations. An example of the peace brought by this law: In Tennessee, recently, the workers at the Nashville Corporation went on strike when that corporation refused to recognize the NLRB election. The company said the union officers had not signed the non-Communist affidavits. However, the election had been held before that section became (Continued on page 6)

The NLRB ordered the company to recognize the election, but the corporation refused, and instead, used violence to break the strike. Under the Taft-Hartley Law they got an injunction, and Lynn Bommar, Commissioner of Public Safety, had several union officers beaten brutally. One of these union officers went to the hospital with broken ribs. The charges were trumped-up charges of reckless driving and vagrancy. Thus, in the case of the strike at the Nashville Corporation, we see industrial warfare, not peace. However, this is not the only example of the outbreak of violence against labor under the Taft-Hartley Law.

The CIO meat packers struck for 29 cents an hour and are, after weeks of violent opposition, ready to accept 9 cents an hour. By violent opposition, I mean that the police took clubs and beat the (Continued on page 3)

## Revolution & Detachment

By ROBERT LUDLOW

At the basis of personal and economic ills lies the failure to realize and practice the Christian virtue of detachment from the goods of this world. A failure to seek first the Kingdom of Heaven and rely on God for those necessities of life without which our physical existence would terminate. The capitalist economy is built on an excessive self-interest that urges people to lay aside rather than utilize present wealth. It encourages thrift. It asks that we look forward to our old age and make proper material preparation for it. It encourages an ideal of luxury for the dominating class and perpetual subsistence for the proletariat. The materialist revolutionaries do not discard this un-Christian viewpoint, they do not hold out the Christian virtue of voluntary poverty and detachment, but rather appeal to the same self-interest as do the capitalists—their object is

to establish all in luxury and to realize perfection within the temporal order. The Christian revolutionary, who must proceed along pacifist lines if he is to conform to the mind of Christ, rejects the bourgeois capitalist mentality and holds forth the ideal of poverty for all—of detachment from the goods of this world. For the Christian realizes that in proportion as we attach ourselves to material things so do we detach ourselves from God. Thus the Christian radical bases revolution on transcendental values and such a revolution is one that sinks into the individual as well as into society. The individual must begin to live differently, he will not have a kindred mentality with the bourgeois. His radicalism will have deep roots. It will not be a bohemianism.

The poverty which the Christian (Continued on page 6)

## On Distributism—3

(We had printed the two former articles on Distributism in the June and July-August issues of The Catholic Worker, when we came across a pamphlet, An Outline of the Social Philosophy of DISTRIBUTISM by Rev. John J. McDonough of the Pittsburgh diocese, which was printed in 1939, that fatal year, marking the outbreak of the second world war. This explains perhaps why we overlooked a pamphlet which we should have reprinted at that time. It was made up of a series of radio addresses, and was first printed in the Pittsburgh Courier, and we are printing it again because it is an American contribution to Distributist literature. Now more than at any time before are we being forced to offer an alternative social philosophy to that of Marxian communism and American capitalism.)

Distributism is a generic term. More than a social and economic philosophy, it is an attitude of

mind, and a way of life. This short explanation of the chief tenets of Distributism is presented with the hope that it will induce listeners to read the books that present the complete picture, like Hilaire Belloc's "The Restoration of Property," and "The Crisis of Civilization." (See appended list for additional references.)

Undoubtedly, the most important social documents of our times are the Encyclicals "Rerum Novarum" of Pope Leo XIII, and "Quadragesimo Anno" of the late Pope Pius XI, on reconstructing the social order. These social letters contain the basis for the Proprietary or Distributist State. Thus, we have Leo XIII, in discussing the condition of labor in 1891, saying that the great labor question could not be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be (Continued on page 7)

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ENCLOSURE

54

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HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP1MASH/2

Enclosures to the Bureau -

2 copies of July-August issue, 1 copy of the September issue,  
and 2 copies of the October issue of the Catholic Worker.

From - SAC, Springfield

Re: THE CATHOLIC WORKER;

ROBERT LUDLOW, IRENE MARY NAUGHTON, DOROTHY DAY;  
SELECTIVE SERVICE ACT OF 1948;  
SEDITION.

ST File # 25-5700

62-61208-54

# CATHOLIC WORKER



Vol. XV. No. 6

September, 1948

Subscription:  
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## Housing

I have a vague remembrance, most as though I had dreamed it, my father telling me that the Irish Brehon Code had a law, led the Law of Ancient Lights, bidding anyone to shut out the sun, and the moon and the stars, from another man's window. The law of such a good law, so full of dom and depth, fascinated me, to the point that I began a story, led the City of Ancient Lights. I told about a man who lived in one of those two-story framework tenements you sometimes can still see squeezed in between tenements in New York City. This hero of mine went to law against a landlord who had a four-story tenement next door to him. Every night when there was a moon, the hero of my story had gone to sleep watching the shadow of the apple tree stretch in the moonlight on the room floor, but the building risen beside him soon shut that off forever. Of course when he went to law, although his case was well tested, the United States courts paid no attention to the old Irish Tenement Laws—indeed I am sure the Irish cities pay no attention to them either—and he lost his case. To make a long story short, he and a group of friends agreed with him, decided to leave the city and go off and found

"There is a fight against Communism that produces no results. What really matters is to achieve, in the face of Communism, the Christian ideal of community."

"The characteristic of Materialism is violence; that of Christianity is Love."

Cardinal Saliege

## SAINT JEROME



## The Jews

There continues to be among some Christians a persistent and never dying detestation of the Jew. Our God, who as man was a Jew, would be unwelcome in the homes of these Christians. He would not be acceptable in the best circles. He and His Blessed Mother and St. Joseph would be excluded from apartment houses and from occupations and from schools. He would be lynched today as a Jewish radical, by Christians. They who in theory adhere to Christ, who agree that under the New Dispensation there is neither Jew nor Gentile, but that all men are of one family as actual or potential members of the Mystical Body of Christ, they would still insist on these distinctions, still believe in Gentile superiority, still relegate the Jew to the Ghetto. Keep Christ in the Ghetto. Keep Christ there as a prime leader in a "Jewish Plot" to dominate the world.

There are the Christians who find Zionism acceptable because they welcome a solution which would relegate the Jews to some portion of the earth where they would no longer have to rub elbows with them in the subways, nor be distinguished from other than Gentile eels, nor walk in white

"Why is it that Communism flourishes in countries that have Christians? Is it not the consequence of a great disappointment? This disappointment, however, comes not from Christianity, but from Christians."

Cardinal Saliege

LET IT STAND THIS YEAR TOO:  
SO THAT I MAY HAVE TIME TO  
DIG & PUT DUNG AROUND IT:  
PERHAPS IT  
MAY BEAR  
FRUIT



## Labor

In an article titled "Toward Peace in Labor," (Colliers' March 6, 1948) Senator Robert Taft makes the outright claims that his law has brought peace to the field of labor relations, has kept the rights granted labor by the Wagner Act intact, is supported by many union leaders, and has brought justice to labor. In addition to these sweeping claims, he implies that the law has made the field of labor relations less complicated because his law is clear, easily understandable, and quickly and easily enforced. Let us examine these claims in the light of FACTS and events.

(1) Has the Taft-Hartley Law brought peace to labor?

Events which have taken place since its passage show the opposite; it has brought brutality against workers. It has brought the use of the injunction and warfare against strikers reminiscent of the depression years. Thanks to this law we are moving backwards, not ahead in the field of labor relations. An example of the peace brought by this law: In Tennessee, recently, the workers at the Nashville Corporation went on strike when that corporation refused to recognize the NLRB election. The company said the

# CATHOLIC WORKER



V. XI. No. 7

October, 1948

Subscriptions  
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## EASY ESSAY

By PETER MAURIN  
*inted from an earlier issue.*

### r God's Sake

I. Honest to God  
e of the slogans  
f the Middle Ages

"as  
Honest to God."

have ceased to be  
Honest to God."

think more  
out ourselves  
ian we do  
out God.

have ceased to be  
od-centered  
id have become  
lf-centered.

**American Founders**  
founders of America  
me to America  
serve God  
e way they thought  
od wants to be served.  
God  
nts to be served  
no longer taught  
American schools.  
to be successful

Christ

the King



## MOTT ST.

These cool grey October days are gradually but forcefully sweeping us to the chilling realization that winter is swiftly moving in on us. And when winter hits the stove heated flats of Mott street there is much wailing and gnashing of teeth. At this moment a small group of men have assembled in the courtyard an hour early for their bowl of soup. Dave, Shorty,

## ON PILGRIMAGE

By DOROTHY DAY

When we went to press last month we had only the day before finished the Labor Day family retreat at Maryfarm, Newburgh, and it was too late to write about it. Now it is hard to write without boasting about it. We are the only Catholic retreat house in the United States where Mother and Father and all the children can come and camp out with us for a few days to partake of refreshment for body and soul.

Over the Labor Day retreat there were twenty-two children and eleven sets of parents. Some families had left a child or two at home or with relatives. Some brought two or three or five. There were three babies around five months old. They were easy to care for, since they stayed in their cribs and were quite content to be left alone. The hardest to care for were the two-year-old ones, who could not understand why at arbitrary times their mothers answered a bell and rushed away, regardless of their very important needs which they felt could be satisfied by none but the mother.

## THE TRIAL

There was no one else from The Catholic Worker with Bob Ludlow when he was arrested last month in front of the Washington Irving High School. He was picketing with thirteen others of the Peacemakers' group at noon on a Saturday, and since they had picketed many times before during the course of the month, they did not

# CATHOLIC



# WORKER

Vol. XV. No. 5

July-August, 1948

Subscriptions:  
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Price 1c

## Reasons Why We Should Not Register

1—Registration is a recognition of the government's right to conscript for war or slave labor in C. O. camps.

2—Registration is wrong because conscription is wrong because war and slave labor are wrong.

3—War is wrong because it violates the Christian commandment of love expressed in the Sermon on the Mount.

4—It is better to go to jail than to violate Christian teaching.

5—Conscription is equalitarian only in that all are made slaves of the government. It is undemocratic because slavery and democracy are incompatible.

6—Conscription is a device to ensure the continuance of a military caste and fasten militarism upon the country. It guarantees that there will be another war, for the surest way to have another war is to prepare for it.

7—As people realize that discrimination against Negroes in the army is officially sanctioned and as they realize that this is to be expected in such a military set-up, self-respecting Negroes and whites will begin to question the whole problem of war itself and refuse to register, not only because of this discrimination, but for the reasons given above. We should establish the habit of civil disobedience in a day when the national state is a great danger.

## Articles on Distributism — 2

By DOROTHY DAY

## Housing Scandal Of The Jews

By LEON BLOY

In the light of the housing scandal, the worst in our history, many of the fundamental issues of our times are pointed up. According to the N. Y. State Joint Legislative Committee, there are in N. Y. C. 265,000 families living doubled-up. The N. Y. State Housing Authority gives the more conservative figure of 150,000. The mothers and children of 11 families are quartered under inhuman conditions at the 25th St. City Lodging House, while the fathers stay at the 3rd St. Bowery Y, taken over by the city for homeless men. The City employees at both these places seem to be doing their best to cope with heartbreaking circumstances, but there is no doubt that the quartering of these families here on N. Y.'s dirty and noisy and congested lower East Side is a disgrace, and that while the whole housing scandal must be thoroughly investigated, especially the private building interests, these families must be aided at once.

Take the O'Daniel family. They have had twelve children, ten living. Up until a year ago, they occupied a four-room apartment in Washington Heights. By means of two folding cots, holding four children, they managed. Time and again during the unfolding of their small lives, Mrs.

### I. Poor People

1. In writing a book about the Poor how could not I have spoken of the Jews?
2. What people is so poor as the Jewish people?
3. Oh, I know well enough there are the bankers and the speculators!
4. Legend and tradition would have it that all the Jews are usurers.
5. People refuse to believe anything else.
6. And this legend is a lie.
7. It concerns only the dregs of the Jewish world.

### II. Their Very Abjection

1. Those who know this people and look at it without prejudice know that it has other aspects and that bearing the miseries of all centuries it suffers infinitely.
2. The thought of the Church in every age has been that abjection is inherent

over men so despised who are to appear in the glory of the Consolator at the end of time.

### III. We Forget

1. Imagine that people about you spoke continually of your father and your mother with the greatest contempt and treated them only with insults and with outrageous sarcasm.
2. What would be your feelings?
3. Well, that is exactly what is happening to Our Lord Jesus Christ.
4. We forget, or rather we do not wish to know that Our Lord made man was a Jew, the Jew par excellence, the Lion of Judah; that His Mother was a Jewess, the flower of the Jewish race; that His ancestors were Jews along with all the prophets; finally that our whole sacred liturgy is drawn from Jewish books.

### IV. Anti-Semitism

# FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **SPRINGFIELD**

SI FILE NO. 25-5700

REPORT MADE AT <b>Springfield, Illinois</b>	DATE WHEN MADE <b>10-27-48</b>	PERIOD FOR WHICH MADE <b>10-18,20-48</b>	REPORT MADE BY <b>WALTER L. OBLINGER WLO:bek</b>
TITLE <b>THE CATHOLIC WORKER; ROBERT LUDLOW, IRENE MARY NAUGHTON DOROTHY DAY</b>			CHARACTER OF CASE <b>SELECTIVE SERVICE ACT OF 1948; SEDITION</b>
<p>SYNOPSIS OF FACTS: Copies of Catholic Worker of July-August, September, and October, 1948 counsel non-registration.</p> <p style="text-align: center;">- C -</p> <p>DETAILS: <b>AT SPRINGFIELD, ILLINOIS</b></p> <p>On October 18, 1948 Confidential Informant T-1 called at the Springfield Office and produced a copy of the September, 1948 issue of the Catholic Worker which counsels its readers not to register under the Selective Service Act of 1948. Confidential Informant T-1 advised that he had received his copy of instant paper through a student in attendance at the Springfield Junior College. He further informed that this copy and other issues of the Catholic Worker were received through the Temple Gate, a religious book store and distributor on North Seventh Street, Springfield, Illinois.</p> <p>Thereafter, on October 20, 1948 copies of the July-August issue and of the October issue of the Catholic Worker were obtained from the Temple Gate Book Store. No charge was made for the paper.</p> <p>An examination of the paper discloses that in the September, 1948 issue, the first page contains a lead head "On Pilgrimage" pointing out the fact that they were again printing paragraphs "Do Not Register" inasmuch as registration is a first step to war. Also reported therein was the fact that ROBERT LUDLOW, IRENE MARY NAUGHTON,</p>			
APPROVED AND FORWARDED <i>[Signature]</i>		SPECIAL AGENT IN CHARGE <i>[Signature]</i>	
COPIES OF THIS REPORT 6 Bureau - Encl. 2 New York (Info.) - Encl. 2 Springfield		DO NOT WRITE IN THESE SPACES <b>RECORDED - 3</b> <b>INDEXED - 3</b> <b>10 OCT 20 1948</b>	
COPIES DESTROYED <b>84 OCT 29 1964</b>			

SI 25-5700

and "I", presumably LOROTHY DAY, editor, had participated in a picket line in front of the Washington-Irving High School of New York City on August 30, 1948. The article entitled "Do Not Register" is contained on page three of this issue.

The July-August issue contains a box on the first page entitled "Reasons Why We Should Not Register". The October, 1948 issue contains a lead article on page one entitled "The Trial", reporting the fact that BOB LUDLOW of the Catholic Worker was arrested last month in front of the Washington-Irving High School. It stated that he and thirteen others of the "Peacemakers' Group" had been arrested by the New York Police Department on a charge of disturbing the peace and outraging public decency.

- C L O S E D -

Enclosure to New York - 1 copy of the July-August issue of the Catholic Worker.

Enclosures to the Bureau - 2 copies of the July-August issue, 1 copy of the September issue, and 2 copies of the October issue of the Catholic Worker.

SI 25-5700

One copy of this report is being designated for the New York office together with one copy of the July-August issue of the Catholic Worker as a matter of information.

SI 25-5700

b7D

Confidential Informant T1 is

Assistant Attorney General Alexander M. Campbell

November 19, 1948

Director, FBI

THE CATHOLIC WORKER  
ROBERT LUDLOW, IRENE MARY NAUGHTON  
DOROTHY DAY  
SELECTIVE SERVICE ACT OF 1948  
SEDITION

INDEXED  
Series Conducted  
Sub  
Form 4774

There is transmitted herewith a copy of the report of Special Agent Walter L. Oblinger, dated at Springfield, Illinois, October 27, 1948. There are also transmitted a photostatic copy of an article captioned "On Pilgrimage" from pages 1 and 6 of the Catholic Worker for September, 1948, a photostatic copy of an article captioned "The Trial" from pages 1 and 7 of the Catholic Worker for October, 1948, and a photostatic copy of the upper left hand corner of page 2 of the Catholic Worker of October, 1948, furnishing data concerning the publication of this paper. I am also transmitting herewith a copy of "Reasons Why We Should Not Register" from page 1 of the Catholic Worker for July-August, 1948.

For your additional information, [redacted]

[redacted] Washington, D. C., telephonically advised an Agent of the Washington Field Office of this Bureau on October 20, 1948, that about six months previously she had commenced receiving a pamphlet entitled the "Catholic Worker," which was published at 115 Mott Street, New York City. She assumed that it was a religious paper published by the Catholic Church and sent to her by some of her friends and, accordingly, had not looked at the paper closely until shortly prior to her call. On page 3 of the September issue she noted an article entitled "Do Not Register," which urged readers not to register for the draft on the ground that war is wrong because it violates the Christian commandment of love. There is transmitted herewith a photostatic copy of the article referred to by [redacted] continued that other articles appearing in the Catholic Worker appeared to criticize the Catholic Church rather than speak favorably of it. She forwarded her copies of the Catholic Worker for September and October to the Washington Office of this Bureau by mail.

b7D

It is noted that on August 15, 1946, [redacted]

[redacted] Maryland, telephonically contacted the Washington Office of this Bureau and advised that [redacted]

[redacted] was employed by a Dorothy Day who was founder and editor of the Catholic Worker. [redacted] stated that Dorothy Day was formerly a member of the Communist Party who had turned Catholic and was endeavoring to incorporate the good points of Communism in the Catholic religion.

Mr. Tolson  
Mr. Clegg  
Mr. Glavin  
Mr. Ladd  
Mr. Nichols  
Mr. Rosen  
Mr. Tracy  
Mr. Egan  
Mr. Gurnea  
Mr. Harbo  
Mr. Mohr  
Mr. Pennington  
Mr. Quinn Tamm  
Tele. Room  
Mr. Nease  
Miss Gandy

No investigation is contemplated in this matter in the absence of a request from your office.

HR:ers  
92-61208

54

ALL INFORMATION CONTAINED  
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DATE 10/29/96 BY SP6 PAB/JS  
APP# 92-0388

58 AM '48

ALLISON OWEN  
1237 STATE STREET  
NEW ORLEANS 15, LA.

June 21, 1950

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-92 BY SP2 MCK/CP

The Federal Bureau of Investigation  
Washington, D.C.

Gentlemen:

Enclosed please find a recent Editorial appearing  
in Catholic Worker, It would seem to me that it  
would be quite appropriate to cancel their use  
of the mails as 2nd Class matter.

Very truly yours,

*Allison Owen*  
Allison Owen

\* Communications Industry  
Robert \* Hudlow Employee Catholic Worker  
(Employment Card)

RECORDED - 92

INDEXED - 92

*H*  
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EX-115

*xml 6-28-50*

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June 28, 1950

RECORDED - 92

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62-61208-55

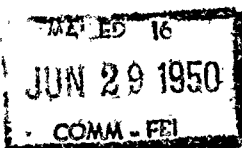
Mr. Allison Owen  
1101-B Pere Marquette Building  
New Orleans 12, Louisiana

Dear Mr. Owen:

Your letter dated June 21, 1950,  
together with enclosure, has been received,  
and I do want to thank you for writing as  
you did.

If you are in possession of infor-  
mation pertaining to a violation of the United  
States mailing privileges, it is suggested you  
communicate with the Chief Inspector, Post  
Office Department, Pennsylvania Avenue between  
Twelfth and Thirteenth Streets, Northwest,  
Washington, D. C.

I am returning your enclosure to you  
at this time.



Enclosure

ROK:bjc

NOTE: The enclosure was an editorial which  
appeared in the June issue of the Catholic  
Worker entitled "Defeat the Draft". The editorial  
was apparently prepared by Robert Ludlow, one of  
the associate editors of the Catholic Worker and  
exhorted action to defeat the draft measure pend-  
ing before Congress.

- Tolson
- Ladd
- Clegg
- Glavin
- Nichols
- Rosen
- Tracy
- Harbo
- Belmont
- Mohr
- Tele. Room
- Nease
- Gandy

MR Paglee  
1907 McKinney  
Dallas, Tex

Mr. Tolson	_____
Mr. E. A. Tamm	_____
Mr. Clegg	_____
Mr. Glavin	_____
Mr. Nichols	_____
Mr. Rosen	_____
Mr. Tracy	_____
Mr. Harbo	_____
Mr. Belmont	_____
Mr. Mohr	_____
Tele. Room	_____
Mr. Nease	_____
Miss Gandy	_____

Mr. J. Edgar Hoover  
Federal Bureau of Investigation  
Washington, D.C.

Dear Sir:

Bourgeois

In some manner unknown to me, I have been placed on the mailing list for the enclosed publication, The Catholic Worker. I am a Catholic and legal American, but according to this publication, such a combination is not possible.

Perhaps you are already acquainted with this paper. In that case, I would be curious to know if you rate the publishers as crackpots, anarchists or Communists. I have only been receiving it for a short time, and the anti-capitalist propaganda is so cleverly devised and camouflaged that I am unable to classify it.

B

ENCLOSURE ATTACHED

In ~~view~~ this paper has not before been brought to your attention, please study the articles "Life at Back Table" P. 1, "Personal Revolt" P. 1, "Cardinals Condemn Atom War" P. 1, "Marxist Friends" P. 7, "The Decay of Technology" P. 2 - These articles preach subversion, anarchism, Communism and malcontent. They maintain the American way of life is all wrong. I don't think this is a Catholic doctrine, and I resent this intrusion on religion. Set 9-14-57

RECORDED - 15  
SEP 19 1956  
EX-108  
W. R. Paglee

September 14, 1950

Mr. H. R. Paglee  
Radio Corporation of America  
RCA Victor Division  
1907 McKinney Avenue  
Dallas 1, Texas

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP7MAC/133

RECORDED - 46

INDEXED - 48

EX-100

Dear Mr. Paglee:

Your letter postmarked September 6, 1950, and enclosure, have been received and I am grateful for your interest in calling this matter to my attention.

While I fully appreciate the motives which prompted your inquiries, I must advise that information contained in the files of this Bureau is maintained as confidential by direction of the Attorney General and available for release only to certain authorized Government agencies. Therefore, I regret my inability to be of assistance in this matter.

Sincerely yours,

John Edgar Hoover  
Director

Bureau indicates negative re correspondent. He enclosed July-August issue of "The Catholic Worker." Bureau files reflect this publication is an organ of the Catholic Worker Movement founded by Dorothy Day who was formerly a supporter of Communism and subsequently a convert to Catholicism. The movement is not affiliated with the church. The publication advocates pacifism and is considered anti-Communist. Bureau investigation was closed October 27, 1948.

WWK:mac

RECEIVED READING ROOM  
SEP 14 1950  
FBI

38 SEP 26 1950

238

SEP 14 3 44 PM '50

ENCLOSURE

62-61208-56

## CATHOLIC



## WORKER

Vol. XVII No. 2

July-August, 1950

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## Charles O'Rourke

## The Death of a Beloved Apostle

By DOROTHY DAY

This last week Charles O'Rourke died and was buried. He had been in and out of the hospital several times recently and was resting at Mott street before going for a breathing spell to Maryfarm. Tom Sullivan also had been ill, and in the hospital for a week, and the two of them set out together on Thursday to catch the Hudson River Day Line to Newburgh. We

had a gala breakfast, what with members of the staff invalids, and Jack English, who had brought muffins and frozen strawberries (much to Charles' amusement) while I poached some eggs and poured out the coffee. Of course there were no strawberries, but the English muffins were fancy enough. In our newly donated station wagon we drove the invalids to the boat. It was a grey day, her heavy and warm, but the weather is always beautiful. Agnes was meeting them at the boat.

They had a good day, I learned afterward, and Charles visited under the farm and went to bed fifteen-thirty. He and Tom were in Peter Maurin's room. Charles woke up at three with an earlier heart attack and after a struggle for an hour to breathe, died. Fr. Foley was with him

when he died and had just heard his confession. Tom was telephoning the doctor at the moment.

Charles' family, his nephews and nieces took over then, the body was brought to Arlington, New Jersey, where many of his relatives lived, and he was buried from St. Stephen's Church. The Mass was sung by Fr. Boyton, S.J., his boyhood friend. We went to the cemetery with him and saw him laid to rest in his father's plot.

As one grows older, one wants to hear the details of the last days of old friends. I put a death notice in the Herald Tribune and the Times, and when I was telephoning it, saying how Charles had devoted the last 15 years of his life to the poor, and that though he was a lover of all beauty, he chose to spend his last years in ugly slums, the girl who took the

(Continued on page 2)

## Cardinals Condemn Atom War

## What Christians Must Do as Workers for Peace

Forthright condemnation of all modern atomic and biological weapons of war came last month in a pastoral letter from the Cardinals and Archbishops of France.

"We condemn them with all our strength," they say, "as we had no hesitation in condemning the mass bombings of the recent war."

The letter calls on statesmen to

do all in their power to reach a common agreement for the absolute banning of such weapons and, in addition, it puts forward a three-point positive Christian lead for peace.

Here is the full text of this important document:

Last autumn the Cardinals and Archbishops of France urged the Catholics of our country to be efficacious work-

ers for peace among their fellow-citizens.

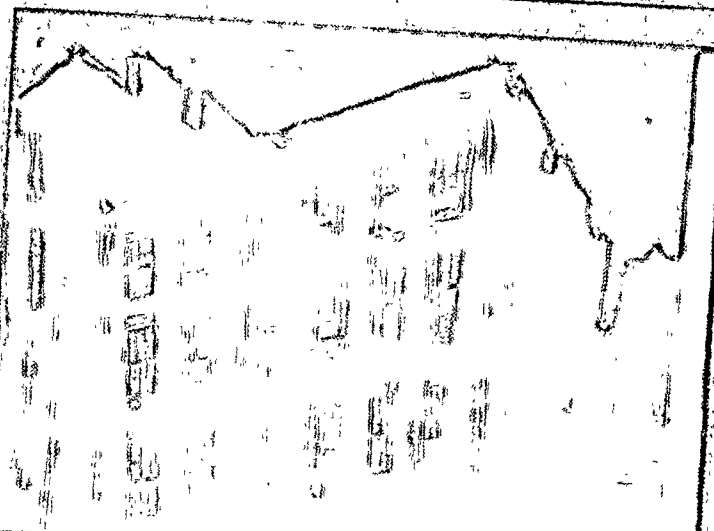
Since then, alas the Cold War has not ceased to cause anguish to the hearts of men who know the frightful disasters a new world war would bring.

Modern science has put into the hands of belligerents means of destruction like atomic weapons, rockets, radioactive gases, and biological weapons which are a terrible threat hanging over the heads of all peoples.

In such a nightmare atmosphere, it is understandable that the Stockholm Appeal against the use of atomic weapons should have seduced many generous minds. The question is persistently put to you, to your priests, and to your Bishops, asking whether we condone the use of these atomic weapons. But such a question, addressed to the disciples of Christ, scandalises and revolts them.

As the Pope said two years ago, no one with "a true sense of humanity" can approve the

(Continued on page 3)



b6  
b7C  
b7D

Clayton, N.Y.

Feb. 24, 1958

The Federal Bureau of Investigation  
Washington, D.C. (8)

Dear Sir: Catholic Worker

I was handed the enclosed  
paper by a [redacted] who

[redacted]  
in Redwood, N.Y. After reading  
this paper I decided it was very  
definitely communistic since  
it advocates overthrow of law  
and order.

RECORDED - 24

SE 31

62-61208-57  
FEB 27 1958  
FIVE  
WCH

24 [redacted] lives close

EX-A to a stretch of uninhabited  
coastline on the St Lawrence  
were it would be easy in my

act ce alb 2-21-58 62-61208-57

estimation to smuggle information,  
aliens or anything else out  
of the country. Since she is  
interested in bee, [redacted]

b6  
b7C  
b7D

[redacted] she spoke confidentially  
to me in high praise of this  
paper. Isn't there a law or  
something which prohibits  
the use of the mails to send  
this type of literature?

Yours truly,

[redacted]

RECEIVED  
JAN 17 1951

RECEIVED

RECORDED - 27

INDEXED - 24

EX-4

February 27, 1951

[Redacted]  
Clayton, New York

b6  
b7C

Dear [Redacted]

Your letter dated February 21, 1951, with enclosure, has been received and the interest which prompted your communication is indeed appreciated.

In the event you obtain additional information which you believe to be of interest to the FBI, you may desire to communicate directly with Mr. T. T. Hall, Special Agent in Charge of our Albany Office, located at 707 National Savings Bank Building, Albany 7, New York.

Sincerely yours,

John Edgar Hoover  
Director

cc: Albany (with copies of incoming)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-15-80 BY SP2MAC/TUB

Enclosure was the January 1951 issue of the "Catholic Worker."

Bureau files reflect that this publication is an organ of the Catholic Worker Movement founded by Dorothy Day who was formerly a supporter of Communism and subsequently a convert to Catholicism. The movement is not affiliated with the church. The publication advocates pacifism and is considered anti-Communist. (62-61208-56)

Bureau files also reflect that by letter dated May 27, 1940, the Buffalo Office advised that an allegation had been received that correspondent was an admirer of Hitler. No investigation was conducted. (61-7560-7773)

Bureau files further reflect the receipt of a letter dated October 11, 1942, from correspondent in which he reported light signals on the St. Lawrence River, copies of which were furnished your office. (Albany file 100-6847).

This is furnished for your information.

WGT:jdt

62 MAR 7 1951

ENCLOSURE

62-61201-57

# CATHOLIC WORKER



Vol. XVII No. 7

January, 1951

Subscriptions  
25¢ Per Year

Price 1c

## LABOR AND THE WAR

By ROBERT LUDLOW

The question has been asked me if my only objection to the war in Korea is because I believe all war to be un-Christian. If, in other words, I regard the American aims to be just and good but only object to the method by which they are being realized, my answer is definitely no. Apart entirely from the question of pacifism I am opposed to American aims in Korea or anywhere else in the world because I am opposed to that political and economic system that is called "the American way."

I believe that the American system is a system of exploitation. I believe it is thoroughly materialistic that it is guided by the ranklest form of pragmatism. I believe further that we are headed in this country towards a totalitarianism every bit as dangerous towards freedom as the other more forthright forms. We have our secret police, our thought control agencies, our over-powering bureaucracy. If we enjoy some freedoms it is because it is thought expedient at the time that we enjoy them, but when it is no longer expedient that we enjoy them I have no doubt but that they will be taken away. The American State, like every other State, is governed by those who have a compulsion to power.

## Inventory—January 1951

By DOR DAY

This last year St. Joseph's House of Hospitality gave out, roughly speaking, underestimating it, at 30,000 meals. Also 18,250 nightgowns. This is what the word and if we wished to improve world, we would multiply by eighteen years, and the fig would be truly impressive.

But suppose a mot should say in a plea for sympathy, "I've put one thousand and five meals on the table this year. I've washed fifty thousand plates."

It is easy to see foolish. It is to look at things in this light in this big way. I am sure that God is not counting the meals. He is

looking at Tony Aratari, Joe Monrope, Ray Taylor, turning off their alarm clocks at five every morning to go downstairs to start the coffee, cut the bread. They get no credit for being noble. They have no realization of dying to themselves, of giving up their lives. They are more often than not abused by friends and relatives for not getting jobs, using their education, supporting themselves. Instead of living on charity. This then is perfect joy, as St. Francis would say.

We all wish for recognition of one kind or another. Last week when we received letters from Stringfellow Barr and Pittim Sorokin, commending us, even that did not satisfy us. Though it is a boast, in a way to speak of it at all. We want these days, all of us who write and work for the revolution to reach the masses, the people, the working class groups. And yet, come to think of it, there

the sacrament of the present moment—of the little way. We think of money in this way too. We spent two trillion dollars, money spent and property damaged during the last war, plus suffering untold, unbelievable. We forget that it is our tax money, our payment of taxes that permits this huge expenditure for war. Seventy-five per cent of our taxes goes for war. These days, Josefa Menendez book, *The Way of Divine Love*, is on the best seller list in all Catholic book stores here and even in China among Catholics there. This book contains hundreds of pages of the revelations to a little lay sister in the Sacred Heart Order. (Continued on page 2)

## THE DEATH OF BISHOP BOYLE

Bishop Hugh Boyle of Pittsburgh died on December 22nd at the age of 77 and was buried December 28th at St. Paul's Cathedral. Bishop Dearden, the new Bishop of the diocese was at his bedside reciting prayers for the dying when the end came.

Bishop Boyle was the eldest son of a family of twelve and was born in Johnstown, Pennsylvania. His father, four brothers and three sisters were drowned in the Johnstown flood of 1889. All but one other brother died at an early age.

From the time the Catholic Worker started, he showed his friendship for Peter Maurin and his great interest in his ideas. He and Peter had many conversations which lasted for hours over the land movement and the needs of families at the present day. Thanks to Bishop Boyle's generosity, a diocesan House of Hospitality with St. Joseph as its patron was established over twelve years ago.

It is not an officially supported charity of the diocese. Father Rice, the director, was given the job of running the House by Bishop Boyle ten years ago after the Catholic Worker group found that it was too large a proposition for them. The building is large, three stories, and of brick, and was formerly the St. Paul Orphan

## Chrysti Street

We were remiss last month that we failed to ask our readers a Merry Christmas but I am sure that all of you realize that we did intend to extend those greetings. As you must know by this late date that we are weak in the formalities department even though we decry a lacking of those special graces in our relations with one another. Thus is the springboard. If one is needed for wishing you one and all a very very happy New Year with the world conditions as they

## Picketing

By AMMON HENNACY

"How are you going to get people to put up the sword? My son died in Korea. I know you didn't kill him. God bless him," said an elderly woman while picketing the post office on Jan. 18 in response to a woman's emergency declaration. The woman had seen my big sign which read: "Put up thy Sword. He that taketh the Sword Shall Perish."



Director, FBI

1/25/54

SAC, New York

Attention:  
Accounting and Fraud  
Section, Investigative  
Division

ALLEGED IMPROPER INTERVIEW  
WITH DOROTHY DAY BY AGENT  
OF NEW YORK OFFICE

Re telephone call by Supervisor AL McGRATH of the  
Bureau on 1/21/54 regarding an article in the January 1954  
issue of the "Catholic Worker."

SYNOPSIS

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP1MAC/LRB

In her column "On Pilgrimage" in the January 1954  
issue of the "Catholic Worker," editor, DOROTHY DAY, wrote  
as follows, under a caption entitled, "FBI:"

"Some FBI man by the name of DALY came down to  
query me about one of our friends who is a conscientious  
objector. He asked the usual questions as to how long I  
had known him, how he stated his position as c.o. or pacifist,  
whether or not he believed in defending himself. Evidently  
one of my answers offended him because he pulled back his  
jacket and displayed the holster of a gun under his arm pit  
which he patted bravely as he said, 'I believe in defending  
myself.' I could not but think, 'how brave a man defending  
himself with his gun against us unarmed women and children  
hereabouts.' The FBI should train their men to be a little  
more impersonal."

The above allegations have been strongly denied by  
SA FREDERICK F. DALY, resident agent at Staten Island, who  
interviewed DOROTHY DAY. The files of the NYO reflect  
DOROTHY DAY is erratic and an irresponsible person.

EX-125

RECORDED-52

INDEXED-52

FEB 5 1954

RECOMMENDATIONS

It is recommended that no attempt be made to  
interview DOROTHY DAY regarding her comments in the "Catholic

Encl. (1)

TJMcS:PMC

Letter to Director

re: Alleged Interview with Dorothy Day

Worker" since any additional contacts may well be distorted by her and result in further unfavorable comments regarding the Bureau.

I also recommend that no further contact be had with DOROTHY DAY in investigations of any kind without specific prior Bureau authorization.

I recommend that no administrative action be taken against SA FREDERICK F. DALY.

Letter to Director

re: Alleged Improper Interview With Dorothy Day

DETAILS

SA FREDERICK F. DALY, resident agent at Staten Island, advised he interviewed DOROTHY DAY on 12/3/53 at the Peter Maurin Farm, operated by the "Catholic Worker" at 469 Bloomingdale Road, Staten Island, since she was a reference of RICHARD A. DONNELLY, a Conscientious Objector. Agent DALY relates that he was carrying a firearm in a shoulder holster at the time of the interview inasmuch as he was also engaged in the investigation of criminal cases on that day. He stated that if DOROTHY DAY were specifically looking for the presence of a firearm she might have noticed a bulge under his jacket. However, he stated that at no time during the interview did he indicate in any way whatsoever that he was carrying a firearm nor did he make any statement that he believed in defending himself, when Miss DAY remarked that the registrant, DONNELLY, did not believe in the use of force, even to defend himself. SA DALY recalled that Miss DAY repeatedly endeavored to engage him in a discussion of pacifism, but he states that he declined to express any opinion on the subject. He stated further that the interview lasted approximately 25 minutes and that Miss DAY did not express any objection to any of the questions that were asked her. Agent DALY'S memorandum of explanation is being forwarded at this time.

The files of the NYO reflect that DOROTHY DAY is a very erratic and somewhat irresponsible person. She is an extreme pacifist and has constantly and vigorously opposed the Selective Training and Service Act and war in general. On many occasions she has openly counselled against registering for the draft and it is noted that the July-August, September and October, 1948 issues of the "Catholic Worker" specifically urged readers not to register inasmuch as registration is the first step toward war.

Attention should be directed to the fact that in 1945, while two agents of this office were interviewing Father CLARENCE EUGENE DUFFY in the NYO of the "Catholic Worker" in connection with an investigation of CLIFTON NORTHBRIDGE ELLIOTT, wa., SS (BUFILE 25-122791), DOROTHY DAY abruptly broke into the conversation in a very belligerent and hostile manner, berated the agents and criticized the

BES AVAILABLE  
COPIES

Letter to Director  
re: Alleged Improper Interview with Dorothy Day

Selective Service and Training Act. Her attitude at that time was most hostile. In the very next issue of the "Catholic Worker," namely, July-August, 1945, in her column, "Notes By The Way," she accused the agents of using "first a bullying tone, then an emotional appeal and then threats, trying to make Father DUFFY promise that he would let them know if he came across the young man they were looking for."

More recently, DOROTHY DAY addressed on 3/10/52 a mass meeting against the Smith and McCarran Acts in which she brought out that the people cannot be made loyal by loyalty oaths and that the Smith Act will not curb ideas. This meeting, sponsored by the National Council of Arts, Sciences and Professions, was also addressed at the time by such people as CORLISS LAMONT, HARRY FACHS and A. ISERMAN.

In April, 1953 DOROTHY DAY was a speaker at a National Guardian Fight Back rally at Palm Gardens, New York, together with VITO MARCANTONIO, LEO HUERTAN, CARL MARZANI and ROSE RUSSELL. The theme of the rally was, "Help Chase the Un-American Committee Out of New York."

These activities on the part of DOROTHY DAY strongly suggest that she is either consciously or unconsciously being used by Communist groups. From our experience with her it is obvious that she maintains a very hostile and belligerent attitude towards the Bureau and makes every effort to castigate the Bureau whenever she feels inclined to do so.

#### CONCLUSIONS

From a full review of the facts it is my opinion that the allegations made by DOROTHY DAY are groundless and that her article is an intentional and malicious effort on her part to malign the FBI.

#### RECOMMENDATIONS

As above.

BEST AVAILABLE  
COPIES

SAC, New York

February 1, 1954

Director, FBI

62-61208-58  
ALLEGED IMPROPER INTERVIEW WITH DOROTHY DAY  
BY AGENT OF NEW YORK OFFICE

Reurlet 1-25-54.

The Bureau desires that no attempt be made to interview Dorothy Day regarding the allegations against SA Frederick F. Daly which appeared in her article in the January, 1954, issue of the "Catholic Worker."

You should immediately instruct all Agents assigned to the New York Division that in the future Dorothy Day is not to be contacted in investigations of any kind without specific prior Bureau authority.

The Bureau should be promptly advised when these instructions have been carried out.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP2mac/tls

ADDENDUM:

It is noted that the January, 1954, issue of the "Catholic Worker" under the column "On Pilgrimage" written by Dorothy Day contained comments concerning the manner in which "Some FBI man by the name of Daly" conducted an interview with Dorothy Day in a conscientious objector case. According to the article the Agent pulled back his jacket and displayed the holster of a gun under his arm pit which he patted bravely and said "I believe in defending myself." The Agent emphatically denied the allegations made against him. The "Catholic Worker" was founded about 1933 under the leadership of Dorothy Day and is not affiliated with the Catholic Church. The publication advocates pacifism and is considered anti-Communist. Dorothy Day has been described as a very erratic and somewhat irresponsible person. She is extremely pacifist and has constantly and vigorously opposed the Selective Training and Service Act and war in general. She has been engaged in activities which strongly suggest that she is consciously or unconsciously being used by Communist groups. From past experience with her it is obvious she maintains a very hostile and belligerent attitude towards the Bureau and makes every effort to antagonize the Bureau whenever she feels so inclined. By memorandum dated 1/27/54 captioned SA Frederick F. Daly the above instructions were recommended and approved.

cc: Bureau file No. 62-61208

Mr. Rosen  
Mr. Belmont  
Mr. Nichols

YELLOW  
DUPLICATE  
FEB 2 1954  
MAILED

H:cap  
FEB 11 1954

62-61208-58-91

February 5, 1954

MEMORANDUM FOR Mr. Ladd

Mr. Rosen

Mr. Glavin

Mr. Belmont

Mr. DeLoach

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 1-7-82 BY SP1AGJC  
278308

Reference is made to my prior memoranda which transmitted to you the names of persons who are not to be interviewed unless compelling reasons dictate, in which event the matter should be called to my attention.

Attached is identifying data concerning Dorothy Day, who is such a person.

Very truly yours,

J. Edgar Hoover

John Edgar Hoover  
Director

Attachment

NOTE: Seventeen copies of attachment sent Mr. Rosen; eight copies of attachment sent Mr. Belmont.

GWG:ima

MAILED 3

FEB - 5 1954

COMM - FBI

FEB 8 1954  
130

UNRECORDED COPY FILED IN 62-10724-29

Tolson  
Ladd  
Nichols  
Belmont  
Clegg  
Glavin  
Harbo  
Rosen  
Tracy  
Egan  
Gurnea  
Mohr  
Winterrowd  
Tele. Room  
Holloman  
Miss Gandy

60 FEB 10 1954

NAME - Dorothy Day

PROFESSION - Columnist for the "Catholic Worker,"  
publication of the Catholic Worker  
Movement which is not affiliated with  
the Catholic Church.

ADDRESS - 223 Chryste  
New York, New York

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
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Egan \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

mm  
gm

me ✓

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Mr. Nichols

DATE: February 4, 1954

FROM : M. A. Jones

SUBJECT: DOROTHY DAY OF THE "CATHOLIC WORKER"

Tolson \_\_\_\_\_  
 Ladd \_\_\_\_\_  
 Nichols \_\_\_\_\_  
 Belmont \_\_\_\_\_  
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 Tele. Room \_\_\_\_\_  
 Holloman \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
 Miss Gandy \_\_\_\_\_

By memorandum dated January 27, 1954, Mr. H. L. Edwards advised Mr. Glavin of background information concerning remarks critical to the Bureau which appeared in a column by Dorothy Day in the "Catholic Worker," publication of the Catholic Worker Movement which is not affiliated with the Catholic Church. Mr. Edwards' memorandum stated that Dorothy Day had referred critically to the conduct of a Special Agent who had interviewed her in regard to a conscientious objector case. She alleged that he had displayed a gun holster under his arm and had stated he believed in defending himself. The Agent involved, SA Frederick F. Daly of the New York Office, emphatically denied Day's allegations.

In his memorandum of January 27, 1954, Mr. Edwards further noted that the New York Office had advised that its files reflect Dorothy Day to be a very erratic and somewhat irresponsible person who is an extreme pacifist and who has constantly and vigorously opposed Selective Service and war in general. Reportedly, Day has been engaged in activities strongly suggesting that she consciously or unconsciously is being used by Communist groups. It was further observed that she maintains a very hostile and belligerent attitude toward the Bureau and makes every effort to castigate the FBI whenever she feels inclined to do so.

Among the recommendations on Mr. Edwards' memorandum of January 27, 1954, was the recommendation that the New York Office be instructed that Dorothy Day is not to be contacted in the future without specific Bureau authority. A letter to that effect dated February 1, 1954, was attached and sent to the New York Office.

RECOMMENDATION:

That the attached memorandum to appropriate Bureau officials be sent advising that Dorothy Day has been added to the list of "Persons Not to Be Contacted Without Prior Bureau Authority."

Attachment sheet 5-54

GWG:lmz

RECORDED-84

162-61208-60

13 FEB 9 1954

UNRECORDED COPY FILED IN 62-92208-170

53 FEB 15 1954

Page Two

TH

Vol. XX No. 7

February, 1954

# CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August  
(Member of Catholic Press Association)

ORGAN OF THE CATHOLIC WORKER MOVEMENT

PETER MAURIN, Founder

Associate Editors:

TOM SULLIVAN

AMMON HENNACY

Managing Editor and Publisher: DOROTHY DAY

223 Chrystie St., New York City—2

Telephone GRamercy 5-8826

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hundred or more copies each month for one year to be directed to one address

Reentered as second class matter August 10, 1939, at the Post Office  
of New York, N. Y., Under the Act of March 3, 1879

120



ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-92 BY SPMP/MLB

ENCLOSURE

62-11804-61

1840 52nd St  
Brooklyn 4. N.Y.  
13 February 1954

Justice Department  
Washington D.C.

(1)

Gentlemen:

Am enclosing herewith clipping of a paper  
I have been receiving and I would like to know if  
in your opinion, the paper has been declared subversive  
or not.

Some of the items I have read recently  
have me wondering.

The writer is a Roman Catholic as is my  
wife and four sons and I certainly don't want this  
paper around my home if it isn't 100% for our country.

Thanking you, I am

Sincerely yours

Albert J. Blumenstock.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 6-15-90 BY SP7MCE/AL

EX-104

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RECORDED-104

none  
file 2-23-54  
JCM

EX-104

62-1011-61

agent

62-61208-66

February 23, 1954

INDEXED - 105  
RECORDED - 106

Mr. Albert J. Blumenstock  
1840 52nd Street  
Brooklyn 4, New York

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP7MAC/TJP

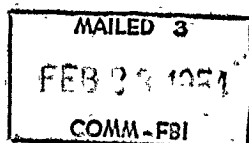
Dear Mr. Blumenstock:

Your letter of February 13, 1954, with enclosure, has been received.

While I would like to be of service, I must advise that data in FBI files are confidential and available for official use only. I would like to point out also that the FBI is strictly a fact-finding agency and does not draw conclusions or make evaluations as to the character and integrity of any organization, publication or individual.

I know you will understand the reason for these rules and will not infer from my inability to be of assistance either that we do or that we do not have the information you requested.

Sincerely yours,



John Edgar Hoover  
Director

*MB*  
*MOJ*  
*2*  
*TEB*

NOTE: Correspondent enclosed the masthead for the publication "Catholic Worker." Bufile 62-61208-60 reflects that this publication is not affiliated with the Catholic Church. It was founded about 1933 under the leadership of Dorothy Day. She has been described as a very erratic and somewhat irresponsible person. She is extremely pacifist and has constantly and vigorously opposed the Selective Training and Service Act and war in general. Dorothy Day has engaged in activities which strongly suggest that she is consciously or unconsciously being used by Communist groups. From past experience with her it is obvious she maintains a very hostile and belligerent attitude towards the Bureau and makes every effort to castigate the Bureau whenever she feels so inclined.

Tolson \_\_\_\_\_  
Ladd \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Clegg \_\_\_\_\_  
Glavin \_\_\_\_\_  
Harbo \_\_\_\_\_  
Rosen \_\_\_\_\_  
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Gearty \_\_\_\_\_  
Mohr \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

5 MAR 2 1954

GEM:jmd

*file*  
*gum*

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

DATE: 2/12/54

FROM : SAC, New York

SUBJECT: ALLEGED IMPROPER INTERVIEW WITH DOROTHY DAY  
BY AGENT OF NEW YORK OFFICE

Rebulet 2/1/54.

All Agents of the New York Division have been instructed along the lines indicated in referenced letter and the appropriate caution cards have been prepared.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 1-7-88 BY SP1AG/JC 278308

TJB:MEW

INDEXED - 55

FEB 12

3 08 PM '54

7-102

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70 MAR 3 1954

UNRECORDED COPY FILED IN

July 28, 1954

RECORDED - 82  
INDEXED - 8

62-61208-63

71922

Miss Alice A. Barrett  
430 West 57th Street  
New York 19, New York

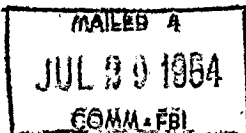
RECEIVED  
JUL 29 1954  
FBI  
NEW YORK

Dear Miss Barrett:

I have received your letter of July 23, 1954,  
as well as the book which you sent under separate cover.

Thank you very much for bringing this matter  
to my attention. I am grateful for your kind interest.

Sincerely yours,



J. Edgar Hoover  
Director

RECEIVED  
JUL 29 1954  
FBI  
NEW YORK  
App # 92-0388

NOTE: Bufile 62-61208 reflects that "The Catholic Worker" is a publication which is not connected with the Catholic Church. It was founded in 1933 by Dorothy Day, who has been described as erratic and irresponsible, and as something of a Fascist. Her activities are such that she is either consciously or unconsciously used by Communist groups. The book submitted by Miss Barrett, it is noted, bears an introduction by Day. Bufile 100-22278 reflects that Ammon Hennacy, author of this book, "The Autobiography of a Catholic Anarchist," was subject of a sedition investigation in 1952. The U. S. Attorney at Phoenix on 5-20-52, stated that, in his opinion, Hennacy was not mentally responsible for his actions, and prosecution was, therefore, declined. No data in Bufiles could be identified with Miss Barrett.

MLL:meb

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

Handwritten signatures and initials, including "Barrington" and "Holloman".

Mr. Tolson	_____
Mr. Boardman	_____
Mr. Nichols	_____
Mr. Belmont	_____
Mr. Harbo	_____
Mr. Mohr	_____
Mr. Parsons	_____
Mr. Rosen	_____
Mr. Tamm	_____
Mr. Sizoo	_____
Mr. Winterrowd	_____
Tele. Room	_____
Mr. Holloman	_____
Miss Gandy	_____

July 23, 1954

Mr. J. Edgar Hoover, Head  
Federal Bureau of Investigation  
Washington, D. C.

71923

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-80 BY SP7005/TB

Dear Sir:

Under separate cover I am mailing you a book called "The Autobiography of a Catholic Anarchist" gotten out by an organization called The Catholic Worker and printed in Glen Gardner, N. J. It came into my office in the Book Department of a magazine as a review copy. I have never heard of the organization before, and have looked for their magazine on all the newsstands in the city.

The author calls himself a "one-man revolution", and he seems to have only three or four associates (one with a good Russian name), but I thought they might have more connections and ramifications than are apparent; or the book might mention persons or events in which you would be interested.

Respectfully yours,

(Miss) Alice A. Barrett  
(Miss) Alice A. Barrett

430 West 57th Street  
New York, 19, New York

RECORDED - 82  
INDEXED - 82

EX - 107

13 AUG 11, 1954

107 61214-63

CRIME REC.

JUL 28 1954

100-1-28-34  
M.L.

105045

August 4, 1954

Mr. J. Edgar Hoover, Director  
Federal Bureau of Investigation  
Washington, D. C.

~~RECEIVED~~  
~~SEP 1 1954~~  
~~FBI~~

Dear Sir:

I recently mailed you a book written by a Mr. J. Hemmacy who designates his organization "The Catholic Worker", and received an acknowledgement of its receipt. It was called "The Catholic Anarchist".

Now this individual has started sending sheets of propaganda to my office, and I am enclosing one which has just arrived. . This material is doubly vicious in that it is not only subversive and anarchistic, but it issues this propaganda in the name of Christ and labels it "Christianity". What blasphemy!

Instead of requesting the discontinuance of this offensive material, I will forward it to your office as it is received, in case it should be of any help. It seems to me that this is a dangerous individual.

Very truly yours,

(Miss) Alice G. Barnett

Mrs. H. H. Barnett

430 West 57th Street  
New York, 19, N. Y.

10/2/96 52696/JS  
APP# 92-0388

Ch

RECORDED-19

INDEXED-19

62-61208-64

20 AUG 11 1954

OUTGOING  
AUG 11 1954

nmh  
ack. 8-9-54  
GEM

10/2/96

AUGUST 6th, 1954

TRANSFIGURATION

OF

CHRIST, A. D. 32

VS

BOMBING

OF

HIROSHIMA, 1945

CHRIST OR CHAOS

105046

"He was transfigured before them. And His face did shine as the sun... behold a bright cloud overshadowed them."

(Matt. xiv, 1 to 9)

"We have not followed cunningly devised fables when we made known to you the power and presence of Our Lord Jesus Christ... You do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." (2nd Peter 1-15 to 19)

The bright cloud which overshadowed Christ on the high mountain versus the diabolic cloud that hung over Hiroshima. This is the issue today!

THE ONLY THING STRONGER THAN THE A AND H BOMB IS THE REVOLUTIONARY MESSAGE OF THE SERMON ON THE MOUNT.

Whether atheistic communism has betrayed the Communist Manifesto and the Socialist revolution by the formation of a Super State without freedom, or whether atheistic capitalism, led by the USA, has betrayed Christianity and that freedom which our Founding Fathers sought for us, is NOT the issue.

It is a question of the Pot calling the Kettle "black."

At this late date we have put the word "GOD" in our pledge of allegiance while we deny God in our invention and mass production of the A and H bomb and nerve gas.

We pile up millions of tons of grain, wheat and millions of pounds of butter because politicians seek to keep in power by buying the votes of the farmers.

Our machines produce more than our workers can buy back from the wages they receive. Hence, we must always have depressions and wars. The capitalist system is dying. It won't work.

WE SPEAK on our Voice of America of the lack of freedom and the fear behind the Iron Curtain.

WE ACT by denying freedom in our country by our loyalty oaths and by the fear engendered by the demagogue, McCarthy.

WE ACT by breaking our treaties with the American Indians and we continue to depoll them today under the guise of giving them freedom to be assimilated with us.

WE ACT by supporting imperialism in Indo-China and North Africa.

WE ACT by supporting a puppet administration in Puerto Rico and by fomenting revolution in Central and South

America when it is to the advantage of our capitalists.

WE ACT by supporting the tyrants Rhee, Chiang, Tito and Franco.

WHAT CAN WE DO?

WE CAN CEASE MAKING A-bombs and destroy the present stock-pile.

62-61208-64  
ENCLOSURE

August 9, 1954

Miss Alice A. Barrett  
430 West 57th Street  
New York 19, New York

~~Under Investigation~~  
~~Under Consideration~~  
~~See For Serial~~  
~~Form 4-14~~

105044

Dear Miss Barrett:

I sincerely appreciate the interest which prompted your letter of August 4, 1954, and I want to thank you for bringing to my attention the publication you enclosed.

In the event you obtain any additional information which you believe to be of interest to the FBI, please feel free to communicate with the representatives of our office located at 290 Broadway, New York 7, New York.

Sincerely yours,

John Edgar Hoover  
Director

16/2/96-56696/JS  
App# 92-0388

cc - New York, with copy of <sup>7/28/54</sup> and copy of <sup>7/28/54</sup> envelope  
ATTENTION SAC: Bufiles reflect that "The Catholic Worker" is a publication which is not connected with the Catholic Church. It was founded in 1933 by Dorothy Day, who has been described as erratic and irresponsible, and as something of a Fascist. Her activities are such that she is either consciously or unconsciously used by Communist groups. Bufiles also reflect that Ammon Hennacy is the author of the book submitted by the correspondent entitled "The Autobiography of a Catholic Anarchist." Hennacy was subject of a sedition investigation in 1952. The United States Attorney at Phoenix on 5-20-52, stated that, in his opinion Hennacy was not mentally responsible for his actions, and prosecution was, therefore, declined. No data in Bufiles could be identified with Miss Barrett in addition to her letter of July 23, 1954, in which she mentioned she was sending under separate cover Hennacy's book. Bulet of 7-28-54 to Miss Barrett cordially acknowledged receipt of her communication.

INDEXED-19

RECORDED

62-61208-64

MAILED 11

AUG 9 1954

COMM-FBI

Tolson  
Boardman  
Nichols  
Belmont  
Glavin  
Harbo  
Rosen  
Tamm  
Tracy  
Mohr  
Winterrowd  
Tele. Room  
Holloman  
Miss Gandy

AUG 18 1954

*Handwritten signatures and initials:*  
Vignis  
WPN  
W  
mof  
TEB  
JAN 11 1955

AIRTEL

FBI WASH FIELD

DIRECTOR AND SAC NEW YORK (Info) (RM)  
PHILADELPHIA (Info) (RM)

ALL INFO  
6-19-90 SP7MACT/BS

1/29/55

URGENT

Olson  
Boardman  
Nichols  
Belmont  
Ladd  
Mohr  
Parsons  
Rosen  
Tamm  
 Sizoo  
Winterrowd  
Room  
Holloman  
Gandy

CATHOLIC WORKER; PEACE WORKERS; WAR RESISTERS LEAGUE;  
PHILADELPHIA SECTION FELLOWSHIP OF RECONCILIATION; <sup>Misc.</sup> INFORMATION  
CONCERNING. LT. HAROLD E. MOORE, COMMUNICATIONS AND RECORDS,  
MPD, WASH., D.C., TELEPHONICALLY NOTIFIED WFO 2:45 P.M. THIS  
DATE THAT AN ANTI-WAR GROUP OF APPROXIMATELY 60 PERSONS WERE  
PARADING IN FRONT OF THE WHITE HOUSE. WFO TELEPHONICALLY  
NOTIFIED SECRET SERVICE OFFICE, WHITE HOUSE, OF ABOVE INFO AND  
WAS ADVISED BY DONALD BURKE, SECRET SERVICE, GROUP OF 60  
INDIVIDUALS WERE CARRYING PLACARDS AND HANDING OUT HANDBILLS  
REFLECTING THEY REPRESENTED THE CATHOLIC WORKER, 223 CHRISTY  
ST.; PEACE WORKERS, 513 W. 166TH ST.; WAR RESISTERS LEAGUE,  
5 BEEKMAN ST.; ALL OF NEW YORK CITY; AND ALSO PHILADELPHIA  
SECTION FELLOWSHIP OF RECONCILIATION, 2006 WALNUT ST., PHILA.  
BURKE ADVISED ABOVE GROUP BEGAN DEMONSTRATION 2 P.M. AND  
DISBURSED 3:12 P.M. THIS DATE WITHOUT INCIDENT. FOR INFO.

LAUGHLIN

CDB:glb  
(6)

62-9

Mr. Belmont

RECORDED - 6

13 FEB 1 1955

AIRTEL

60 FEB 7 1955

## Office Memorandum • UNITED STATES GOVERNMENT

TO : MR. A. H. BELMONT

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/21/96 BY SP6 AG/JS  
APP # 92-0588

DATE: June 14, 1955

FROM : MR. V. P. KEATY

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-7/4

Tolson	✓
Boardman	✓
Nichols	✓
Belmont	✓
Harbo	✓
Mohr	✓
Parsons	✓
Rosen	✓
Tamm	✓
Sizoo	✓
Winterrowd	✓
Tele. Room	✓
Holloman	✓
Gandy	✓

SUBJECT: "THE CATHOLIC WORKER"

Mike O'Rourke, Supervisor, New York, telephonically furnished the following information:

The New York Office has received a letter from Ammon Hennacy, Associate Editor of the "Catholic Worker" stating that representatives of the "Catholic Worker" will hand out pamphlets at the City Hall in New York City when the air raid drill test takes place at noon, June 15. These pamphlets will counsel the people not to take part in the test exercises as the exercises are considered a military act in "a cold War" which are designed to instill fear. The pamphlet further states that all persons should refuse to help in any war effort, to refuse to register for the draft, refuse to obey local air raid regulations. The letter stated that the Mayor of New York, the Police Department and newspapers were being informed of the intention to distribute these pamphlets.

O'Rourke stated that he was furnishing this information to the Bureau in view of possible publicity which may occur. He stated the New York Office was advising the other intelligence agencies, as well as the Office of Civil Defense. They will also check with the police to insure that the police know about this plan.

The "Catholic Worker", according to information in our files, was founded about 1933 under the leadership of one Dorothy Day. It is not affiliated with the Catholic Church. The publication advocates Pacifism and is considered anti-Communist. Day has been described as very erratic and irresponsible, as well as an extreme Pacifist. She has consistently opposed the Selective Service Act; she has had a hostile and belligerent attitude toward the Bureau and no contacts are made with her. Investigations have been conducted regarding the "Catholic Worker" and Dorothy Day in the past under Sedition and Security Matter - C characters and prosecution for Sedition was declined by the Department. These investigations were in 1943 and 1944.

This information is being furnished the Office of Civilian Defense and the intelligence agencies in Washington through Liaison.

JUN 27 1955

VPK:td  
(3)

memo to Boardman  
date to O'Leary  
Tompkins  
OST  
did this info go thru with  
plans? If so send memo  
JUN 28 1955

Mr. Tolson \_\_\_\_\_  
 Mr. Boardman \_\_\_\_\_  
 Mr. Nichols \_\_\_\_\_  
 Mr. Belmont \_\_\_\_\_  
 Mr. Harbo \_\_\_\_\_  
 Mr. Mohr \_\_\_\_\_  
 Mr. Parsons \_\_\_\_\_  
 Mr. Rosen \_\_\_\_\_  
 Mr. Tamm \_\_\_\_\_  
 Mr. Sizoo \_\_\_\_\_  
 Mr. Winterrowd \_\_\_\_\_  
 Tele. Room \_\_\_\_\_  
 Mr. Holloman \_\_\_\_\_  
 Miss Gandy \_\_\_\_\_

# U. S. H-Bomb Alert Today; City Streets to Be Cleared

Millions Here Must Seek  
 Shelter—Plan to Defy  
 Test Is Reported

By PETER KIHSS

An imaginary hydrogen bomb drop—equivalent to 5,000,000 tons of TNT—will be the keynote of the city's participation in a nationwide civil defense test today.

Eight million New Yorkers will be called upon to halt normal activities from 2:05 to 2:15 P. M. and go to indoor shelters. The Apple Jack (red) take-cover will be signaled by rising and falling walls of 679 sirens for three minutes. The Snow Man (white) all-clear signal will be three one-minute blasts of the sirens, each blast separated by two minutes of silence.

While the city's fifth public participation test since 1951 will be limited to ten minutes, 22,000 Civil Defense workers, mostly volunteers, will labor for twenty-six hours from noon today until

Continued on Page 15, Column 4

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED  
 DATE 6-19-90 BY SP2 mac/tib

162-61208-A.  
 NOT RECORDED  
 138 JUN 27 1955

Wash. Post and Times Herald \_\_\_\_\_  
 Wash. News \_\_\_\_\_  
 Wash. Star \_\_\_\_\_  
 N. Y. Herald Tribune \_\_\_\_\_  
 N. Y. Mirror \_\_\_\_\_  
 N. Y. Times \_\_\_\_\_  
 Date: June 15, 1955

53 JUN 27 1955

File 62-61208  
 5-10-55

CATHOLIC WORKER

# MILLIONS IN CITY TO SEEK SHELTER

Continued From Page 1

2 P. M. tomorrow. They will simulate check-ups, rescues, evacuations and repairs of the kind that would take nine days after such an atomic blow.

A plan to refuse to take shelter and to urge nonparticipation by others in war efforts, income taxes and politics was announced by Dorothy Day and Ammon Hennacy, editors of The Catholic Worker, 223 Chrystie Street. They notified the police that they would distribute 1,000 leaflets in City Hall Park.

The city's Office of Civil Defense in turn noted yesterday that it is a misdemeanor in such a state-ordered drill—punishable by up to a year in prison, \$500 fine or both under the State Defense Emergency Act—to refuse to obey orders for the conduct of civilians and the movement and cessation of pedestrian and vehicular traffic. In the first public drill on Nov. 28, 1951, a West Side mechanic was fined \$25 when he refused to take shelter.

## Streets to be Cleared

On the alert, police, auxiliary police and air wardens are to clear all persons from the streets—except drivers of buses, post office trucks, armored vehicles, and petroleum trucks, who may stay in their vehicles at the curb. Bus passengers must seek shelter, except where none is available in outlying sections.

Only police and fire apparatus, ambulances and doctors' cars on emergency calls may

keep rolling on the streets. Subway trains will continue moving on underground tracks, but halt at openings to tracks above ground. Ferries and railroad trains will continue to operate. Airplanes may land, but not take off.

In seeking cover, persons are instructed to look for designated public shelters, large buildings and subways, and not to enter stores or other smaller structures unless better protection is not available. Inside buildings, they are directed to stay away from windows.

Radio and television stations will continue normal broadcasting, except for spot announcements warning of the test, according to Thomas H. Phelan, chairman of the New York City Civil Defense Broadcast Committee. The municipal radio station WNYC will begin a special broadcast with information and directives at 2 P. M.

Operation Conelrad—in which standard broadcasting stations swing to two frequencies to avoid navigational aid to attacking planes—is only to be assumed for Civil Defense workers' study purposes. The only time this has been actually invoked in daylight hours here was in the public drill of Sept. 25, 1953.

## Other Cities Taking Part

Among fifty cities taking part in imagined atomic attacks in today's second nationwide civil defense test will be Binghamton, Niagara Falls, Rochester, Schenectady, Syracuse and Utica in New York State, and Newark, Jersey City, Paterson, Elizabeth, Trenton and Camden in New Jersey.

One or more other cities in the New York-New England-New Jersey area will be subjected to "surprise" tests.

Mr. Tolson \_\_\_\_\_  
Mr. Boardman \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Belmont \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Mohr \_\_\_\_\_  
Mr. Parsons \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tamm \_\_\_\_\_  
Mr. Sizoo \_\_\_\_\_  
Mr. Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Mr. Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6/16/90 BY SP1 me/hrs

ORIGINAL WORKER

62-61208-A  
NOT RECORDED  
138 JUN 27 1955

Wash. Post and Times Herald \_\_\_\_\_  
Wash. News \_\_\_\_\_  
Wash. Star \_\_\_\_\_  
N. Y. Herald Tribune \_\_\_\_\_  
N. Y. Mirror 1

Date: June 11, 1955

53 JUN 27 1955

*File 62-61208  
5-njm*



**DEFY DRILL, ARRESTED** Here is one of the few exceptions to the rule of general compliance with the 10-minute H-bombing drill. Defiant group at City Hall is huddled into a partol wagon. They'd paraded with placards calling for an end to war and atom-hydrogen bombs. For 10 minutes beginning 2:05 p.m. city took part in nation's biggest alert. (Other photos, P. 3, Center Fold, Back Page) (Mirror Photo by Art Abtler)

being one of the three screaming and masked gunmen who stormed into a Queens bank last March in typical Wild West style and fled with \$24,459.

It was learned that Kritsky, now languishing in Rikers Island Penitentiary for violating his parole, was linked to the Queens holdup by a woman. He was imprisoned nine years ago as a member of a safe-cracking band which committed 30 robberies, also on a tip-off by a woman.

The new Federal indictment named Kritsky, a punch press operator, of 307 E. Ninth St.; his old prison buddy, Charles Catalano, 35, of 214 E. 26th St., and a "John Doe" as the bandits who staged the March 7 holdup of the Bank of the Manhattan Co. branch at 104-17 Queens Blvd., Forest Hills.

**CATALANO WAS** captured half an hour after the holdup trying to hide in a child's playroom in a home a mile from the bank, following a chase by police. But the \$24,459 in loot was not found on Catalano and has not been recovered, according to Assistant U. S. Attorney Gliedman.

The three-count Federal indictment accuses the three men of conspiracy, robbery and endangering the lives of bank employees. If convicted, each could be fined \$25,000 and sent to prison for 50 years.

Catalano is now at liberty in \$20,000 bail on bank-robbery and auto theft charges preferred by the state, and in additional \$15,000 bail on another Federal bank robbery charge.

**ACCORDING TO** the indictment, Kritsky and Catalano became very friendly while both were at Great Meadows State Prison. Catalano was released in 1952 and Kritsky came out last Dec. 21. The indictment charged they got together Feb. 1 and plotted the robbery at Catalano's home.

**REPORTS** received here indicated the police may have visited most of the 1,500 Catholic parishes in the nation.

The expelled prelates had been under fire from Peron and the pro-government press for several days. On Monday the semi-official newspaper Democracia demanded their expulsion along with "all other monsignori who hide their un-Christian diatribes under their robes."

The Church has officially denied responsibility for the disorders and said instead that the Catholics were victims rather than aggressors.

**HIGH CHURCH** dignitaries said they did not learn that Msgr. Tato and Msgr. Novoa had been deported until hours after their plane had left.

They landed at Rio de Janeiro before noon and remained aboard until the takeoff for Natal, Brazil, and the flight across the Atlantic to Dakar.

## Mercedes to Quit Grand Prix Races

**STUTTGART, Germany, June 15 (AP).—**The Daimler-Benz auto works announced Wednesday it was quitting international grand prix racing at the end of this year.

The management said the decision had long been considered but that it was made definite by the track disaster at Le Mans, France, last Saturday, when 79 were killed.

Daimler-Benz manufacturers the famed Mercedes sports racers, one of which hurtled into the crowd. The firm's cars, dominant entries in world racing for decades, will continue in sports car competition for the time being.

**An Amateur** can buck a professional in the spot news field. Phone MU 2-1000; Extension 77.

## HAPPY ENDING TO DUTCH SIAMESE BIRTH

Nineteen months ago, Folkje (left) and Tjitske de Vries were born joined at the umbilicus. Here, on the first anniversary of their separation by Dutch surgeons, they pose, healthy and happy, in the garden of their Oenkerk, Holland, home. There are five other children in the de Vries family. (AP Photo)

# Find Relievers Send Money to Relatives

By WILLIAM HENDERSON

Welfare Department investigators, working with City and Postal authorities, have discovered that dozens of relief recipients are cashing relief checks intended for food, clothing and medicine and sending the money to relatives and friends in the U. S. and abroad, THE MIRROR learned Wednesday.

A report detailing how this practice operates has been filed with Mayor Wagner by the Welfare Department and the City Investigation Department.

**FROM SOURCES** close to the Welfare Bureau, which initiated the investigation, it was learned that investigators were assigned to check money orders issued at postal branches in various boroughs against the names on relief rosters.

The check revealed at least 1,700 relief recipients were cashing their checks at post offices and 100 of these persons were brought to the Welfare Dept. offices for questioning. Most of the 100 admitted they did not use their checks for relief purposes, but obtained money orders which were then sent to friends and relatives.

A staff or investigators, it also became known, is now checking reports that many persons now receiving from \$33 to \$150 a month in relief payments also earn \$5 to \$70 a week at regu-

lar jobs. Some of these, Welfare officials said, admitted they lived on their regular wages and sent their relief allotments to points both in the U. S. and to other countries.

**MEAN WHILE,** Investigation Commissioner Tenney said that a sampling of relief rent payments showed that in 25 percent of 101 rental units checked, the city overpaid on rents. Tenney also said the Legal Division of the Welfare Department has recovered "very substantial amounts" involved in over-ceiling payments.

Welfare Commissioner Henry L. McCarthy issued a statement declaring that the amount involved in overpayment of relief rents had been exaggerated. McCarthy said 93.7 percent of all rent for relief families is under \$70 monthly and 67.4 percent is under \$50 monthly.

A city official close to the investigation insisted to THE MIRROR, however, that the amounts involved are substantial.

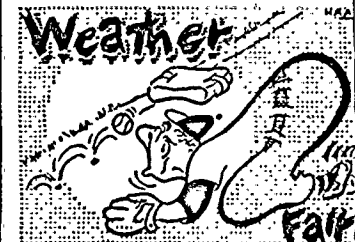
less he is condemned by a fair and open-minded jury, solely on the basis of evidence, in competent court."

**HOLLEY, WHO** had been brought down from Sing Sing Death House for the court session, listened impassively. Judge Leibowitz and Silberman agreed he had not received the full benefit of the American judicial system.

## Today's Chuckle

A Texan was trying to impress upon a Bostonian the valor of the heroes of the Alamo. "I bet you never have anybody so brave around Boston," he said.

"Did you ever hear of Paul Revere?" asked the Bostonian. "Paul Revere?" said the Texan. "Isn't that the guy who ran for help?"



U. S. WEATHER BUREAU FORECAST FOR THURSDAY, JUNE 16, 1955

**LOCAL—Fair and warmer** High between 75 and 80.

Sunrise... 5:24 a. m. Moonrise... 2:11 a. m.  
Sunset... 8:29 p. m. Moonset... 4:42 p. m.

Morning Star: Mercury.  
Evening Stars: Jupiter, Saturn.

TEMPERATURES IN N. Y. CITY			
MAXIMUM		MINIMUM	
Midnight... 62	8 a. m... 63	4 p. m... 64	10 p. m... 65
1 a. m... 61	9 a. m... 66	5 p. m... 68	11 p. m... 69
2 a. m... 61	10 a. m... 69	6 p. m... 70	12 p. m... 71
3 a. m... 61	11 a. m... 72	7 p. m... 73	1 p. m... 74
4 a. m... 60	12 Noon... 74	8 p. m... 75	2 p. m... 76
5 a. m... 60	1 p. m... 76	9 p. m... 77	3 p. m... 78
6 a. m... 60	2 p. m... 77	10 p. m... 78	4 p. m... 79
7 a. m... 61	3 p. m... 79	11 p. m... 80	

For Tide Information see Jim Hurley's "Outdoor Column."

Entered as 2d class matter P. C. New York, N. Y.

# Here It's Huge Success, Only a Few Slipups

As 679 warning sirens wailed, millions of New Yorkers took shelter Wednesday in the city's greatest air raid drill—an exercise marred by 31 arrests and, in spots, by errors, lethargy and defiance, but hailed nonetheless as “a complete success” by authorities.

A ghost town atmosphere hung over the world's greatest metropolis as an imaginary hydrogen bomb fell at the corner of N. 7th St. and Kent Ave., Brooklyn, “wiping out” vast areas of the city and claiming 2,991,285 “fatalities.” Another 1,776,899 men, women and children were listed as “injured” as imaginary flames roared through the area and 20,000 CD workers, beginning a 26-hour tour of duty, began the staggering task of restoring “shattered” communications.

THROUGHOUT THE five boroughs there were scattered reports of siren errors—going off too early, too late, or during the test period. And there were reports of hundreds of pedestrians who refused to take shelter until forced to do so by police and auxiliary cops, or who broke regulations by huddling in doorways, or behind plate glass windows.

But as a rule compliance was good, defense officials reported. Robert E. Condon, city CD director, called the drill “a great, complete success as far as public reaction goes.” Of the troubled sirens, he explained, “that's one of the reasons we have these tests—to learn things.”

Police headquarters said 16 sirens failed to operate—five in Manhattan, four in Brooklyn, one in Queens, five in the Bronx and one in Richmond.

City Hall Park, police arrested 18 men and 11 placard-wearing women who refused to take shelter. They identified themselves as members of the Peacemakers, the War Resisters League, the Fellowship of Reconciliation and the Catholic Worker. One man, carried bodily into a patrol wagon, was accused of resisting arrest; the others were charged with refusing to comply with CD regulations. All carried signs urging an end to war and to atom-hydrogen bombs.

THE 30TH ARREST reported was of Herbert Friedman, 28, of 305 E. 34th St., Brooklyn, accused of failing to stop his truck on orders at Throop and Fulton Sts., Brooklyn.

The 31st arrest was that of Joseph Collazo, 32, of 157 E. 115th St., accused of failing to seek shelter while on Fifth Ave. between 113th and 114th St. Before the drill started, defense officials said those convicted of ignoring public participation could be fined \$500 or given a year in prison, or both. Times Square, which was de-

Continued on Page 10

Mr. Tolson \_\_\_\_\_  
Mr. Boardman \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Belmont \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Mohr \_\_\_\_\_  
Mr. Parsons \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tamm \_\_\_\_\_  
Mr. Sizoo \_\_\_\_\_  
Mr. Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Mr. Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

Wash. Post and Times Herald \_\_\_\_\_  
Wash. News \_\_\_\_\_  
Wash. Star \_\_\_\_\_  
N. Y. Herald Tribune \_\_\_\_\_  
N. Y. Mirror 3

Date: JUNE 16, 1955

# Hill Here Big Success

Continued from Page 3

serted two minutes after the first alert sounded at 2:05, became the scene of confusion six minutes later when sirens suddenly sounded again. Police, knowing that the alert was due to last till 2:15, were undecided what the wailing meant—and hundreds of persons poured from subway shelters, and buildings, ignoring the shouts of wardens. At police headquarters the sirens for the all-clear went off two minutes early; Wall St. was barren of pedestrians until its all-clear sounded at 2:12—three minutes early.

In Brooklyn, thousands of persons in the Borough Hall section began clearing the streets voluntarily at 1:55 p. m., 10 minutes before the red alert was scheduled. There, too, the wailing of sirens at 2:10 brought confusion, which was worsened as additional sirens sounded at 2:12 and 2:13, by which time traffic was moving again, two minutes ahead of schedule.

**OPPOSITE** Borough Hall in Kew Gardens, Queens, it was the same—pedestrians taking the alert nonchalantly until wardens and police cracked down. Throughout the 10-minute drill, two civilians were seen watching events from the roof of an apartment house across from the Borough Hall.

The Stock Exchange suspended for a half-hour as

1,800 brokers, clerks and page boys filled through four exits into shelter areas. Sounding of the all-clear and, later, the resume-trading bell brought loud shouts from those crowded in the shelters.

Results of the exercise were watched from police helicopters. Their reports, Chief Inspector Kennedy told reporters, "showed excellent cooperation." He added: "What we want is voluntary cooperation and we don't want to have to use the law to obtain it."

**THE NEW YORK** alert—part of a nationwide drill in which major cities were "hit" by surprise—came while theoretical bombs rained on Schenectady, Utica, Syracuse, Rochester, Niagara Falls and Binghamton Upstate, and on Newark, Paterson, Jersey City, Elizabeth, Camden and Trenton in New Jersey. Into their 26 hours of practice, defense workers will telescope the nine-day aftermath of such a saturation onslaught.

Gov. Harriman, who scurried for shelter in the basement of the Port Authority building while still munching the lunch he had been eating on the 15th floor, said the alert "would have been fine if we knew what we were protecting ourselves against." He went on to assail the Eisenhower Administration for not telling him "what is expected of a governor" and for, as he phrased it, "shirking its responsibilities."

At key spots, such as Rockefeller Center and nearby Fifth Ave. in the vicinity of St. Patrick's Cathedral, Army Signal Corps photographers made movies of the crowds as they sought shelter, leaving cars parked near curbs and filing from crowded buses under the direction of wardens—scenes that were repeated in thousands of spots throughout the city.

At the busiest intersection of the Bronx, Fordham Rd. and Grand Concourse, all vehicular

traffic halted quickly and, within minutes, wardens reported they could see 10 blocks in each direction on Fordham Rd. and two blocks each way on Grand Concourse, with nothing moving. However, police admitted they encountered some grumbling when they ordered loungers in the sunlit parks to seek shelter.

**DOWNTOWN FOLEY SQ.** was deserted. Trials in courthouses in the area were halted. Hundreds of commuters and shoppers ran for shelter in Grand Central's lower level, but on the street outside many pedestrians ignored the siren's shrilling.

One of the fastest-clearing areas was the jam-packed garment section, saturated with extra police. At some intersections, six were on duty. Many men stood behind plate glass windows in this section in defiance of defense regulations. On 42d St., a crowd of 50 men and women, apparently confused by the gray work-uniforms of young patrolmen from the police academy, refused to take shelter on their orders.

An Italian-speaking reporter noticed a woman, apparently newly arrived from Europe, shaking with fright as a bus coming from Idlewild was halted in Queens and heard her companion reassure her, "It's all right; it's just a drill." The frightened woman, in Italian, answered: "Thank God. I was worried. I thought I came here just in time to get caught in a war again."

## Office Memorandum • UNITED STATES GOVERNMENT

TO : L. V. Boardman

DATE: June 21, 1955

FROM : A. H. Belmont

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 10/2/96 BY SP6 AEC/JS

APP# 92-6388

Limited Classification

Review Conducted

See Top Serial

Form 4-77A

SUBJECT: "THE CATHOLIC WORKER"  
INFORMATION CONCERNING (MISCELLANEOUS)

Tolson	_____
Boardman	_____
Nichols	_____
Belmont	_____
Harbo	_____
Mohr	_____
Parsons	_____
Rosen	_____
Tamm	_____
Sizoo	_____
Winterrowd	_____
Tele. Room	_____
Holloman	_____
Gandy	_____

Attached memorandum dated June 14, 1955, from Mr. Keay to Mr. Belmont reflects that the New York Office advised the Bureau on June 14, 1955, that a letter was received by that office from Ammon Hennacy, Associate Editor of "The Catholic Worker," stating that representatives of that organization would circulate pamphlets at City Hall in New York City when the air raid test takes place at noon on June 15, 1955.

The pamphlets counselled people not to take part in the test exercises as such exercises are considered a military act in "a cold war" which are designed to instill fear. The pamphlet also states that all persons should refuse to help in any war effort, refuse to register for the draft and refuse to obey local air raid regulations.

The Director noted "Did this outfit go thru with its plans? If so send memo to Dept."

"The New York Mirror" of June 16, 1955, carried an article on page one stating that in City Hall Park police arrested 18 men and 11 women who refused to take shelter during the air raid test drill on June 15, 1955. Among the persons arrested were members of "The Catholic Worker." One individual was accused of resisting arrest and others were charged with refusing to comply with civilian defense regulations. All persons arrested carried signs urging an end to war and to atom and hydrogen bombs.

"The New York Times" in its issue of June 15, 1955, on page one contained an article concerning the above air raid alert. The article noted that Dorothy Day and Ammon Hennacy, Editors of "The Catholic Worker," notified the New York City Police Department that they would distribute one thousand leaflets in City Hall Park in connection with the air raid alert test on June 15, 1955.

Enclosures (3) sent

cc Boardman  
Belmont

Miniter

MJM:pat

(5)

Rosen

50 JUN 28 1955

274

RECORDED-42

62-61208-67

JUN 27 1955

Memorandum for Mr. Boardman

The New York Office telephonically advised the Bureau June 21, 1955, that according to the New York City Police Department 29 persons were arrested for failure to take shelter during the air raid drill on June 15, 1955. Twenty-six of these individuals were actually charged by the Police Department and held in \$1500 bail. One person was held in \$3000 bail. According to the Police Department none of the afore-mentioned pamphlets were distributed at City Hall Park although there was a demonstration.

Bureau files reflect that a closing report concerning Dorothy Day, et al, Sedition, dated March 17, 1944, at New York, was furnished the Department and the Department was requested to advise the Bureau if Dorothy Day or any of her associates with "The Catholic Worker" had violated the Sedition Statutes.

The Department by memorandum dated June 2, 1944, informed the Bureau that the Criminal Division felt the facts developed in the case were not sufficient to warrant prosecution of Dorothy Day or any of the individuals connected with the "Catholic Worker" for such a violation.

OBSERVATIONS:

In view of the above it is believed the Criminal and Internal Security Divisions of the Department should be furnished the details of this demonstration and a Photostat of the pamphlet being published by "The Catholic Worker." The Department will be asked to furnish the Bureau an opinion re a possible violation of the Universal Military Training and Service Act on the part of Dorothy Day and Ammon Hennacy of "The Catholic Worker" and whether the Department desires any further investigation of the organization in this instance.

Memorandum for Mr. Boardman

RECOMMENDATION:

It is recommended that the attached letter to the Criminal and Internal Security Divisions of the Department dated June 21, 1955, be approved and forwarded.

A Photostat of the pamphlet mentioned above is enclosed for the information of the Criminal and Internal Security Divisions of the Department. The New York Office made the pamphlet available to the Bureau by letter dated June 14, 1955.

It is also recommended that the attached letters be forwarded to the Federal Civil Defense Administration and the intelligence agencies of the Armed Services confirming data orally furnished to them on June 14, 1955, re the above matter and advising them of the action taken by the New York City Police Department.

V  
GK  
R  
ss  
K  
gma

FBI  
nfm

~~CONFIDENTIAL~~

Boardman  
Belmont  
Rosen  
Miniter

Assistant Attorney General  
Carson Olney III

June 21, 1955

Director, FBI

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 10/2/96 BY SP6AC/JS  
APP# 92-0388

"THE CATHOLIC WORKER"  
INFORMATION CONCERNING

DECLASSIFIED BY

2040

9/12/77

EF61LC

RA  
RA

Our New York Office advised that a letter had been received by that office from Arnon Hennacy, Associate Editor of "The Catholic Worker," dated June 12, 1955, stating that representatives of "The Catholic Worker" would hand out pamphlets at City Hall Park in New York City during the air raid test scheduled to take place at noon June 15, 1955. These pamphlets counseled the people not to take part in the test exercises as they are considered a military act in "a cold war" and are designed to instill fear. The pamphlets also stated that all persons should refuse to help in any war effort, refuse to register for the draft and refuse to obey local air raid regulations.

A Photostat of one of the afore-mentioned pamphlets is enclosed for your information.

As a matter of interest, the "New York Mirror" of June 16, 1955, contained an article stating that in City Hall Park police arrested 10 men and 11 women who refused to take shelter during the air raid test held on June 15, 1955. The article continued that among the persons arrested were members of "The Catholic Worker." According to this newspaper, one individual was accused of resisting arrest and the others were charged with refusing to comply with civil defense regulations. All individuals arrested carried signs urging an end to war and to atom and hydrogen bombs.

"The New York Times" in its issue of June 15, 1955, on page one contained an article concerning the above air raid test. The article noted that Dorothy Day and Arnon Hennacy, Editors of "The Catholic Worker," 223 Chrystie Street, New York City, notified the New York City Police Department that they would distribute one thousand leaflets in City Hall Park at the time of the afore-mentioned air raid test.

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

Enclosure

Enclosure to memo Belmont to Boardman 6-21-55, MJM:pat:jdd

(9)

RECORDED - 40 2-61208-68  
JUN 23 1955

CONFIDENTIAL  
JUN 22 1955  
MJM:PAR 23

JUN 28 1955

206

~~CONFIDENTIAL~~

Memorandum for Assistant Attorney General  
Warren Olney III

According to the New York City Police Department 29 persons were arrested during the afore-mentioned air raid test on June 15, 1955, for failure to take shelter. Twenty-six of these individuals were actually charged by the police department and held in \$1500 bail. One person was held in \$3000 bail. The New York City Police Department advised that none of the pamphlets previously mentioned were distributed at City Hall Park although there was a demonstration.

In regard to "The Catholic Worker" you are referred to the report of Special Agent Leon W. Elledge dated March 17, 1944, at New York City, captioned "Dorothy Day, et al, Sedition" and my memorandum dated May 24, 1944, requesting the Department's opinion concerning any violation of the Sedition Statutes on the part of Dorothy Day or any of the individuals connected with "The Catholic Worker."

In a memorandum dated June 2, 1944, the Department informed that the Criminal Division believed that the facts developed in this case were not sufficient to warrant prosecution of Dorothy Day or any of the individuals connected with "The Catholic Worker" for a violation of the Sedition Statutes.

The Bureau informed the Federal Civil Defense Administration and the intelligence agencies of the Armed Services on June 14, 1955, that "The Catholic Worker" intended to circulate pamphlets at City Hall Park in New York City counselling the people not to take part in the air raid test exercises held on June 15, 1955.

The Criminal Division of the Department is requested to advise the Bureau if the contents of the enclosed pamphlet constitute a possible violation of the Universal Military Training and Service Act on the part of Dorothy Day and Ammon Hennacy of "The Catholic Worker" and whether the Department desires any further investigation in this matter.

2 cc Assistant Attorney General (with enclosure)  
William F. Tompkins

cc - Mr. Boardman  
Mr. Belmont  
Mr. Rosen  
Mr. Miniter

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 12/19/65 BY SA AG/js  
APP # 92-0388

Date: June 21, 1955  
To: Assistant Chief of Staff, G-2  
Department of the Army  
The Pentagon  
Washington 25, D. C.

Limited Classification  
Review Conducted  
See To [unclear]  
Form [unclear]

Attention: Chief, Security Division

From: John Edgar Hoover, Director  
Federal Bureau of Investigation

Subject: "THE CATHOLIC WORKER"  
INFORMATION CONCERNING

DECLASSIFIED BY 2040

ON 9-12-77

EFG/TLC

Reference is made to the data orally furnished your Agency on June 14, 1955, by a representative of this Bureau that our New York Office had received a letter from Armon Korracy, Associate Editor of "The Catholic Worker," stating that representatives of that organization would circulate pamphlets at City Hall Park in New York City during the air raid tests scheduled to take place at noon on June 15, 1955.

The pamphlet counseled people not to take part in the test exercise as such exercises are considered a military act in a "cold war" and are designed to instill fear. The pamphlet also states that all persons should refuse to help in any war effort, refuse to register for the draft and refuse to obey local air raid regulations.

COMM - FBI

JUN 22 1955

MAILED 20

For your additional information in this matter, "The New York Mirror" of June 16, 1955, carried an article on page one stating that in City Hall Park police arrested 18 men and 11 women who refused to take shelter during the air raid test on June 15, 1955. Among the persons arrested were members of "The Catholic Worker." One individual was accused of resisting arrest and others were charged with refusing to comply with civilian defense regulations. All persons arrested carried signs urging an end to war and to atom and hydrogen bombs.

EX - 106

YELLOW: See memorandum to Mr. Boardman from Mr. Belmont dated 6-21-55, MJM:pat.

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

MJM:sec (11)

JUN 23 1955

Letter to Assistant Chief of Staff, G-2  
Department of the Army

"The New York Times" in its issue of June 15, 1955, on page one contained an article concerning the above air raid alert. The article noted that Dorothy Day and Armon Hennacy, Editors of "The Catholic Worker," notified the New York City Police Department that they would distribute one thousand leaflets in City Hall Park in connection with the air raid alert to be held on June 15, 1955.

Our New York Office has also advised that the New York City Police Department arrested 29 persons during the air raid test held on June 15, 1955, for failure to take shelter. Twenty-six of these individuals were actually charged by the police department and held in \$1500 bail. One person was held in \$3000 bail. The New York City Police Department informed that none of the previously mentioned pamphlets were distributed at City Hall Park although there was a demonstration.

As previously furnished your Agency on June 14, 1955, information in FBI files reflects that "The Catholic Worker" was founded approximately in 1933 under the leadership of Dorothy Day. It is not affiliated with the Catholic Church and the publication advocates pacifism and is considered to be anti-Communist. Dorothy Day has been described as an extreme pacifist who has consistently opposed registration for the draft under the Selective Service regulations of the United States.

Any additional pertinent information received in this matter will be furnished to you promptly.

2cc - Director of Special Investigations  
The Inspector General  
Department of the Air Force  
The Pentagon  
Washington 25, D. C.

2cc - Director of Naval Intelligence  
Department of the Navy  
The Pentagon  
Washington 25, D. C.

- Mr. Rosen  
Mr. Boardman  
Mr. Belmont  
Mr. Miniter

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 12/2/96 BY SP6AC/JS

Date: June 21, 1955

BY COURIER SERVICE

To: Director, Security Office  
Federal Civil Defense Administration  
Room 3335, QSA Building  
19th and E Streets, Northwest  
Washington 25, D. C.

Limited Classification  
Review By [redacted]  
Sec Top Secret  
Form 4-14

From: John Edgar Hoover - Director  
Federal Bureau of Investigation

Subject: "THE CATHOLIC WORKER"  
INFORMATION CONCERNING

DECLASSIFIED BY 2040

ON 9-12-77

EFG/TLC

Reference is made to the data orally furnished your Agency on June 14, 1955, by a representative of this Bureau that our New York Office had received a letter from Ammon Hennacy, Associate Editor of "The Catholic Worker," stating that representatives of that organization would circulate pamphlets at City Hall Park in New York City during the air raid test scheduled to take place at noon on June 15, 1955.

The pamphlets counseled people not to take part in the test exercises as such exercises are considered a military act in a "cold war" and are designed to instill fear. The pamphlet also states that all persons should refuse to help in any war effort, refuse to register for the draft and refuse to obey local air raid regulations.

For your additional information in this matter, "The New York Mirror" of June 16, 1955, carried an article on page one stating that in City Hall Park police arrested 18 men and 11 women who refused to take shelter during the air raid test on June 15, 1955. Among the persons arrested were members of "The Catholic Worker." One individual was accused of resisting arrest and others were charged with refusing to comply with civilian defense regulations. All persons arrested carried signs urging an end to war and to atom and hydrogen bombs.

Enclosure

See memo from Mr. Boardman from Mr. Belmont dated 6/21/55, MJM:pat.

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

37 JUN 23

COMM-FBI

55 JUN 28 1955

RECORDED 72

JUN 21 1955

CONFIDENTIAL

Letter to Director, Security Office  
Federal Civil Defense Administration

"The New York Times" in its issue of June 15, 1955, on page one contained an article concerning the above air raid alert. The article noted that Dorothy Day and Ammon Hennacy, editors of "The Catholic Worker" notified the New York City Police Department that they would distribute one thousand leaflets in City Hall Park in connection with the air raid alert to be held on June 15, 1955.

Our New York Office has also advised that the New York City Police Department arrested twenty-nine persons during the air raid test held on June 15, 1955, for failure to take shelter. Twenty-six of these individuals were actually charged by the police department and held in \$1500 bail. One person was held in \$3000 bail. The New York City Police Department informed that none of the pamphlets previously mentioned were distributed at City Hall Park although there was a demonstration.

As previously furnished your Agency on June 14, 1955, information in FBI files reflects that "The Catholic Worker" was founded approximately 1923 under the leadership of Dorothy Day. It is not affiliated with the Catholic Church and the publication advocates pacifism and is considered to be anti-Communist. Dorothy Day has been described as an extreme pacifist who has consistently opposed registration for the draft under the Selective Service regulations of the United States.

Any additional pertinent information received in this matter will be furnished to you promptly and there is enclosed herewith a Photostat of one of the afore-mentioned pamphlets.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/2/96 BY SP6AG/JS



ENCLOSURE

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 6-15-90 BY SP7MAC/TJB

1 Enclosure to Bureau

Re: "THE CATHOLIC WORKER"  
AIR RAID DRILL  
6/15/55

# THE END DOES NOT JUSTIFY THE MEANS

We do not have faith in God if we depend upon the Atom Bomb.

We do not have faith in God if we depend upon warlike politicians.

If we are Christians we must act like Christians. This does not mean that we should kill each other in war, put each other in prison, or exploit each other in either the atheistic communism of the east or the pagan capitalism of the west.

We call upon Catholics and other Christians and upon all true Americans to make this again a free country. To make this a country known over the world for a haven for the oppressed instead of piling up our huge surplus of food and doling it out to those countries that will promise to be our puppets.

## *We advocate:*

- a refusal to work in war effort or to take part in foolish war aid drills.
- a refusal to register for the draft.
- a refusal to purchase war bonds.
- a refusal to pay income taxes, since most of them go for war.
- a refusal to take part in politics, to serve on juries.
- a centering of our attention on productive life on the land instead of parasitical life in cities.
- a centering of our lives on the spiritual truths which in our quiet moments we all know to be of greatest value.

WE WILL HAVE A BETTER WORLD WHEN WE HAVE BETTER PEOPLE, SO LET US COMMENCE THIS REVOLUTION WITHIN OURSELVES. NOTHING CAN STOP US EXCEPT OUR OWN FEAR AND LACK OF FAITH.

Dorothy Day  
Ammon Hennacy

The Catholic Worker  
New York City, N. Y.  
223 Chrystie St.

June 15, 1955 — in protest against air raid drills.

# In the name of Jesus

## *Who is God*

## *Who is Love*

We will not obey this order to pretend, to evacuate, to hide. In view of the certain knowledge the administration of this country has that there is no defense in atomic warfare, we know this drill to be a military act in a cold war to instill fear, to prepare the collective mind for war.

We refuse to cooperate.

We of the CATHOLIC WORKER refuse to hide and grovel in fear.

Jesus Said:

A new commandment I give that you should love others as I have loved you.

He laid down His life for his brothers.

He refused to call down fire from heaven upon His enemies.

LOVE CASTS OUT FEAR, but today our city is compelling its citizens to assist in the buildup of mass hysteria by joining this nation-wide air raid drill.

## We will not be drilled into fear!

62-61208-71

of Jesus

God

SW

FEAR *is Now*

*the American way of life*

## FEAR

of the atom bomb which we invented.  
of diseases which our unnatural way of living  
has produced.  
of thought, of speech, of writing.  
of loyalty oaths.  
of the fabrications of F.B.I. stoolies.  
of depression and war.

In the name of Freedom we are now being enslaved. 40 years ago it would have been thought impossible that we would have a draft in peace time. This was only for Germany and Russia.

Once we honored rebels such as Tom Paine, Jefferson, Emerson, Thoreau and William Lloyd Garrison. Now we honor paid stool pigeons who, when caught in their lies we imprison for lying, but we do not free the victims of their deceit. We clear the slums with huge public housing projects, and after the tenants are settled we annoy them with loyalty oaths, bribing them to inform on others to keep their homes.

We insist that the most active union organizers cooperate with the General Motors Administration instead of with their own union; firing them from their jobs for not being informers.

We call this a free country and boast of our free education while dismissing those teachers who will not inform on their fellows. Truly Hitler said that he would win by forcing us to adopt his diabolical methods.

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

DATE: 6/14/55

FROM : SAC, New York

SUBJECT: "THE CATHOLIC WORKER"  
AIR RAID DRILL  
6/15/55bless  
G.I.M. 2-1

Retelcal to Supervisor Vic Keay of the Bureau, 6/14/55.

The New York Office is in receipt of a letter dated 6/12/55 from "The Catholic Worker", 223 Chrystie Street, New York City, signed by AMMON HENNACY, Associate Editor. The letter states in substance that the members of "The Catholic Worker" will refuse openly to obey air raid regulations on 6/15/55.

Enclosed herewith is a leaflet which members of "The Catholic Worker" intend to distribute near City Hall.

The following agencies have been advised of the above information: NYCPD, City and State Civil Defense, ONI, OSI and G-2.

Enclosure (1)

Limited Classification  
Review Conducted  
Sub Top Serial  
Form 4-774

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 02/26/96 BY SP6AC/JS  
APP# 92-0388

ENCLOSURE ATTACHED

EX-126

MMO'R:MEW

RECORDED - 80

INDEXED - 80

EX-126

62-61208-71

62-61208

10 JUN 1955

55 JUN 30 1955

INDEXED

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/2/96 BY SP6AG/JS



ENCLOSURE

72

62-41208-72

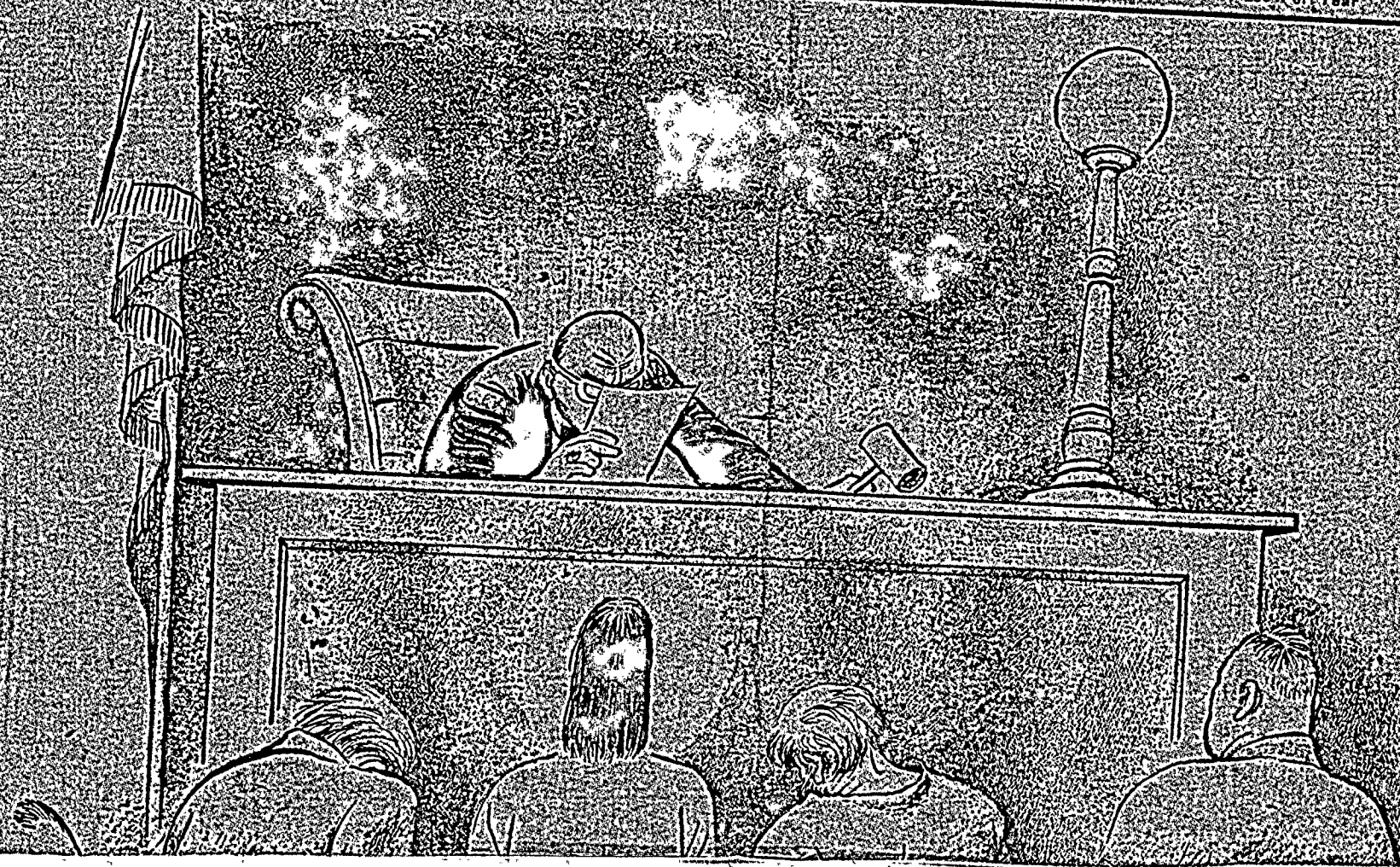
# THE CATHOLIC WORKER

Vol. XXII No. 1

July-August, 1955

Subscription  
25c Per Year

Price



cc - Williams

EX-122

62-61208

RECORDED - 44

62-61208-72

Date: August 8, 1955

To: Mr. T. Coleman Andrews  
Commissioner  
Internal Revenue Service  
Treasury Department  
Washington 25, D. C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 10/2/96 BY SP6AG/J5  
APP # 92-6388

From: John Edgar Hoover, Director  
Federal Bureau of Investigation

Subject: "THE CATHOLIC WORKER"  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

Unlimited Classification  
Review Conducted  
See Top Serial  
Form 4-774

The New York Office of this Bureau is in receipt of a letter signed by Ammon Hennacy, associate editor of "The Catholic Worker." In the letter Hennacy states that he, Miss Dorothy Day, and [redacted] planned to picket the tax office at the Custom House from nine a.m. to five p.m. from August 6, 1955, until August 15, 1955. He stated in the letter that he was notifying the police, the tax office and the press.

b6  
b7C

The letter further sets out "We are, as you know, subversive, but openly so. You will find records of my picketing in Phoenix and of my other anti-war activities in Albuquerque, Denver, Milwaukee, and Washington, D. C."

In the July - August, 1955, issue of "The Catholic Worker" on page one appeared an article in which it was stated that "We, the undersigned openly refuse to pay our income taxes because more than 80% goes for war." This article also stated "God willing, we are picketing in penance for this ten days of August sixth through the fifteenth at the income tax office here in New York City as it is ten years since we dropped the Atom Bomb needlessly and killed thousands of innocent people at Hiroshima." This article was signed by Ammon Hennacy and Carol Perry.

Tolson \_\_\_\_\_  
Boardman \_\_\_\_\_  
Nichols \_\_\_\_\_  
Belmont \_\_\_\_\_  
Harbo \_\_\_\_\_  
Mohr \_\_\_\_\_  
Parsons \_\_\_\_\_  
Rosen \_\_\_\_\_  
Tamm \_\_\_\_\_  
 Sizoo \_\_\_\_\_  
Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holloman \_\_\_\_\_  
Gandy \_\_\_\_\_

cc - Assistant Attorney General  
William F. Tompkins

COMM - FBI (same date)

AUG 8 - 1955

MAILED 24

mk  
AUG 12 1955

fl  
AUG 15 1955  
P

Letter to Mr. T. Coleman Andrews  
Commissioner

Information in the files of this Bureau reflects that "The Catholic Worker" was formed in approximately 1933 under the leadership of Dorothy Day. It is not affiliated with the Catholic Church and the publication advocates pacifism and is considered to be anti-Communist. Dorothy Day has been described as an extreme pacifist who has consistently opposed registration for the draft under the Selective Service regulations of the United States.

The above is being furnished you for your information.

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

FROM : SAC, New York (100-0)

DATE: 8/3/55

SUBJECT: THE CATHOLIC WORKER *N.Y. 107*  
PROPOSED PICKETING INCOME  
TAX OFFICE, NEW YORK, N.Y.  
8/6-15/55

*Limit 1000  
 FBI New York  
 Sep 1 1955  
 Form 100*

ReNYlet 6/23/55 entitled "The Catholic Worker" Air Raid Drill, 6/15/55.

*Calo's ARIZ N.Y. DC*

NYO is in receipt of a letter signed by AMMON HENNACY, Associate Editor, "Catholic Worker".

*N.Y.* In the letter HENNACY states that he, Miss DOROTHEA DAY and  will picket the tax office at the Custom House from 9:00 to 5:00 pm from 8/6-15/55 except on Saturday or Sunday. He sets out in the letter that he is notifying the police, the tax office and the press.

b6  
b7C

The letter further sets out "we are as you know subversive, but openly so. You will find records of my picketing in Phoenix and of my other anti-war activity in Albuquerque, Denver, Milwaukee and Washington, D. C."

Enclosed herewith is the July-August, 1955 copy of "The Catholic Worker". On the first page under a dateline of August 6, 1945 - August 6, 1955 captioned "10th Anniversary of Hiroshima" are the reasons for proposed picketing.

*HRT. 242*

Enc. (1)

ENCL.

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED  
 DATE 10/2/91 BY SP6A0135  
 APP # 92-0388

EXP. PROC.

MMO'R:AMV

RECORDED - 44

INDEXED - 44

62-61208-72

INDEXED - 44

*Thompson*  
*100-0*  
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*100-0*

## Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, Federal Bureau of Investigation

DATE: August 1955

FROM : Warren Olney III  
Assistant Attorney General  
Criminal Division

WO:ENB:mlg

SUBJECT: "The Catholic Worker"  
Information Concerning

25-51-856

Mr. Tolson	
Mr. Boardman	
Mr. Nichols	
Mr. Belmont	
Mr. Harbo	
Mr. Mohr	
Mr. Parsons	
Mr. Rosen	
Mr. Tamm	
Mr. Sizoo	
Mr. Winterrowd	
Tele. Room	
Mr. Holloman	
Miss Gandy	

Reference is made to your memorandum of June 21, 1955 in which you requested advice as to whether the contents of the pamphlets attached thereto constituted a possible violation of the Universal Military Training and Service Act, on the part of Dorothy Day and Ammon Hennacy, and whether the Department desired any further investigation in this matter.

We note that these pamphlets were distributed primarily to protest the recent national air-raid test held on June 15, 1955. There is but one reference to the Universal Military Training and Service Act in one pamphlet in which it stated as part of a list of seven modes of conduct, "We advocate: ..... a refusal to register for the draft ..."

We are of the opinion that a violation of the Universal Military Training and Service Act upon which prosecution is based, is not indicated nor is there probable basis for further investigation. Section 12 of the Universal Military Training and Service Act prohibits one who "knowingly counsels, aids, or abets another to refuse, or evade registration or service in the armed forces or any of ..... or, any person or persons who shall knowingly hinder or interfere or attempt to do so in any way, by force or violence or otherwise with the administration of this title or the rules or regulations, made pursuant thereto, or who conspires to commit any one or more of such offenses ....."

We feel the term "advocate" is distinguishable from "counseling" Black's Law Dictionary, 3rd Edition (1933) defines the term "advocate" as "to speak in favor of; defend by argument", and cites Ex Parte Bernat 255 F 429 at page 432. On the other hand, the term "counsel" ..... is frequently used in Criminal Law to describe the offense of the person who, not actually doing the felonious act, by his will contributed to it or procured it to be done." Webster's New International Dictionary, 2nd Edition, Unabridged, (1948), defines "counsel" as "advice or instruction" whereas "advocate" is defined as "to plead in favor of; to support, vindicate or recommend publicly".

There is no indication that there was personal contact or personal counseling of persons subject to the provisions of the

RECORDED - 71

102-61208-173

EX-104

21 AUG 19 1955

AUG 10 1955

Universal Military Training and Service Act.

The instant situation is to be contrasted to the recent case of U.S. v. Lucille S. Miller of Vermont. In that case the counseling portion of Section 12 was used as the basis for criminal prosecution and Mrs. Miller, on July 13, 1955, was convicted of counseling nine individual registrants to refuse service. Despite the fact that Mrs. Miller also published a mimeographed periodical in which she advocated the refusal to submit to service in the armed forces, these acts were not made the basis of any count in the indictment. She was charged only in those instances where she directly and individually contacted persons and counseled them in the prohibited manner. In both Gara v. U.S. 178 F 2nd 38, affirmed 340 U.S. 857, re-hearing denied 340 U.S. 893 and Warren v. U.S. 177 F 2nd 596 cert. denied 338 U.S. 596, two other outstanding cases involving this offense, there was a direct contact by the defendants and identified persons and in each case the prosecution was based upon a personal counseling.

We feel that it would be impractical to attempt to build a case based upon a single phrase contained in the pamphlets. Therefore, in view of the foregoing we are not requesting any further action on the part of your Bureau.

SAC, New York

August 17, 1955

RECORDED - 71

62-61208-73  
Director, FBI (62-61208)Limited Classification  
Review Conducted  
See To Serial  
Form 4-74

EX-104

"THE CATHOLIC WORKER"  
INFORMATION CONCERNING

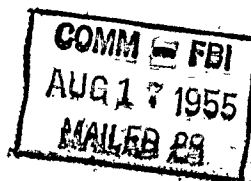
Reference is made to New York letter to the Bureau dated June 14, 1955, furnishing a leaflet published by "The Catholic Worker" protesting civil defense drills, advocating refusal to register for the draft, etc., and advising that the New York Office was in receipt of a letter dated June 12, 1955, from "The Catholic Worker" stating that members of the organization would openly refuse to obey air raid regulations during the nationwide drill held on June 15, 1955.

The Bureau on June 21, 1955, furnished the Federal Civil Defense Administration, G-2, ONI, OSI and the Department one Photostat each of the afore-mentioned pamphlet.

The Bureau also requested the Criminal Division of the Department to advise the Bureau if the contents of the pamphlet constituted a possible violation of the Universal Military Training and Service Act and whether the Department desired any further investigation in this matter.

There is enclosed herewith one copy of the Department's reply dated August 9, 1955, advising the Bureau that no further action is being requested by the Department in this instance.

Enclosure

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIEDDATE 10/2/96 BY SP6AC/JS  
APP # 92-0388MJM:baw  
(4)

6 AUG 25 1955

783  
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Tolson \_\_\_\_\_  
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 Gandy \_\_\_\_\_

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 SEP 11 1956  
 DEPT. OF JUSTICE

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Wash. Post and Times Herald \_\_\_\_\_  
 Wash. News \_\_\_\_\_  
 Wash. Star \_\_\_\_\_  
 N. Y. Herald Tribune \_\_\_\_\_  
 N. Y. Mirror \_\_\_\_\_  
 N. Y. Daily News \_\_\_\_\_  
 Daily Worker 2 \_\_\_\_\_  
 The Worker \_\_\_\_\_  
 New Leader \_\_\_\_\_

**Pacifist Meet Set For Labor Day Weekend**  
 The fourth annual Labor Day weekend pacifist conference sponsored by the Catholic Worker will be held Sept. 1, 2 and 3 at the Peter Maurin Farm, at 469 Bloomingdale Rd., Staten Island. Speakers include Ammon Hennacy, CW associate editor; Helene Iszolsky, lecturer, Fordham Russian Center; Eileen Egary, National Catholic Welfare Conference.

NOT RECORDED  
 198 AUG 31 1956

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 [Various initials and signatures]

Date AUG 24 1956

60 SEP 4 1956

ALL INFORMATION CONTAINED  
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DATE 6-19-92 BY SP2MAC/hrs

## TRIAL TODAY OF 28 WHO PROTEST MOCK BOMB RAID

Dorothy Day, publisher and editor of The Catholic Worker, and 27 others who refused to take cover during a mock hydrogen bomb attack last June 15, will appear before Magistrate Hyman Bushel at 2 p.m. today.

The hearing is to take place in Criminal Courts Bldg. rather than 100 Center St., where the magistrate usually presides, to accommodate the large group of defendants and their friends expected to attend.

Attorneys for some of the defendants will argue that the magistrate does not have jurisdiction. Miss Day and four others of the 10 Catholic Worker associates on trial, will attempt to plead guilty but will support the others' fight against conviction, it was said at the office of the Provisional Defense Committee, 5 Beekman St. The committee has retained At-

torneys Kenneth Greenawalt, and Conrad J. Lynn, Negro civil rights attorney, and individual defendants will be represented by Attorneys Leroy Campbell and former Magistrate Morris Ploscowe.

As announced earlier by the American Friends Service Committee of Philadelphia, the defense will be aided by the committee out of a \$150,000 grant to it from the Fund for the Republic to support "legal cases to strengthen the right to freedom of conscience."

At the office of the Provisional Defense Committee it was said the sum allocated was "very nominal in relation to the whole grant," and that the defense committee is collecting funds for what may be a long legal fight and for publicizing the case. Prog. Harrop Freeman of Cornell University Law School was retained by the Quakers to act as general adviser in the case.

This is a clipping from  
page 812 of the

( ) Daily Worker  
( ) The Worker  
( ) New Leader

SEP 28 1955

Date \_\_\_\_\_  
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Government.

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60 OCT 11 1955

INDEXED - 14

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HEREIN IS UNCLASSIFIED  
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EX-122

INDEXED - 14

62-61208-A  
NOT RECORDED  
138 SEP 26 1955

## Hearing Sept. 28 on 29 Who Protested Mock Bomb Attack

Magistrate Hyman Bushel will hear arguments Sept. 28 at 2 p.m. in Traffic court, 100 Center St., in the case of the 29 persons arrested and jailed June 15 for refusing to take cover during "Operation Alert," the mock hydrogen bomb attack. All are out on bonds of \$1,500 each, except one whose bail was fixed at \$3,000. Defendants include Dorothy Day, veteran editor of The Catholic Worker; Ammon Hennacy and others associated with the Catholic Worker House of Hospitality; Rev. A. J. Muste of the Protestant Fellowship of Reconciliation; and Bayard Rustin and others of the War Resister League. Attorneys include Conrad J. Lynn and others. The magistrate will hear arguments on whether he has jurisdiction.

"It is the first case to challenge the power of the federal government to suspend the Bill of Rights during a mock emergency," said Lynn.

The technical charge is refusal to obey the lawful command of a civil defense officer in violation of the New York State Defense Emergency Act of 1951. The defendants may be fined \$500 or sent to jail for a year, or both.

An editorial reprinted from The Commonwealth and distributed by a Provisional Defense Committee, 5 Beekman St., pointed out the 29 staged their protest against "what they considered an attempt by the government to prepare the nation for mass-suicide." They did so in belief, it said, "that there is no defense against hydrogen bombs."

"When these 29 protesters were jailed we were, in a sense, all jailed," the editorial said.

An editorial in the Pittsburgh Post-Gazette of July 19, said there was no "clear and present danger" when they were arrested and released under exorbitant bail fixed by Judge Kaplan, who denounced them from the bench and used the word "murder" in their case.

"But there is a clear and present danger in the denial of these (constitutional) rights to the 29 non-conformists," the Post-Gazette continued.

file 62-61208

This is a clipping from  
page 8 of the

( ) Daily Worker  
( ) The Worker  
( ) New Leader

Date SEP 22 1955

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Government.

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6- no show

64 SEP 27 1955

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP7mac/tjs

INDEXED 784

# 7 Jailed During Mock Alert Insist On Guilty Pleas

Magistrate Hyman Bushel yesterday pleaded with Dorothy Day, editor and publisher of The Catholic Worker, and six others not to plead guilty, after ruling he had jurisdiction over the cases of 28 men and women who last June 15 were arrested for refusing to take cover during Operation Alert.

"I'll tell you all now," said the plump gray-haired magistrate irritably, "if you want to go to jail now, you're not going to jail."

Meeting with their adamant insistence on pleading guilty, he accepted the pleas grudgingly and deferred sentence until the conclusion of the trial of the 21 who pleaded not guilty. Their case was continued to Oct. 26.

Previously the magistrate had explained to Attorney Conrad J. Lynn, who with Attorney Kenneth W. Greenwalt, of the firm of Davies, Hardy and Schenk, 1 Wall St., represented 24 defendants, "I can't stop them from pleading guilty." But since he would postpone sentence, he said, "what good from a practical point of view is it for them to plead guilty now?"

## TELL OF ARRESTS

Before he accepted the guilty pleas of the seven, he summoned them before him and asked each if he had ever been arrested before. The others were:

Akmon Hennacy, associate editor of The Catholic Worker, who said he served two years in Atlanta for refusing to register in World War I, and five days last

fall for selling the paper, a monthly publication, now sold on the streets. The decision on his last sentence was reversed, he said.

Sigrid Perry, Mary Roberts and Stanley Borowski, all members of the Catholic Worker staff. Borowski said he was a janitor in St. Sebastian Church. Miss Roberts said she lived at the Catholic Worker, where she has been for five years, and before that was a librarian.

Mrs. Judith Beck, whose attorney, former Magistrate Morris Ploscowe, explained she was the mother of one child; resided with her husband and had no record of arrests.

Richard Kern, represented by Matthew J. Guffre. Kern in addition to the charge of violating the Civil Defense law, which carries a maximum of one year in jail and a \$500 fine on conviction, faces a charge of resisting arrest. Asked about previous arrests or convictions, the young man said, "Yes, I was convicted of assaulting two cops and got a suspended sentence. I was arrested once before, too, also, in a pacifist demonstration."

## SUFFRAGE STRUGGLE

Miss Day, white-haired but youthful-faced, dressed in a tailored blue suit, said calmly she had been arrested during suffrage dem-

onstrations. "That's all right," said the magistrate brusquely, "every one was arrested then."

Attorney Greenawalt and Attorney Lynn were retained by the Provisional Defense Committee under the tutelage of Prof. Harrop Freeman, of Cornell Law School, appointed by the American Friends Service Committee of Philadelphia.

This is the first case in which the Quakers are applying a portion of the \$150,000 grant made to them by the Fund of the Republic for legal cases involving freedom of conscience. A. J. Muste, a defendant, is treasurer of the defense committee.

At one point Greenawalt told the court the seven were pleading guilty not on his advice and that their decision is not tied up with any legal point but with their philosophy. The magistrate grumbled in reply: "If they want to talk philosophy, go to a philosophy court. Philosophy's all right, but here it is a question of whether they violated a law or not."

He indicated he wasn't anxious to try the case in a hurry. When defense counsel asked for the month continuance, he said, "You can have all the time you want."

## ONE DISMISSAL

And when the prosecution asked for a motion to dismiss in the case of Robert Berk, the magistrate snapped quickly: "Motion granted." Attorney Harris Present, for Berk, said later it was "with counsel's consent," but refused to comment more.

Muste during a recess alluded to Magistrate's Bushel's written opinion that he had jurisdiction, which the Defense Committee had challenged. Muste said the magistrate suggested the defense lawyers seek a writ of prohibition in another court, but they took an exception to his ruling.

"We will carry it to a higher court if necessary, and will seek some grounds on which we can register our protest against war," he said. "The basic issue is whether we have freedom of conscience in a simulated emergency. Involved are free speech; free assembly and freedom of conscience under the state and U. S. Constitutions."

Mr. Tolson \_\_\_\_\_  
Mr. Boardman \_\_\_\_\_  
Mr. Nichols \_\_\_\_\_  
Mr. Belmont \_\_\_\_\_  
Mr. Harbo \_\_\_\_\_  
Mr. Mohr \_\_\_\_\_  
Mr. Parsons \_\_\_\_\_  
Mr. Rosen \_\_\_\_\_  
Mr. Tamm \_\_\_\_\_  
Mr. Sizoo \_\_\_\_\_  
Mr. Winterrowd \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Mr. Holloman \_\_\_\_\_  
Miss Gandy \_\_\_\_\_

*J. G. B. Brown*  
*Baumgardner*  
*Lang*  
*Hopkins*  
*Brown*  
*J. T. H. H. H.*  
*MOCKERY*  
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*MOCKERY*

Wash. Post and Times Herald \_\_\_\_\_  
Wash. News \_\_\_\_\_  
Wash. Star \_\_\_\_\_  
N. Y. Herald Tribune \_\_\_\_\_  
N. Y. Mirror \_\_\_\_\_  
Daily Worker *P. 8* \_\_\_\_\_  
The Worker \_\_\_\_\_  
New Leader \_\_\_\_\_

Date SEP 29 1955

*McGraw*

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138 OCT 7 1955

21 OCT 13 1955

Mr. Tolson	_____
Mr. Boardman	_____
Mr. Nichols	_____
Mr. Belmont	_____
Mr. Harbo	_____
Mr. Mohr	_____
Mr. Parsons	_____
Mr. Rosen	_____
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Mr. Winterrowd	_____
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Mr. Holloman	_____
Miss Gandy	_____

**BAUMGARDNER**

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HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP2 mpc/tlb

W.C. SULLIVAN  
H&T

## 7 Plead Guilty in H-Alert Test Case

NEW YORK, Sept. 29 (AP) — Seven persons have pleaded guilty to refusing to take shelter during a mock hydrogen bomb attack on New York last June 15.

Twenty co-defendants in the case have deferred their pleas in order to challenge New York State's defense emergency act as an infringement of civil liberties.

All 27 were arrested for parading in the streets when they were ordered to enter City Hall and remain there during the practice air raid. All belong to organized pacifist groups.

The seven insisted on pleading guilty yesterday even though Magistrate Hyman Bushel advised them to refrain.

"I tell you now if you want to go to jail you won't go," Judge Bushel said. "I'm not making martyrs here."

The case of the 27 is the first court action aided by the American Friends Service Committee, a Quaker group in Philadelphia, out of a \$150,000 "freedom of conscience" grant by the Fund for the Republic.

The fund made its gift to the Quaker group last May for "a two-year program of support in legal cases to strengthen the right to freedom of conscience."

*file*  
*"The Catholic Worker"*  
*5-10-55*

*The Catholic Worker*

SAN FRANCISCO CHRONICLE  
San Francisco, Calif.  
September 30, 1955  
Page 2 Col. 1,2

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## Elizabeth Gurley Flynn's 'Autobiography'

'I SPEAK MY PIECE' LAUDED  
IN 'CATHOLIC WORKER' 1

Elizabeth Gurley Flynn's new book "I Speak My Own Piece—Autobiography of The Rebel Girl" received a very fine and warm review in a recent issue of The Catholic Worker.

The reviewer, Ammon Hennacy said it's an "exciting, vibrant story of labor's struggles in the first quarter of the century." He calls Gurley Flynn "a fine Irish rebel" for whom "I have the greatest respect for her long history as a fighter for those who need help." He calls attention to the book's pictures of Gurley soapboxing 50 years ago at the age of 16, of Gurley with Debs and with Haywood, and of the facsimile of a letter Joe Hill wrote to her two hours before his execution in Salt Lake City in 1915. In that letter, Joe Hill said to Gurley in part: "You have been an inspiration (to me) when I composed the Rebel Girl . . . now that I am gone be sure to locate a few more Rebel Girls like yourself."

Hennacy's review is most eloquent and it takes up more than half a page of The Catholic Worker. He writes about her activities as a member of the IWW between 1906 and 1917. He tells of her admiration for Vincent St. John of that militant labor organization of which Bill Haywood and William Z. Foster were also one-time members and officers, and of her participation in the legendary Spokane free speech fight which the Wobblies won. He tells how she fought in free speech fights with Frank Little who was lynched in Butte in 1917 by the vigilantes. Little was part Indian and told Gurley he was "a real American and a real red."

Gurley's book, Hennacy writes, tells of the Triangle Fire, near Washington Square in 1911 "where 146 women and girls were burned to death and no bosses were jailed for locking the doors for fear union-organizers might get inside. It was these locked doors that made the firetrap."

He describes Gurley's work in the Lawrence and Paterson strikes in '12 and '13. Those were the days when "girls worked for \$1.25 to \$1.85 a week; and expert women weavers made \$10 a week."

It was in Paterson, "that the strikers marched with silk flags and signs. We wove the flag; we dye the flag; we live under the flag; but we won't scab under the



ELIZABETH GURLEY FLYNN

flag." The IWW "brought hope to these starving and exploited people."

Gurley's book said Hennacy, evokes memories of the Wobblington on Armistice Day, 1919, lies murdered at Centralia, Wash. of the seven men who got 25 to 40 years and of the thugs who were never prosecuted; and the six jurymen who swore later that they were coerced into finding the Wobblies guilty." Nor must we forget, he writes, the Ludlow, Colorado, massacre "where women and children were burned to death in the tents in which they were living after they were evicted from company houses during the coal miners strike against the Rockefeller interests."

Hennacy tells of her first meeting with Tom Mooney and her visit with Sacco when she was active in the Sacco-Vanzetti Defense and of the time that he and his wife were in New York City attending the Rand School.

"We often stopped to chat with Gurley. I spoke to her once on the phone in Milwaukee after she became a Communist. While as an anarchist I disagreed with her, I have the greatest respect for her long history as a fighter for the rights of those who need help. Her confinement in the Alderson, W. Va., prison where she is now doing five years is evidence that she is still a fine Irish rebel. Her book is a vibrant story of labor's struggles in the first quarter of this century."

Tolson \_\_\_\_\_  
Nichols \_\_\_\_\_  
Boardman \_\_\_\_\_  
Belmont \_\_\_\_\_  
Mason \_\_\_\_\_  
Mohr \_\_\_\_\_  
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Wash. Post and Times Herald \_\_\_\_\_  
Wash. News \_\_\_\_\_  
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N. Y. Herald Tribune \_\_\_\_\_  
N. Y. Mirror \_\_\_\_\_  
N. Y. Daily News \_\_\_\_\_  
Daily Worker \_\_\_\_\_  
The Worker \_\_\_\_\_  
New Leader \_\_\_\_\_

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DATE 6-19-90 BY SP7mac/tus

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DATE 6-19-90 BY SP8MAC/123

BEST AVAILABLE COPIES

DOROTHY DAY

February 13, 1937

List of "persons not to be contacted without prior Bureau authority" as a result of an article written by her and which appeared in the "Catholic Worker" for January, 1936, containing comments concerning the manner in which "some FBI men by the name of Daly" conducted an interview with her in a conscientious objector case. It was indicated that the Agent improperly displayed his gun and stated "I believe in defending myself." It was recommended that the Investigative Division check into this allegation to determine whether or not there was anything of substance to it. It was determined that Special Agent Frederick P. Daly, assigned to the New York Division, had interviewed Dorothy Day on December 3, 1933, as she was a reference in a conscientious objector investigation. Agent Daly emphatically denied the allegations made by Dorothy Day against him. He stated that at no time during the interview did he indicate in any way whatsoever that he was carrying a firearm nor did he make any statement that he was believed in defending himself. It was recommended that he approved that all Agents in the New York Division be advised not to contact Dorothy Day without specific prior Bureau authority.

The Catholic Worker Movement and its publication "Catholic Worker" were founded about 1933 under the leadership of Dorothy Day. The Movement has its headquarters in New York City and is in no way affiliated with the Catholic Church. The publication advocates pacifism and is considered anti-communist. Bureau files and the files of the New York Division reflect that Dorothy Day is a very erratic and somewhat irresponsible person. She is an extreme pacifist and has constantly and vigorously opposed the Selective Training and Service Act and war in general. She has been engaged in activities which strongly suggest that she is consciously or unconsciously being used by communist groups. The New York Division has reported that from its experience with her it is obvious that she maintains a very hostile and belligerent attitude toward the Bureau and makes every effort to antagonize the Bureau whenever she feels inclined to do so. (67-270388-86)

Tolson \_\_\_\_\_

Nichols \_\_\_\_\_

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Holloman \_\_\_\_\_

Gandy \_\_\_\_\_

F. F. ROOFS/vsp  
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A. H. S.

## **DOROTHY DAY**

Bufiles indicate that investigations have been conducted regarding the "Catholic Worker" and Dorothy Day in the past under Sedition and Security Matter - C classifications with prosecution for sedition declined by the Department. These investigations were in 1943 and 1944. (62-61208-66)

Bufiles also reveal that the "Daily Worker," an east coast communist newspaper, for October 31, 1949, contained an article entitled "Catholic Editor Asked Bail for Eleven." In this article written by Joseph North it is stated that Miss Dorothy Day, editor of the "Catholic Worker" had advised that the communist defendants should be granted bail for a variety of constitutional and moral reasons, one of which is the fact that she does not believe the prosecution proved the case. (100-3-4-6720, page 95)

An article appeared in the "Daily Worker" on January 25, 1952, entitled "Jacques Isler, Dorothy Day to Talk at IVO Rally," reflects that Jacques Isler, noted Negro attorney, representing the National Lawyers Guild and Miss Dorothy Day, editor of the "Catholic Worker," were to speak at the "Save the IVO" conference on January 26, 1952.

The IVO has been designated by the Attorney General pursuant to Executive Order 10450. (100-401859-1, page 10)

Fulton Lewis, Jr., in his broadcast of October 4, 1955, commented that Dorothy Day was the leader of a group of 20 who were charged in New York City for refusing to obey the civil defense laws of New York and specifically in refusing to go into a designated air raid shelter on police orders during a practice air raid June 15, 1955, in New York City. He stated that Miss Day, as representative of the group, called police by telephone on the day of the practice air raid and told them that she and her group were going to stage a demonstration on that date and would refuse to obey police orders to go into the shelter. (94-4-2189-204)

The "New York Daily News" dated January 16, 1957, in an article entitled "Six Who Defied Defense Drill Choose Cells" reported that six pacifists who defied a national civil defense drill during July of 1956 in New York City had chosen to take a

**DOROTHY DAY**

five-day jail sentence in lieu of a \$25 fine for violation of the Civil Defense Act. Dorothy Day, who this newspaper reported as being the 58-year-old managing editor of the "Catholic Worker," was quoted as saying "if there is another drill next year, we will again refuse to take part."  
(62-57469-A)

# Office Memorandum • UNITED STATES GOVERNMENT

TO : MR. L. V. BOARDMAN

DATE: February 13, 1957

FROM : MR. A. H. BELMONT

SUBJECT: OBSERVERS AT THE COMMUNIST PARTY  
NATIONAL CONVENTION

Reference is made to the 2-11-57 issue of the "Daily Worker" which reflected the names of a group of impartial observers at the captioned convention. The article bore the Director's notation, "Let me have a memo on each listed. H."

Bufiles have been reviewed and separate memoranda which are attached have been prepared on the members of the referenced group which included the following individuals:

Abraham John Muste, secretary emeritus, Fellowship of Reconciliation (FOR), a pacifist organization, is an outspoken foe of Selective Service and war. He has urged amnesty for convicted Communist Party (CP) leaders and is cooperating with the CP and other socialist groups in initiating efforts to form a broad coalition of CP, other Marxist and socialist groups.

Dr. Stringfellow Barr was on the Bureau's mailing list from 1937 to 1942. He was reportedly active in a communist group from 1931-35 in the University of Virginia, but he claimed he was not a communist. Since 1940, Barr has been affiliated as a sponsor and signer of statements on behalf of communist sponsored causes and CP leaders. Since 1948, he has been president of the Foundation for World Government, allegedly an educational and research organization which studies world economic and political problems.

Dorothy Day, editor, "Catholic Worker," is a leader in the Catholic Worker Movement which is not affiliated with the Catholic Church. Bureau files indicate Day is an erratic and irresponsible person. She is an extreme pacifist, has constantly opposed Selective Service, is knowingly or unknowingly being used by communist groups and has a hostile and belligerent attitude toward the Bureau. Day is on the Bureau's "no contact list."

Reverend John Paul Jones, Bay Ridge Presbyterian Church, Brooklyn, New York, was the subject of a security-type investigation in 1952. He was referred to as a communist in New York State CP reports and attended at least one National Committee meeting of the CP. Jones has been connected with various CP fronts, requested amnesty for Smith Act subjects, and assailed the Government's seizure of the "Daily Worker."

Enclosures (11)

BLH:bjt (8)

- 1 - Mr. Boardman
- 1 - Mr. Belmont
- 1 - Mr. Bland
- 1 - Mr. Baumgardner
- 1 - Section
- 1 - Mr. Huelskamp
- 1 - Mr. [unclear]

NOT RECORDED  
100 FEB 27 1957

FEB 26 1957

51 MAR 5 1957

62-61208

ORIGINAL COPY FILED IN 100-3

Memorandum Mr. Belmont to Mr. Boardman  
RE: OBSERVERS AT THE COMMUNIST PARTY NATIONAL CONVENTION

Lyle Tatum, Peace Education Secretary, American Friends Service Committee, a pacifist group organized in 1917, was sentenced to 4 years in prison in May, 1944, for violation of Selective Service Act. During 1951-1955, Tatum, as executive secretary of the Central Committee for Conscientious Objectors (CCCO), made continual charges, which, after investigation, were found to be inaccurate and unwarranted, against the FBI regarding investigations of conscientious objectors (CO). This situation necessitated former Assistant Director Glegg traveling to Philadelphia, Pennsylvania, in November, 1953, to correct the matter. The CCCO allegedly is a group which offers advisory assistance to COs.

Dr. Marie Jahoda, professor of psychology at New York University since 1949, was subject of applicant-type investigation conducted by the Bureau in 1954, which revealed nothing derogatory other than she was coauthor of an article in March, 1952, issue Yale Law Journal, which was critical of the effect on the personalities of individuals investigated under the loyalty program. Jahoda has also been connected with various projects of the Fund for the Republic.

Roy Finch, national chairman, War Resisters League (WRL), a pacifist organization founded in 1923 as an outgrowth of FOR, described above, was a CO during World War II and sent to a Civilian Public Service Camp in California. In 1955, Finch, a faculty member of Sarah Lawrence College, signed a petition for amnesty for Smith Act subjects.

Alfred Hassler, editor of "Fellowship" published by FOR was investigated by the FBI in 1944 for an alleged pro-Nazi speech which proved groundless. Hassler urged clemency for Rosenbergs in 1953, and signed a petition urging the President to grant amnesty to Smith Act subjects. In December, 1956, Hassler criticized the Director's speech which was given before the National Council of Catholic Women.

Bufiles contain numerous references to individuals by the name of Bernard Rosenberg, but no record could be located which could be identified with Bernard Rosenberg, lecturer, New School for Social Research. The New York Office was contacted 2/12/57 but could furnish no identifying data.

Bayard Rustin, Negro and ardent Quaker pacifist, has been prominent in agitation against military conscription and racial segregation since 1940. Since 1942, he has served as a field representative for FOR and is currently executive secretary of WRL. In 1950, Rustin publicly admitted that he had once been a CP member. FBI investigated Rustin in 1943-44 for Selective Service violation, concerning alleged status as a CO. He received a 3-year prison sentence on above charge. Rustin has been arrested for disorderly conduct and similar charges growing out of pacifist and racial demonstrations. He was also arrested in New York City in October, 1946, for lewdness (disposition unknown) and in Pasadena, California, in January, 1953, as a "lewd vagrant" for which he served 60 days in jail.

George Willoughby, director, CCCO, described above, has not been investigated by the Bureau. In the past, his committee which assists conscientious objectors has made complaints against the Bureau which,

Memorandum Mr. Belmont to Mr. Boardman  
Re: OBSERVERS AT THE COMMUNIST PARTY NATIONAL CONVENTION

after investigation, were found to be inaccurate and unwarranted. In 1954, he refused to be interviewed by the Army unless he was furnished a transcript which would be forwarded to the subject being investigated.

The names of Carl Rachlin and Ernest (Lester C.) Migdall, both representing the New York Civil Liberties Union, are the subjects of a separate memorandum.

ACTION:

A separate memorandum is being prepared regarding the desirability of interviewing any of the thirteen "noncommunist" observers at the captioned convention for the purpose of obtaining any information of interest to the Bureau which may have come to their attention.

38

for

It seems undesirable to  
interview any of eleven  
outlined above  
215

I agree

1. I certainly agree  
2

2. Send copy of this  
memo giving brief  
summary as on  
pages 1, 2 & 3 & a.c.  
Rogers & Tompkins

31  
K  
B

*Belmont*

*File*

CLIPPING FROM THE

N.Y. POST

EDITION 7th Blue Final

DATED 5/4/58

PAGE M4

FORWARDED BY NY DIVISION

Re: DOROTHY DAY  
IS-C

Bufile 100-

62-61208-

NOT RECORDED  
44 MAY 9 1958

53 MAY 14 1958

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP2MRE/MB



*'If Your Brother*

THE  
CATHOLIC WORKER

*Is Hungry...*



Dorothy Day at the entrance to House of Hospitality on Chrystie Street

Post Photo by Jacobellis

Don

# HOLLYWOOD IS MY BEAT...

TINTYPED: Hugh O'Brian

By Sidney Skolsky

I don't think being a television."

Emmy is about to vaca-  
eight TV shows of her  
you any time about

ers don't get gussied up  
ovie parties.

They're only in TV until  
overs them," Polly com-  
the other day at Toots

en at the Oscar party  
gowns looking gay and  
so many at the Emmy  
cocktail dresses. You  
as as great an occasion.  
be. I wore an evening  
hey want to see you as  
hey think you are."

\* \*  
re, Polly thinks her  
riday-night TV show fol-  
mo (soon going off) was

some of them have not  
few were only fair . . .  
any of them have been  
aining," Polly said.  
ors have an option to re-  
ope they don't exercise.  
y Como was wonderful,  
think anybody can take  
ic. That's why I leaned  
y. The last show, I only

ly: "If they've got any  
at an anthology or panel  
ot next season."

to ask any star about  
was brave.  
got the Caesar, Sinatra,  
. . . was never in serious

Bob Hope always gets  
uld ever get a 25 . . .  
Como wasn't in front of

producer's wife couldn't  
want to work weekly or

nice a month. You have

trouble—"unfortunately

Hugh O'Brian is a movie actor who because of television finally becomes a movie star.

He is now filming "The Hell-Bent Kid," in which he plays the lead. It is his 29th motion picture, the first in which he stars. He won his stardom because of the TV series "Wyatt Earp." He has done 117 Earps. He starts the next 39 in June.

He is determined, dedicated, driving. He would have made good if there never had been a Wyatt Earp, but it would have taken longer.

He has been helped by success. He has more polish, is more charming. ("I don't bite my fingernails any more.")

He works 24 hours a day on his career. ("I want to be prepared if the public tires of Wyatt Earp.") Recently he's learned to enjoy being idle—for a short time. ("I developed a strong appetite for activity when I was very young.")

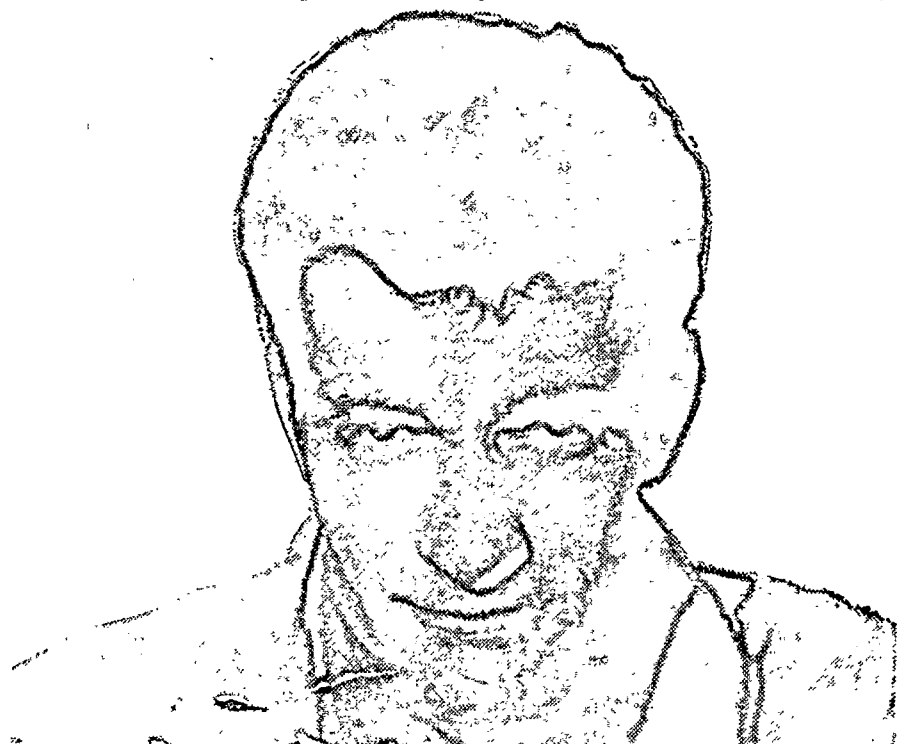
He was born in Rochester, N. Y., on April 19, 1925. He is a combination of German and French (his father), and Irish and French (his mother). His real name is Hugh Krampe. ("I used the name Jaffer Gray before I became O'Brian.")

He had no childhood ambition to be an actor. He never did school plays. ("I was more interested in athletics.") He learned sleight-of-hand, because the kids would pay him to perform tricks.

\* \* \*  
He is and has been always shrewd, sharp. He earned his first dollar at the age of 4 selling a bundle of old newspapers ("I found them in the basement of a hotel") on a street corner, as the late edition with the latest news.

He has never starved. ("I don't see why anyone should. There's always a way to make a living, if you're willing to work.")

He has worked as a postman in Hollywood and behind the soda fountain



ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-80 BY SP713/103

By BENNETT SCHIFF

There are a number of complicated ways to describe the simplicity with which Dorothy Day invests living. None of them will do. A recital, perhaps, may come close:

¶She is a Christian, a Catholic and an anarchist.

¶She has chosen voluntary poverty.

¶She has devoted her life to her God and her fellowman.

¶If she sees something wrong she stands straight up and says so. She will say so if it means going to jail for it, and she has gone to jail for it.

¶If she sees something right to do she does it.

The simplicity with which she lives is made complex by the society of which she is a part.

At the moment, a complication of serious proportions has arisen because the House of Hospitality, which she founded 25 years ago with a saintly and hard-headed French peasant named Peter Maurin, is soon to become a target for a demolition squad in order to make way for a new subway spur.

### Storm Center

The house, which is also headquarters for the Catholic Worker movement, is a four-story red brick structure at 223 Chrystie St. It stands just south of Houston St., on the lower East Side, between the points to be connected on the projected IND spur.

It is not the first time the building, a harbor for the derelicts of our society, has been threatened.

About two years ago Miss Day, in whose name

the building is listed, was haled into court charged with being a slum landlord and fined \$250 by an uninformed and later repentant magistrate.

The building, which had originally cost about \$30,000, was in need, the city inspectors said, of fireproofing and other rehabilitative work—\$28,000 worth.

The story got into the papers and people from all over—all kinds of people, from West Point cadets to Broadway producers to workers—began to send money in.

One of the first to dig down was a man who approached Miss Day, thrust a piece of paper in her hand and said here was "two-fifty." It wasn't until later that she looked at it and discovered that it was a check for \$250 and was signed by W. H. Auden.

It didn't take very long before enough money was received to make the repairs and to install the fireproofing system.

The house is in fine shape now; it's just that this time it happens to be in the wrong place.

Miss Day spoke about this situation, and about other things which concern her, the other day in the editorial office of the Catholic Worker, a newspaper which represents the views, feelings and thoughts of the movement she founded with Maurin.

It is, if not quite a shattering experience, certainly an unsettling one to spend some time with a person entirely devoid of vanity. There is no discernible self image. She seems totally unaware of herself and completely aware of her subject, which is people and how they live.

She is impressive physically, too: a large, slow-moving woman of 59, blue-eyed and handsome; her braided gray hair is turning white.

She is not solemn, not pretentious. Nor is she a hick. She laughs a good deal. It's been a long time since, but she's been around. She knows the score.

"There is," she said, speaking of the demolition proceedings, "a disregard for human values today. They tear places down and dislocate people. There really is not much regard for people. One of the things that made New York bearable were the little communities and villages. These were the things which made the city what it was.

"A steamroller sooner or later comes over you. It

is a very strange thing—a group of people doing work of this kind and there is official opposition to it.

"The fact is that man is responsible for his brother. We didn't intend to start hospices. People came in who were in need, and that was the beginning. These things grow up about you.

"The city doesn't hesitate to call on us. Policemen will bring people in and the Municipal Lodging House, when it is full, will send people here.

"We don't ask any questions when people come in. We don't keep records. It is a question of giving what we have: food, a bed, a sense of companionship."

The house shelters 60 persons and feeds several hundred more at lunch and supper every day. For some in this city it is the only place for food, as is evidenced by the fact that a long line stood in a driving rain on Easter Sunday and waited for something to eat.

"If you do things immediately," Miss Day said, "you get things done. We began when a woman came in and said she needed help. We went out and rented an apartment and put her in it and had a house of hospitality.

"If your brother is hungry you feed him and if he is naked you clothe him and if he is homeless you give him a bed to sleep in. If a man comes in and says he needs milk for his children you don't go out and begin an investigation; you go out and buy it for him."

### The Choice

Although this is how she lives today and has for a good many years, it is not how she used to live.

In Greenwich Village, during World War I, she was an outstanding character among other characters who were themselves outstanding. A close friend of Eugene O'Neill, whose works were then being performed in the Provincetown Playhouse on McDougall St., she also earned a certain prestige among some of the rougher devotees of the neighborhood's bars by proving that she could drink them under the table.

She has been a Socialist, an enthusiastic member of the Industrial Workers of the World (the Wobblies), an atheist, and advocate of free love, a newspaper, magazine and film writer and a novelist.

What she is today, however, to the many people who love and respect her, is more than anything else a human being of extraordinary compassion, courage and understanding.

It was Thomas a Kempis' "The Imitation of Christ" which in the late '20s revived an earlier interest she had in Roman Catholicism.

She was pregnant at the time (she is today a grandmother seven times over) and began attending Mass. Her daughter, Tamar Teresa, was born in 1927.

Miss Day decided to bring her daughter up as a Catholic and she decided to become one herself. It meant giving up the man she loved and lived with, the father of her child and a dedicated atheist. She did.

The day she was confirmed she left tea and a pleasant conversation with a nun, announcing that she had to go home to her baby.

"Oh, I didn't know you were married," the nun said. "I'm not," said Miss Day as she left.

She is a woman who acts on her convictions. Last July she and a group of her companions refused to take shelter during a city-wide air-raid alert. For her active acifism she and the others spent 30 days in jail.

It was not the first time she had been in prison. In 1917 she picketed the White House protesting the inhumane treatment of suffragettes and was jailed for this protest, too.

"The unit," Miss Day says, "is man and the unit of society is the family. You work from the bottom up—man, family, parish and so forth."

### Heart and Hand

"When you hold this position it puts you in opposition to the state and the monolithic state is just something of the present. I would like to see a just and distributive social order in which man would have what he needs to have a good life."

A good life, to Miss Day, means one in which there is a connection with land, in which people work, in which they do things with their hands.

Miss Day spends a good deal of her time on a 23-acre farm on Staten Island, which is an active indication of the Catholic Worker involvement with agrarianism. At the moment she is the cook.

"We're not against the machine," she said. "Peter Maurin used to say the machine should be an extension of the hand of man."

"Man is the image and likeness of God and as such should be a creator. People don't create. They are completely frustrated. Peter Maurin used to say that man makes his millions by the machine and then spends them on machine-made arts. Handicrafts today are used for therapy in mental hospitals."

As for the present crisis, the need is for a building somewhere in the slums where there is work to be done.

"We have faith in St. Joseph. He will provide a place for us to live," she says.

But she adds: "We're not going to get out until they put us out on the streets. It will be a real sit-down strike."

"I don't look forward to any of these struggles but they're inevitable, I guess. We will not leave here unless they put us out."

You can believe her.

DIRECTOR, (105-4876)

2/18/59

SAC, SAN FRANCISCO (105-17383)

~~SECRET~~

BETTY CHANDLER CHANG  
IS - CH

b7D

During January 1959, [ ] who has furnished reliable information in the past and whose identity must be protected, advised that DOROTHY DAY c/o Catholic Worker, Inc., 223 Chrystie Street, New York 2, New York, was contacted by BETTY CHANDLER CHANG, 47 Ta Li Tao, Tientsin, China. (S)(u)

[ ] stated that CHANG congratulated DOROTHY DAY for refusing to participate in the Eisenhower - Dulles scare game of running and hiding from an imagined enemy. CHANG according to [ ] stated that she had read articles in the Catholic Worker Publication about DAY's farm committee and CHANG wished that she, DAY, could visit the communes in China. CHANG explained at length the mechanics of the communes in China, setting forth what she considered to be the sociological advancement offered by the Communist. CHANG noted that last year saw the completion within less than half a year of the Hai River Conservancy Project which changed a flooding brackish waterway into a tamed fresh waterway which good sized ships engaged in international trade can enter. A hydro-power station was built to provide electricity as irrigation for surrounding farms. (S)(u)

CHANG stated that much responsibility is placed on young people in whose hands the future of their great country rests. Under the policy of "work while you study" in the schools, students have done such things as make automobiles of the latest design, built an atomic reactor, built an airplane and fly off in it. CHANG according to [ ] stated that [ ] will be visiting in the central part of China going as far as Shanghai during a vacation. CHANG hoped that DOROTHY DAY would contact her in the future. (S)(u)

- 3 - Bureau (REG)  
2 - New York (REG)  
2 - San Francisco (1 - 105-4876)  
(1 - [ ])

JSW/dml #12  
(7)

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF [ ]  
DATE 9/20/77 TJS/r

b7D

162-61208  
NOT RECORDED  
150 MAR 10 1959

DECLASSIFIED BY SP6AG/JS  
CS 10/2/96  
APP# 92-0388

~~SECRET~~

ORIGINAL COPY FILED IN 105-17383-23

b6  
b7C  
b7D

2 MAR 12 1959

F B I

Date: 4/16/59

Transmit the following in \_\_\_\_\_  
(Type in plain text or code)Via AIRTEL \_\_\_\_\_  
(Priority or Method of Mailing)

Mr. Tolson	_____
Mr. Belmont	_____
Mr. Ladd	_____
Mr. Nichols	_____
Mr. Rosen	_____
Mr. Sullivan	_____
Mr. Tamm	_____
Mr. Trotter	_____
Tele. Room	_____
Mr. Holloman	_____
Miss Gandy	_____

TO : DIRECTOR, FBI

FROM : SAC, NEW YORK (100-7885) (100-129194)

SUBJECT: DOROTHY DAY  
SM - C Security Matter - Communist

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-15-90 BY SP7MPC/MP

FD-217

P3  
PP

By letter dated 4/13/59 directed to the FBI, NYC,  
by "The Catholic Worker," 39 Spring Street, New York 12, New  
York, the following information appeared:

"On Friday, April 17th at City Hall Park in New  
York City, Dorothy Day and Ammon Hennacy, editors of the  
Catholic Worker will for the fifth time openly refuse to  
take part in the Civil Defense Air Raid Drill.

"They do this because they consider that there is  
no defense against the hydrogen bomb and that from the  
anarchist and pacifist viewpoint which they uphold they  
should follow St. Peter who said 'to obey God rather than  
man.' Several others have stated that they wish to oppose this  
cold war propaganda with them. They will, as before, plead  
guilty when arrested."

The above is for the Bureau's information.

4 - BUREAU (2 - DOROTHY DAY) RM  
(2 - AMMON HENNACY) RM  
1 - NEW YORK (100-7885) (DOROTHY DAY)  
1 - NEW YORK (100-129194) (AMMON HENNACY)

25 APR 17

EPG:EMD, #424  
(6)

08 APR 24 1959

62-61208-74  
WV  
SUBV. CONTROL

Approved: \_\_\_\_\_  
Special Agent in Charge  
cc Cook

Sent \_\_\_\_\_ M Per \_\_\_\_\_

Dorothy Day, publisher and editor of "The Catholic Worker" founded this publication in 1933. It has been described as radical and anticapitalistic. Day alleged to be convert to Catholicism from communism. "The Catholic Worker" has no connection with Catholic Church. Day has publicly criticized HCUA, advocated clemency for Rosenbergs as well as convicted Smith Act subjects. Reported to have credited Communist Party with being sincere in working for poor and oppressed. Ammon Hennacy, editor of "The Catholic Worker," reportedly former Communist Party member. Both Day and Hennacy are admitted anarchists and pacifists. Both have received jail sentences in past for refusal to take part in Civil Defense drills. Neither Day or Hennacy on The Security Index.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP7 MAC/TTB

15042

DIRECTOR, FBI (100-12583)

4/22/59

SAC, NEW YORK (100-16021)

ARNOLD JOHNSON  
IS-C

~~RECEIVED~~  
~~APR 22 1959~~  
~~FBI~~

*4-2*

The 4/14/59 issue of the "Long Island Star-Journal," a daily newspaper published in Long Island, New York, contains on page 2, an article under the caption, "Students Hear Commie, Anarchist." This article reflects that ARNOLD JOHNSON, "national legislative director of the American Communist Party" spoke to more than 200 Hofstra College students on 2/13/59. The article stated that JOHNSON substituted for ROBERT G. THOMPSON, a CP State leader, who has spent time in jail.

Also speaking on the same program at Hofstra College were an anarchist, ALTON HENNACY, Associate Editor of the "Catholic Worker," and a Hofstra College economics professor, who defended capitalism.

According to the article in the "Long Island Star-Journal," JOHNSON was subjected to searching questions, and a few jeers, while HENNACY "won most of the laughs." This article continues by stating that the meeting lasted "some three hours," and that President JOHN CRANFORD ADAMS of Hofstra College explained his stand of allowing JOHNSON and HENNACY to speak on campus by stating that it is the responsibility of higher education to encourage mature students to face facts. The appearance of JOHNSON and HENNACY had been attacked by the Nassau County American Legion.

Hofstra College is located in Hempstead, Nassau County, New York,

The 4/14/59 issue of "Newsday," a daily newspaper published in Long Island, New York, contained on page 3, an article

4-Bureau (RM)

(1-100-  
(1-100-

(ALTON HENNACY)  
(Catholic Worker")

1-New York (100-129194) (ALTON HENNACY)  
1-New York (100-7883) ("Catholic Worker")  
1-New York (100-16021) (ARNOLD JOHNSON)

162-61207  
NOT RECORDED  
172 APR 28 1959

RGS:mzm  
(7)

50 MAY 7 1959

10/3/96 5/6/96 JS  
APP # 92-8388

ORIGINAL FILED IN 100-15042

105043

NY 100-16021

concerning the speeches of JOHNSON and HEINACY at Hofstra College on 4/13/59. This article reflects that JOHNSON stated that he did not have a good answer to the question; why the CP has not grown in number in the United States.

The above is being furnished for the information of the Bureau.

CLASSIFIED DECISIONS FINALIZED  
BY DEPARTMENT REVIEW COMMITTEE (DRG)  
DATE 2/13/97  
APR 92-0388

(U)  
CORRELATION SUMMARY  
~~SECRET~~

Main File No: 62-61208  
See Also: 14-2771

Date: 9/14/59

Subject:

Date Searched: 5-25-59

Dorothy Day  
Dorothy Day Batterham\*  
Dorothy Day

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-714

Found As:

Summary

Dorothy Day  
Dorothy Day

CLASSIFIED  
DECLASSIFY ON:

OADR

6-19-90

Also Searched As:

D. D. Batterham  
Dorothy Day Batterham  
Dorothy Batterham  
Dorothy D. Batterham  
Dorothy Day Batterham  
Dottie Batterham

Dotty Batterham  
Dorothea Day  
Dorothy Ann Day  
Dorothy Lorraine Day  
Dotty Day

10/2/96

CLASSIFIED BY SP6 AG/JS

DECLASSIFY ON: 25X6

APR 92-0388

This is a summary of information obtained from a review of all "see" references to the subject in Bureau files under the names and aliases listed above. All references under the above names containing data identical with the subject have been included except those listed at the end of this summary as not having been reviewed, or those determined to contain the same information as the main file.

This summary is designed to furnish a synopsis of the information set out in each reference. In many cases the original serial will contain the information in much more detail.

THIS SUMMARY HAS BEEN PREPARED FOR USE AT THE SEAT OF GOVERNMENT AND IS NOT SUITABLE FOR DISSEMINATION.

Analyst

Anne R. Denny

ARD:wec

Coordinator

Betty L. Sanborn

Approved

T. C. Haaser

REC

SEP 22 1959

\*Name derived from common-law marriage, see main file, 62-61208-36.

SEP 23 1959

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE.

~~SECRET~~

ABBREVIATIONS

Add. info.....Additional information  
appearing in this reference  
which pertains to Dorothy Day  
may be found in the main file  
or elsewhere in this summary.

~~SECRET~~

~~SECRET~~

Bureau file no. 14-2771 captioned "Peacemakers, Etal, Sedition," carries numerous individuals as subjects including Dorothy Day, subject of this correlation summary, and will be used as a main file on this subject. In several serials of this file the name Dorothy Day is indexed and these references are being listed hereinafter to permit the destruction of the cards:

Reference	Search Slip page number
14-2771-3	(2)✓
14-2771-42 p. 8	(2)✓
14-2771-71	(2)✓

The HCUA report entitled "Investigation of Communist Propaganda, Hearings before a Special Committee to Investigate Communist Activities in the U.S.," Part 3-Vol.2, dated 6-17-30, contains the testimony of Matthew Woll, Vice President of the AFL, and a statement presented by him, which sets out in detail Communist Party propaganda material prepared by the American Federation of Labor. The material includes information regarding the November (year not given) "Liberator," which refers to a book review by Dorothy Day who is described as "already known to old readers of the "Masses" and the "Liberator."

62-23170-149 p. 257  
(6)✓

This reference is the November 1936 issue of the "Catholic Worker," which carries Dorothy Day in the masthead as editor and publisher. The editorial in this issue is captioned "The Use of Force."

61-7559-2-2084  
(5)✓

The New York Field Office advised by letter, dated 4-16-37, that on 4-13-37 the American Association Against Communism, Inc. and the International Catholic Truth Society held a Mass Meeting at the New York Hippodrome to start a campaign for combating communism. Outside the hall on 6th Avenue, copies of "The Catholic Worker," published and edited by Dorothy Day at 115 Mott Street, NYC, were distributed in large quantities. (No source given).

61-7559-1342  
(4)✓

~~SECRET~~

~~CONFIDENTIAL~~  
The files of Confidential Informant [ ] contained a letterhead of the League of Women Shoppers, (subject of 100-7053) dated March 1938, which listed the National officers. Dorothy Day was listed as a sponsor of the organization in 1938. (list set out)

100-7053-24 p.7  
(12)✓

A printed circular, distributed by the War Resister's League, NYC, advertised a Washington's Birthday Pacifist Conference to be held at the Labor Temple, 242 East Fourteenth Street, NYC, on apparently 2-22-38. The circular contained a list of sponsors for the conference and the name, Dorothy Day, Editor "Catholic Worker" appeared on the sponsor list. (Circular enclosed)

61-7561-189 (encl)  
(5)✓

Herbert J. Rockwell, Jr., Upper Darby, Pa., subject of 100-370255, advised on 11-4-50 that he had joined the Catholic Worker Organization during the 1937 and 1939 period. He said he had contacted the organization to learn more about the communist program and that the organization seemed to follow a good many of the ideas of the CP but was actually anti-communist. He recalled that Dorothy Day was the National head of the organization.

100-370255-3  
(18)✓

The "New York Herald Tribune" on 1-5-39 carried an article entitled "Group Favoring Spain Embargo Growing Larger" which was datelined at Washington, D. C. The article announced that a mass meeting would be held on Monday night (in Washington) under the auspices of the "Keep the Spanish Embargo Committee." Dorothy Day, Editor, New York, was listed as a member of the Committee.

61-7561-252X2  
(5)✓

A letterhead of the New York League of Women Shoppers, dated 7-21-39, furnished by the Atlanta Field Office on 1-31-41, listed Dorothy Day as a Sponsor.

100-7053-37 encl.  
(12)✓  
SI 100-7053-34 p.4 (No source)  
(12)✓

~~SECRET~~

~~SECRET~~ (U)

A flyer distributed by the War-Resisters League, NYC, listed Dorothy Day, author "From Union Square to Rome" and Editor, "The Catholic Worker," as a speaker, for a public meeting to be held on 10-19-39, at Hotel Capitol, NYC, on the subject "The Pacifist Faith and a Program for Today." The flyer advertising the meeting was issued by the United Pacifist Committee, 242 East 14th Street, NYC. (flyer attached)

61-7559-5100X

(5)✓

The membership list of the Committee of Catholics for Human Rights contained the name of Dorothy Day, according to the September and November 1939 issues of "The Voice For Human Rights," the monthly publication of the Committee. It was indicated that the committee was organized in July 1939 and was formerly known as the Committee of Catholics to Fight Anti-Semitism.

65-4279-941 p. 113

(7)✓

On 11-15-46 the WFO submitted a list obtained from INS of the names of persons whose photographs had appeared in the "Daily Worker" from 1932 to 1942. The list contained the name of Dorothy Day indicating that her photograph appeared on 11-24-39 on page 6. (photostat of list encl.)

100-3-60-543 p. 5

(10)✓

Dorothy Day, Editor of the "Catholic Worker" spoke at a meeting of the Seattle Industrial Labor Union Council (CIO) held on 2-7-40 in the Bay Building, Seattle, Wash. Dorothy Day was described as an ex-communist and the "Catholic Worker" as very radical, due to her editorship. (Richard Francis, State CIO Director, Seattle - protect identity)

100-33049-50X1 p. 62

(14)✓

This reference is a letter from Mrs. Vesta V. Barnes, 387 Pasadena Street, Pomona, Calif., dated 6-30-40, in which she discusses the book "House of Hospitality" by Dorothy Day. She alleges that Miss Day, who edits the "Catholic Worker," is an agitator and is using her publications to promote communism.

~~SECRET~~ (U)

61-7559-9414

(23)✓

~~SECRET~~

In a report dated 10-5-40 at New York, N.Y., Confidential Informant [ ] reported on the American Peace Mobilization City-Wide Conference held on 10-5-40, at Manhattan Center, 34th Street and 8th Avenue, New York City. The informant reported that Dorothy Day of the "Catholic Worker" was one of the speakers at the conferences and made a pacifist speech calling for brotherhood and intentional poverty following the example of St. Francis.

Attached to the reports of Conf. Inft. [ ] which were forwarded by the NYO by letter dated 10-12-40, was the September 1940 issue of the "Catholic Worker," listing Dorothy Day as Editor and Publisher; also a letterhead of the New York Committee, Keep America Out of War Congress, dated 9-25-40, which lists Dorothy Day as a member of the NY Council.

Inft. Rpt. and encls. attached  
61-10123-18  
(6)✓

The Selective Service file of Arthur Thomas Sheehan, a member of the Board of Directors of "The Conscientious Objector," subject of 25-82249, indicated that Sheehan had given as his address at the time of his registration, 115 Mott Street, NYC. The file also indicated that he was employed by the "Catholic Worker," a paper published by Miss Dorothy Day, and that he had been classified 4-F in 1941 because of a lung condition.

25-82249-31 p. 2  
(2)✓

The name Dorothy Day, "The Catholic Worker," 115 Mott Street, NYC, appeared in the active indices of the National Federation for Constitutional Liberties in America according to information obtained through Conf. Inft. [ ] in 1941.

Dorothy Day was listed as a signer of a statement opposing the "Lend - Lease Bill," HR 1776, which was prepared by the National Federation of Constitutional Liberties in 1941. (C-21)

100-1170-49 pp. 107, 357  
(11)✓  
SI As par. 2 above  
100-1170-A "DW" 2-12-41  
(Statement carried on page 1)  
(11)✓

~~SECRET~~

~~SECRET~~ (U)

Dorothy Day was listed as a sponsor for a dinner honoring Senator Robert M. LaFollette, which was to be held at the Town Hall Club, 123 West 42nd Street, NYC on 5-9-41, on an announcement issued by the Worker Defense League National Hdqr., NYC. According to the announcement, Senator LaFollette was to receive the annual award of the Workers Defense League for Distinguished Service in Behalf of Labor's Rights.

100-5557-64X  
(12)✓

This reference is a memo for the Director, dated 4-29-41, from Mr. Clegg, attaching material concerning British censorship. The attached material contains a list captioned "Pro-Nazi, Communist, Fascist and Pacifist Suspect List for U. S. A." on which the name of Dorothy Day appears. She is described as: "Editor and publisher of the pacifist and to some extent, anti-British "Catholic Worker."

65-11734-53X encl. p. 54

encl. p. 3

(11)✓

b7D

The name Dorothy Day, 115 Mott Street, NYC, appeared on a list of individuals, reported by the INS as "Unable to Identify," which was submitted by the Special Defense Unit of the Department of Justice on 9-9-41. (List enclosed)

100-2-1532 p. 14  
(9)✓

Norman Gilbert Hawkins advised in 1942 that the St. Francis House of Hospitality in Seattle, Wash., subject of 100-80258, was organized under the direction of Dorothy Day, whose organization of the Catholic Workers of New York City was well known. The purpose of the organization was to provide a haven of rest for unemployed men in an effort to rehabilitate them.

100-80258-2  
(14)✓

~~SECRET~~

~~SECRET~~

In a letter to the Director, dated 2-28-42, William James McCabe, Jr., who identified himself as a police officer in Easton, Pa., made allegations regarding Nazi activity in Easton. He advised that on the outskirts of the city there was a Catholic Worker's Farm, run by a Mrs. Dorothy Day, where several men were registered as Conscientious Objectors.

65-9180-36-16

(7)✓

On 3-10-42 Father H. A. Reinhold, Seattle, Wash., subject of 100-90147, advised that he had been one of the original organizers of the St. Francis House, located at 1010 King Street, Seattle. He explained that the house was a charity function but not a regular Catholic Charity, which accommodated about thirty lodgers and also operated a bread line for destitute people. Father Reinhold stated the actual founder of the St. Francis House was Dorothy Day, who was well known for such activities in New York City and vicinity.

100-90147-2

(15)✓

On 12-13-42 the National Religion and Labor Foundation held their 10th Anniversary service at the Labor Temple, 242 East 14th Street, New York City. Dorothy Day was one of a number of individuals who made observations at the meeting.

A review of copies of "Economic Justice," the official publication of the National Religion and Labor Foundation)

100-8871-46 p.15

(13)✓

SI 100-168327-8 p. 15

(15)✓

Miss Jennie Brus, a social worker at the St. Vincent de Paul Society, Milwaukee, Wisc., advised in 1943 that Donald Paul Humphrey, subject of 101-2567, was affiliated with the Catholic Worker Organization. Miss Brus stated the Catholic Worker organization was sponsored by one Dorothy Day of NYC, and the organizations were active over the United States with hdqrs. in NYC. Miss Brus advised that Dorothy Day, the founder of the organization, had been an avowed CP member but was converted to the Catholic Church. She stated it was the opinion of all good Catholic Church members that Miss Day's religious tenets were tainted with communist ideals and the "Catholic Worker" was merely a front organization for the CP.

101-2567-7

(21)✓

~~CONFIDENTIAL~~ (U)

Dorothy Day of the "Catholic Worker" was listed as a sponsor of the Committee to Oppose the Conscription of Women, on a mimeographed letter of the organization, dated 1-18-43, according to the Office of Postal Censorship, New Orleans, La. The letter was addressed to Lillian Miniz, 2712 Wisteria Ave., New Orleans, La., whose name was obtained through the Fellowship of Reconciliation, and was sent by Marjorie Littell Himes, Committee to Oppose Conscription of Women, 1924 Chestnut St., Philadelphia, Pa.

100-182773-2

(16)✓

SI 100-182773-3 (Copy of  
letter from Postal  
Censorship, Office of  
Censorship, U.S.A.)

(16)✓

An unidentified informant report dated 3-22-43, at New York, N.Y., captioned, Workers Defense League, 112 E. 19th Street, NYC, listed Dorothy Day, Editor and Publisher, "The Catholic Worker", among a group of persons from whom the Workers Defense League would select its officers. The organization was described as an "in between outfit, a little more radical than the American Civil Liberties Union and not quite as radical as the National Federation for Constitution Liberties."

100-5557-163

(12)✓

On 3-29-43 a highly confidential source advised that Michael Coleman Flaherty, subject of 100-141333, had received a mimeographed sheet advertising a meeting at the Phillips Brooks House, Boston, sponsored by the Socialist Party of Boston. The meeting was to be held on 4-6-43, and the discussion led by Dorothy Day on the subject, "From Union Square to Rome."

100-141333-3

(15)✓

~~CONFIDENTIAL~~

The name Dorothy Day, appeared on the letterhead of a letter, dated 4-22-23, which solicited funds for the organization, The National Committee on Conscientious Objectors, organized by The American Civil Liberties Union, NYC. A copy of the letter was sent to the President by the Chairman of the organization offering certain suggestions relating to the treatment of conscientious objectors.

25-247761-4 p. 34 (copy of letter)  
(2)✓

SI 25-247761-1 (letter dated  
(4-22-43)  
(2)✓

SI 66-8054-55-228X encl.  
(copy of letter encl.)  
(7)✓

G2 advised on 5-15-43 that the Spring issue of the "Catholic International," published at 1974 Broadway, N. Y., contained on the last page of the magazine a list of available speakers that could be supplied by the Lecture League, 17 East 42nd Street, New York. The list included the name of Dorothy Day.  
(list set out)

100-112658-14  
(15)✓

The HCUA report entitled "Investigation of Propaganda Activities--Appendix Part IX, Communist Front Organization--Third Section, 1944," contains lists setting out the officers and sponsors of the League of Women Shoppers. In the list captioned: Exhibit No. 1, League of Women Shoppers, 70 Fifth Avenue, New York, Dorothy Day is listed among the sponsors. Dorothy Day is also listed as a sponsor in the list captioned: Exhib No. 5 New York League of Women Shoppers, 220 Fifth Avenue.

61-7582-1298 p. 1006, 1008  
(5)✓

~~SECRET~~

~~SECRET~~

This reference is a typed report, dated 11-26-44 at New Orleans, La., captioned: "AFL Convention." The report sets out the views of the informant who is unidentified, regarding the infiltration and domination of the CIO and AFL by Communists and the Catholic Church. The following paragraph is quoted from the report:

"In New York City a group of ex-Reds (or are they) publish the "Catholic Worker." There are a great many priests in New York City who actually help Dorothy Day in this venture. We know the Day woman and she is not to be trusted. Continuously she sneaks around with the leaders of the National Maritime Union (CIO). Just a case of Catholicism in one hand and communism in the other."

62-56921-129

(6)✓

Arthur Sheehan, 115 Mott Street, NYC, who was listed as a friend of Carl Michael Schmitt, subject of 25-287989, on his Selective Service registration papers, was interviewed in approximately August 1945. It was determined that Sheehan was the Director of the Association of Catholic Conscientious Objectors, which had its headquarters at 115 Mott Street, in conjunction with the offices of the "Catholic Worker," whose editor was Dorothy Day and that Sheehan was the assistant to Day.

Additional information.

25-287989-12

(2)✓

This reference is a WFO letter, dated 9-25-45, enclosing a photostat of the First Confidential Report of the Committee on Un-American Activities, House of Representatives, Seventy-Ninth Congress, First Session, which concerned Communist Activity in Hollywood, Calif. and vicinity. In the section of the report regarding The Hollywood Independent Citizens Committee of the Arts, Sciences and Professions, it was pointed out that Justices Black and Murphy of the U. S. Supreme Court made personal appearances on the west coast shortly before or after the Harry Bridges decision was reached. The report further states "Justice Murphy is reported to be a close friend of Dorothy Day, the publisher of the 'Catholic Worker.' This paper often eulogized Murphy during the period of the sit-down strike in Detroit, Michigan. The 'Catholic Worker' is apparently a Communist front newspaper and in the opinion of some persons, Dorothy Day is a confidential advisor to Justice Murphy."

100-138754-116X encl. p. 18

(15)✓

~~SECRET~~

~~SECRET~~

(protect identity)

advised

in 1946 that Thomas Bernard Fitzpatrick, subject of 100-337667, had at one time been a follower of Dorothy Day and the "Catholic Worker."

100-337667-9

(16)✓

NY Report dated 10-17-47, regarding Fred Stengel, Etal, Civil Rights and Domestic Violence, listed Dorothy Day, as a potential witness in an incident involving alleged discrimination at Palisades Park, N.J. According to the report, Dorothy Day, was reportedly in charge of a group from the Congress of Racial Equality who were involved in a disturbance on 8-3-47. The report also indicates that the "Catholic Worker" for October 1947 carried an article regarding the arrest of two Catholic Workers on 8-31-47, for picketing against racial discriminations at the Palisades Amusement Park in Bergen County, N.J. No further information concerning Dorothy Day's participation in the incident is contained in the report.

44-1706-26 p. 79

(3)✓

On September 9 and 10, 1947 Claude McKay was interviewed by Agents of the Chicago Field Office at McKay's Office at the Catholic Youth Organization, 31 East Congress Street, Chicago, regarding his past activities in the CP. McKay named Dorothy Day as one of the Communists with whom he was acquainted.

100-3-74-961

(10)✓

The New York Field Office advised by letter dated 5-13-49, in regard to a letter to the Director from one Marie Boland, NYC, subject of file 62-95650, that the NY Office had received several letters from Miss Boland all of which indicated that she was a psychopathic case. The NY Office advised that in a letter dated 12-28-48, Miss Boland complained of treatment she received while a roomer at the hotel for indigents maintained by the "Catholic Worker," a New York publication operated by Dorothy Day at 115 Mott Street, NYC.

62-95650-3

(7)✓

~~SECRET~~

~~SECRET~~

This reference is a memo from Mr. Nichols to Mr. Tolson, dated 2-3-49, regarding a letter published in the "Catholic Worker" of January 1949 from Father Chrysostom Tarasevitch, OSB, of St. Procopius Abbey of Illinois, which was highly critical of the FBI. In his letter, dated 12-3-48, Father Tarasevitch denounced the Bureau Agents who had conducted an interview with him and he referred to the FBI as the "Unholy Trinity." It was noted in the memo that the managing editor and publisher of the "Catholic Worker" was Dorothy Day, who espoused Catholicism after substantial experience in the Communist Movement and who had apparently retained a strong Socialist philosophy in her thinking. It was recommended that no action be taken by the Bureau to attempt to straighten out Dorothy Day or "The Catholic Worker" in regard to the letter published in the magazine.

100-359951-7  
(17)✓

The Chicago Field Division advised by letter dated 3-8-49, in regard to a letter which appeared in the January 1949 issue of "The Catholic Worker" written by Father Chrysostom Tarasevitch, that Rev. Ambrose Ondrak, Father Tarasevitch's superior, had been interviewed. Reverend Ondrak advised that Father Tarasevitch had advised him that he intended the letter as a personal letter to Dorothy Day, Editor and Publisher of "The Catholic Worker."

This reference contains a notation by the Director stating that Tarasevitch was not to be contacted again.

100-359951-3  
(17)✓

This reference is New York report dated 5-11-49, captioned, "Jay David Whittaker Chambers, was; Etal; Perjury, Esp.-R.; IS-C; which sets out a detailed statement by Chambers relating to his CP activities, background, and knowledge of the CP espionage apparatus, based on interviews with Chambers in January, February, March and April 1949. Chambers recalls in his statement that in 1932 he moved to a farm in Hunterdon County, New Jersey, which was on the property of Franklin Spier. He advised that Spier was an angel of "New Masses" and the husband of an old friend of his wife's, Della Day. He identified Della Day as the sister of Dorothy Day, who was at one time close to communist circles but was currently (1949) the editor of the "Catholic Worker." Chambers further advised that the Day's had two brothers, of whom the younger, John Day, was a member of the CP and worked for the "Journal American" in New York. The older brother, Donald Day, according to Chambers, was a Hearst correspondent in Riga, Latvia, had married a white Russian refugee and was bitterly anti-communist. He recalled that Donald Day was charged with broadcasting propaganda for the Nazi Government during the war.

74-1333-3220 p. 238, 25, 26  
(8)✓

~~CONFIDENTIAL~~

The "Daily Worker" on 10-28-49 carried an article entitled: "Notables Join Drive to Free 11," which set out the names of a group of prominent Americans who had wired the Attorney General urging him to grant bail for the eleven CP leaders who were imprisoned. Dorothy Day, was listed as one of the signers of the letter.

100-3-74-A "DW" 10-28-49  
(11)✓

The "Daily Worker" for 10-30-49 p. 2, carried an article entitled "Penalties for Thinking Alarm U. S. Liberals," which set out the names of a number of eminent American leaders who had protested the verdict of guilty of the eleven Communist leaders. Dorothy Day, was among the names listed in the article.

100-3-3196 p. 127  
(10)✓  
SI 100-3-74-A "DW," - 10-30-49,  
(11)✓

The "Springfield Union," Springfield, Mass., on 11-15-49 carried an advertisement captioned, "Catholic Editor Assails Communist Trial." The advertisement quoted remarks made by Day regarding the trial of the eleven Communist.

100-349675-16 p. 11  
(16)✓

b7D

advised that Dorothy Day was among the prominent individuals who signed a petition in late 1950, addressed to Governor Thomas Dewey of New York, requesting that liquidation proceedings against the IWO be withdrawn.

61-7341-1264 p. 149  
(4)✓

Mrs. Walton H. Hill, 2714-36th Street, N.W., Washington, D. C. on 4-26-50, furnished a letter and material dated 4-24-50, which she had received from the Workers Defense League, (subject of 100-5557) whose National Headquarters were, 112 East 19th Street, NYC. Dorothy Day was listed as a member of the National Advisory Committee, and it was indicated that she was also a member of the National Action Committee which directed the Workers Defense League affairs.

Photostats of material enclosed  
100-5557-258 encl.pl.

(12)✓

~~CONFIDENTIAL~~  
(U)

~~SECRET~~

The "New York Compass" of 7-10-50 carried on page 2, an article entitled, "30 Leaders Appeal for Mediation." According to the article, the organization, The Fellowship of Reconciliation had released a statement signed by 30 religious and pacifist leaders criticizing American intervention in Korea and calling on the U.N. to propose mediation. Dorothy Day was listed as one of the signers of the statement.

61-3415-A "NY Compass" 7-10-50  
(4)✓

The name Dorothy Day, editor, "Catholic Worker," appeared on list of persons who demanded bail for "11" convicted CP leaders. The list was furnished by ND 425 or 10-26-50.

Photostat of list encl.  
100-3-74-6273 p. 6  
(11)✓

Dorothy Day was a signer of an advertisement which appeared in the NY "Daily Compass" on 3-25-51, in the form of an open letter to Governor Dewey protesting the legal action by the State of New York against the IWO. (Advertisement enclosed)

61-7341-1227  
(4)✓

Dorothy Day was listed as member of the Advisory Council of the Association of Catholic Conscientious Objectors, on a letterhead of the organization which was sent to the Bureau by Rev. B. J. McGiviey, NYC. The letter from McGiviey was postmarked 1-8-52 and requested an investigation of the individual at the address of the organization, 115 Mott Street, NYC.

100-0-8893  
(9)✓

The 2-23-52 issue of "Romanul American" carried an article on page 1, entitled "The IWO Is A Victim of War Hysteria Says Brother Shipka At A Conference," which concerned the "Save The IWO" meeting held 1-26-52 in NYC. According to the article, Mrs. Dorothy Day represented the "Catholic Worker" at the conference.

Translation of article enclosed  
100-264688-223  
(16)✓

~~SECRET~~

The "Daily Worker" on 1-25-52 on page 6, announced that the "Save the IWO Conference" would be held on 1-26-52; at the Hotel Capitol, NYC. Dorothy Day of the "Catholic Worker" was listed as one of the featured speakers.

The "Daily Worker" on 1-26-52 page 8, reported that eight leading religious, union, and civic figures had originated a Peoples' Amicus Brief urging the New York Appellate Court to reverse the liquidation order against the IWO. Dorothy Day, Editor of the "Catholic Worker" was one of the eight persons originating the Brief.

61-7341-34-1441 p. 38, 43

(4)✓

SI As par. 2 above

61-7341-A "DW" 3-12-52

(4)✓

The 2-27-52 issue of "Narodni Glasnik," subject of 100-10123, contained an article on page 2 entitled, "Report on IWO Anti-Liquidation Conference." According to the article, Dorothy Day was one of the speakers at a meeting at the Capitol Hotel, NYC. On January 26, where the danger of liquidating the IWO was discussed. (translation of paper attached)

100-10123-366

(13)✓

Dorothy Day was one of the speakers at a rally sponsored by the National Council of the Arts, Sciences and Professions, Inc., against the Smith and McCarran Acts and the New York State Feinberg Law, held on 3-10-52 at Carnegie Hall, NYC.

100-356137-915 p. 72

(17)✓

b7D

The "Socialist Monthly" May Day, 1952 issue, on page 2, announced a joint May Day Celebration for 5-4-52 at the Labor Temple, 242 East 14 Street, NYC, with the Libertarian Socialist League, the IWW and the "Catholic Worker" as participating organizations.

(protect identity) advised in 1944 that Dorothy Day, editor of the "Catholic Worker" was a CP member prior to joining the church. He advised that possibly some of her writings and religious activities may have been influenced by her early communist training.

100-383236-24 p. 20

(15)✓

~~(U)~~

The "Daily Worker" on 5-22-52 carried an article entitled "Prof. Cronbach Joins Fight For Rosenbergs," which listed Dorothy Day, among the religious leaders who were supporting the efforts of the National Committee to Secure Justice in the Rosenberg Case to obtain a new trial for the Rosenbergs.

100-387835-62  
(18)✓

In a neighborhood investigation conducted in 1952 in connection with an AEAA investigation of Richard Oliver Bourret, subject of 116-346802, Ernest Caliano, 133 Mott Street, NYC, advised that his sister, Mary Caliano, was acquainted with Dorothy Day of the "Catholic Worker" and was also acquainted with Bourret as a Catholic Worker. Caliano advised that his sister frequently spoke of Dorothy Day and he (Caliano) had heard a radio broadcast during the trial of the CP leaders in NYC which Dorothy Day endorsed the good character of the Communist defendants.

Mary Caliano advised that the applicant, Bourret, was a good friend of other Catholic Workers, including Dorothy Day.

This reference contains information concerning Dorothy Day, who was reported by the Calianos' to be an acquaintance of the applicant. The information pertaining to Day appears in her main file 62-61208 in serials 2, 14 and 46, except the following items:

A statement by Dorothy Day, regarding the amount of bail for the Eleven Communists, which appeared in the 11-4-49 issue of the "Daily Worker;"

A pledge of support to the IWO by Dorothy Day, which appeared in the "Daily Worker" on 1-28-52; Dorothy Day was listed among those seeking a new trial for the Rosenbergs and Morton Sobell in the "DW" on 6-12-52.

advised that Dorothy Day was one of the speakers at a Mass Meeting of the National Council of the Arts, Sciences and Professions, held on 3-10-52 at Carnegie Hall in NYC.

b7D

116-346802-11  
(21)✓

~~(U)~~

~~SECRET~~ (U)

Dorothy Day's name appears on the list entitled "Index of Important Persons, Organizations and Publications, mentioned in First Army SDI'S, for the period January 1 - June 27, 1952," which was received from G2 on 7-15-52. The DIR or SDI and page number indicated were as follows: 106-11.

100-7660-5361

(12)✓

This reference is a letter dated 11-18-52 from Miss Cecilia Inez Duffy, U.S. Naval Hospital, Bethesda, Md., in which she made vague allegations regarding Communist activities. She requested an investigation of the Franciscan Orders which she said had been taken over by Dorothy Day's Catholic Action Activities and were infiltrated with Communists via Dorothy Day's activities.

100-0-28305

(23)✓

[redacted] (Protect identity) advised that at a meeting of the Yonkers Committee for Peace, held on 10-15-52, it was indicated that an attempt would be made to secure Dorothy Day of the "Catholic Worker" as the principal speaker for the December meeting.

b7D

100-412938-1

(19)✓

This reference is a letter from Miss Cecelia Inez Anderson Duffy, 226 West Penn Street, Butler, Pa., dated 12-8-52, addressed to the Director. The correspondent makes rambling allegations of Communist Activity regarding numerous individuals including one Dorothy Day, whom she alleges is framing her church with the aid of a sick Priest. She identifies Dorothy Day as connected with a Catholic Workers Magazine Group in Chicago and NYC.

100-0-28402

(9)✓

This reference is a letter to the Director from Mrs. Martha Otis, Waterford, Conn., dated 12-15-52, relating information concerning the Society of St. Dymphna and her contacts with the Rev. Clarence E. Duffy of the "Catholic Worker." Mrs. Otis advised that Father Duffy and Dorothy Day had contacted her regarding the use of her farm in Connecticut for use as a Catholic Workers Project. She notes that Dorothy Day was a convert to Catholicism and had written a book which she had read.

~~SECRET~~

100-7254-662

(12)✓

~~SECRET~~

The name of Dorothy Day appeared on a circular, containing the names of alleged sponsors of the National Committee to Secure Justice in the Rosenberg Case, which was furnished the National Park Service in connection with a request to hold a Mass Meeting in Washington, D. C. on 1-4-53, on behalf of the Rosenbergs. (Info. furnished by Director H. A. Tolsen of the National Park Service on 12-17-52)

100-387835-190  
(18)✓

The HCUA report entitled "Communist Political Subversion, part 2, Appendix to Hearings before the Committee on Un-American Activities, Eighty-Fourth Congress (1956)" set out as Exhibit No. 75 a list published in the "Daily Worker" on 1-21-53, page 7, captioned "U.S. Writers, Artists Urge Clemency." Dorothy Day's name was listed among the writers who had urged clemency for Ethel and Julius Rosenberg.

100-3-72-1519 encl.p. 7222  
(10)✓  
SI 100-387835-A "DW" 1-21-53  
(18)✓

The "Daily Worker" on 5-5-53 carried an article entitled "Attack on Press Challenged by Marcantonio." According to the article, Dorothy Day was one of the speakers at a "fight-back" rally sponsored by the National Guardian, subject of 100-357044, on Sunday (no date) at the Palm Garden, NYC. It was noted that the speakers challenged the right of the HCUA to investigate the press.

100-357044-A, "DW", 5-5-53  
(17)✓

Dorothy Day's name appeared on a list entitled: "Index of Important Persons, Organizations and Publications mentioned in First Army SDI'S, for the period - January 2 - June 30, 1953," which was forwarded by G2 by letter dated 6-30-53. The DIR on SDI and page number indicated were: 167-7.

100-7660-5490  
(13)✓

~~SECRET~~

~~SECRET~~

On 2-14-55, [redacted] (protect identity) made available a brochure of the Spanish Refugee Aid Inc., submitted by the organization in connection with [redacted]. The brochure, which was issued by Spanish Refugee Aid, Inc., NYC, contained a list of officers and sponsors and the name of Dorothy Day was listed as a sponsor.

105-34229-3 p. 6  
(21)✓

The "New York Times" on 12-23-55 carried an article on page 6, entitled "Civil Defense Act Wins in First Test." The article concerned the conviction of 19 persons for violating the State Defense Emergency Act in refusing to take shelter during an air raid drill on 6-15-55. Dorothy Day, 223 Chrystie Street, was listed among those convicted.

100-16922-A "NY Times" 12-23-55  
(13)✓

b7D

On 2-10-56, [redacted] furnished a flyer of the American Friends Service Committee regarding the 16th Annual Institute of International Relations, [redacted] at Syracuse, NY, on February 24-26, 1956. According to the flyer, the faculty for the Institute included Dorothy Day, described as, "Editor of the 'Catholic Worker' since May 1953; has been on the staff of the 'New York Call,' 'The Masses,' 'The Liberator,' and the 'New Masses.'" The subject for the speakers was "Bandung and Geneva; now what?"

100-419683-7 p. 16  
(19)✓  
SI 100-419683-12 p. 12 (flyer  
furnished by [redacted] on 4-30-56)  
(19)✓

b7D

The "Daily Worker" on 5-11-56 carried on page 3, an article entitled "61, In Letter to Ike, Urge New Trial or Pardon for Sobell." The article listed the names of the signers of a letter to the President requesting him to pardon or grant a new trial for Morton Sobell, subject of 101-2483. The name of Dorothy Day appeared on the list of signers.

101-2483-A "DW" 5-11-56  
(20)✓

~~SECRET~~

~~(U)~~

The "Daily Worker" on 6-6-56 carried on page 3, an article entitled " 'Catholic Worker' Editor Will Greet Mrs. Mindel." The article announced that Dorothy Day, editor of the "Catholic Worker" would be among those to greet Rebecca Mindel at an affair honoring her seventieth birthday on June 16, in the Allerton Community Center, Bronx, N.Y. The affair, which was under the auspices of the Bronx Committee for Freedom of Political Prisoners, would also celebrate the restoration of old-age pensions to Mrs. Mindel and her husband, who were described in the article as Smith Act prisoners.

100-3-4-A: "DW" 6-6-56  
(10)✓

A leaflet captioned: "Where is Civil Defense Leading Us?" advertising a symposium to be held at the Friends Meeting House, 144 East 20th Street, NYC, on July 19 (1956), listed Dorothy Day as a speaker for the meeting on the subject, "Our Religious and Moral Heritage." (leaflet enclosed)

97-3-146  
(9)✓

The 8-10-56 issue of "Nova Doba" (New Era) contained a news item on page 1 entitled "Arrest of Pacifists in New York." The article concerned the arrest of a group of Pacifists in New York City who refused to take part in a civil defense order and who demonstrated against the government. It was indicated that Dorothy Day was among those arrested and that she was released after posting a \$100 bond.

(English translation of article)  
100-23687-267  
(14)✓

This reference is a memo from Mr. Nichols to Mr. Tolson, dated 1-25-57, enclosing material given to Mr. Nichols by Irving Ferman on 1-23-57. The material pertained to the Morton Sobell Case; subject of 101-2483, and consisted of a mimeographed letter from Mrs. Sobell, letters of appeal to the President and a copy of the Sobell brief filed in the Circuit Court in New York appealing the decision in the case. Dorothy Day's name appeared on a list of persons who had signed an Appeal to the President, and in her letter of appeal, dated 1-21-57, Mrs. Sobell cites Dorothy Day among the "eminent Americans" who had signed the appeal to the President, asking for a new trial or freedom for Sobell. (material enclosed)

~~(U)~~

101-2483-1361 (encl)  
(20)✓

~~SECRET~~

The "Daily Worker" on 2-25-57 carried on page 1, an article entitled: "Observers of CP Parley Hit Eastland, Found Convention was Run 'Democratically.'" The article set out the text of a statement signed by eight non-communist observers at the recent \*CP National Convention which declared that the convention sessions were "democratically conducted" and assailed the current investigation of the convention by the Eastland Committee. Dorothy Day, editor, "Catholic Worker," was listed as one of the eight signers of the statement.

100-3-A "DW" 2-25-57  
(10)✓

"The Worker" on 3-3-57 carried an article on page 5, entitled "Non-Communist Observers Give Reactions to CP Convention" which contained a photograph of Dorothy Day with her granddaughter. The article also contained a statement by Dorothy Day, who was described as one of the non-communist observers at the recent \*CP National Convention. The statement expressed Day's own very favorable impressions of the convention.

100-3-A "DW" 3-3-57  
(10)✓

This reference is a lengthy letter, dated 4-2-57, addressed to Mr. Hoover from (Rev.) A. J. Muste, subject of 100-16922, in which he complains about a statement made by the Director before the Senate Internal Security Subcommittee characterizing Muste as one "who has long fronted for the Communists." Muste particularly protested the Director's statement that he was one of the eight "handpicked," "impartial observers" at the CP National Convention which was held in NYC in February 1957 according to material attached to Muste's letter. He stated he regarded it as a "gratuitous insult that the impression should be given out that persons such as Dorothy Day of the 'Catholic Worker,'" and the other observers, "would be participants in anything which involved 'handpicking.'" He further declared in regard to the observers "they are all persons known for their integrity and independence of character." According to Muste's letter, the observers at the 1957 CP Convention, who included Muste and Dorothy Day, presented a fair and impartial report of the convention. (Material attached)

100-16922-45

~~SECRET~~  
(13)✓

\*held in NYC, February 1957 according to other references in summary

~~SECRET~~

The "Daily Worker" on 4-19-57 carried an article entitled "Socialist Groups Call May Day Rally," which announced the speakers for a United May Day rally scheduled for 5-1-57, at Central Plaza Hall, NYC, sponsored by the Committee for Socialist Unity. The list of speakers who had accepted included, Dorothy Day, editor of the "Catholic Worker."

100-425130-A "DW" 4-19-57  
(19)✓  
SI 100-425130-A "The Worker"  
4-28-57, list set out  
(19)✓  
SI 100-424101-97 "DW" 4-19-57  
(19)✓

On 5-1-57 the United Socialist Rally for May Day was held at Central Plaza, 111, Second Avenue, NYC, under the auspices of the Committee for Socialist Unity. Dorothy Day, who was introduced as the editor of the "Catholic Worker," spoke on freedom of oppressed peoples and related her recent experiences in the south. She said that the "Catholic Worker" was concerned with the segregation issue and urged her listeners to read the paper.

b7D

(NY Infts: )

100-425130-11 p. 12  
(19)✓  
SI 100-425130-7 (sources not  
identified)  
(19)✓

"Laisve," the Lithuanian language semi-weekly newspaper, on 5-5-57, carried a column by A. Bimba on page 1, in which the writer gave his impression of May Day 1957. The writer commented that the appearance of Dorothy Day at the Mass Meeting was unusual and the audience applauded her enthusiastically because of her courage to attend the meeting. It was noted that Day was getting old but was still full of enthusiasm. According to the article, Day stated she spoke "in the name of God and his apostles" and she severely criticized the racist terrorism in the Southern States.

100-23165-154 p. 61  
(14)✓

~~SECRET~~

~~CONFIDENTIAL~~

Dorothy Day was listed as a member of the National Committee of the American Forum for Socialist Education in the 5-19-57 issue of "The Worker," which set out the officers of the organization.

On 3-25-57, [ ] advised that Dorothy Day attended the 16th National Convention of CP, in NYC February 9-12, 1957, as an observer.

b7D

100-425681-48 p. 3, 16  
(20)✓

This reference is a form letter from CSC (Civil Service Commission) dated 6-7-57, enclosing a photostat of an application form 57, regarding Mildred Asselta. The name Dorothy Day is listed on the application form as the immediate supervisor of Asselta during her employment with the "Catholic Worker," from June 1955 to June 1956. Attached to the form is a six-page summary setting out information, from the records of the CSC, regarding Dorothy Day and the "Catholic Worker." The information pertaining to Day appears to be public source material from the "Daily Worker," "NY Times" and HCUA records.

140-15970-1  
(22)✓

The "Daily Worker" on 5-13-57 in an article on page 1, announced the formation of the American Forum for Socialist Education. The article listed the names of a forty-member National Committee of the organization and the name of Dorothy Day appeared on the list.

Dorothy Day was a speaker at the first public meeting of the American Forum for Socialist Education held at the Community Church, 35th Street and Park Avenue, NYC, on 6-12-57. Day pointed out in her talk that the "Catholic Worker" was not an official publication of the Catholic Church. She gave a brief history of the Catholic Worker Movement, stating that she was a Catholic, who was working for the establishment of a society where each would contribute according to his ability and receive according to his need. (Special Agent who attended meeting.)

100-425681-100 p. 3A, 24  
(20)✓

SI As par. 1 above  
100-425681-A "DW" 5-13-57  
(20)✓

SI as par. 2 above  
100-425681-A "DW" 6-11-57 (list of speakers)  
(20)✓

(SI's continued on next page)

~~SECRET~~

SI as par. 2 above  
100-350512-763 encl. p. 1  
("Counterattack" 6-21-57)  
(17)✓  
SI as par. 1 above  
100-350512-758 encl. p. 4  
(5-17-57 issue of "Counterattack"  
encl.)  
(17)✓  
SI as par. 1 above  
100-425681-13 encl. p. 7  
(press release, 5-13-57  
(19)✓

Dorothy Day was listed as a member of the National Committee of Non-Violent Action Against Nuclear Weapons on the letterhead of the organization set out on a letter addressed to President Eisenhower, dated 7-16-57.

The name Dorothy Day, New York, N.Y., also appeared on a list of signers of a call to Non-Violent Action Against Nuclear Weapons, which was issued by the organization at 1133, Broadway, New York, N.Y. The call urged direct action against nuclear tests in Las Vegas, the Nevada tests site, and throughout the United States.

Copy of letter, 7-16-57, enclosing  
the "Call"  
100-426761-13  
(20)✓

The "People's World," a West Coast Communist Newspaper, on 7-27-57 carried an article entitled: "Dramatic Protest Due At Nevada Bomb Test Site," which announced "a call for prayer and protest action" at the site of the atomic bomb tests in Nevada. The article listed seventy-five signers of the call and the list included Dorothy Day, editor, "Catholic Worker."

100-426761-18  
(20)✓

~~SECRET~~

~~SECRET~~

The New York Field Office advised, by letter dated 9-11-57, that the Salt Lake City Field Office had reported that Dorothy Day of Little Rock, Arkansas, was attending meetings in Las Vegas, Nevada, called by The National Committee for Non-Violent Action Against Nuclear Testing on 8-3-57, to protest nuclear tests. The New York Office advised that the Dorothy Day, who was reflected as a member of The National Committee for Non-Violent Action Against Nuclear Testing, might be identical with the individual from Little Rock rather than Dorothy Day, Editor of the "Catholic Worker." It was noted that Dorothy Day of the "Catholic Worker" completed a thirty day jail sentence on 8-5-57 for refusing to take shelter during a Civil Defense alert on 7-12-57. The Salt Lake City Office was requested to review its indices regarding the individuals participating in the demonstration at Las Vegas.

100-426761-45 p. 3  
(20)✓

Correlator's Note: A review of subsequent serials in this file failed to disclose any further information from Salt Lake City concerning Dorothy Day. The Little Rock Office advised on 9-5-57 that its indices were negative concerning Dorothy Day.

Dorothy Day, "The Catholic Worker," 223 Chrystie Street, New York 2, NY., was listed as a subscriber to the "Canadian Far Eastern Newsletter" as of 10-21-57. (X) (U) [redacted]

The above information was contained in a list of subscribers to the publication which was furnished to the Legat in Ottawa [redacted] (S) (U)

b7D

100-363945-24 encl.  
(17)✓

A one page throwaway advertising the programs for the Libertarian League discussions at Friday evening meetings, to be held at the Libertarian Center, 86 East 10th Street, NYC, January 17 to February 22, 1958, announced Dorothy Day as the speaker for February 22 on the subject, "The Catholic Worker Movement."

(Confidential Mail Box)

105-46680-22 p. 14  
(21)✓

~~SECRET~~

(U)

The "National Guardian" on 4-28-58 carried an article entitled "New York City Repeals the Bill of Rights - Church Opens Door to Barred Sobell Meeting." According to the article, the Sobell Committee had been invited to hold a meeting at the New York Community Church, Park Avenue, NYC, after a dinner meeting scheduled at the "Tavern-On-The-Green," NYC and at Chateau Gardens had been cancelled. Dorothy Day was one of the speakers at the meeting which was held on 4-21-58.

100-387835-1934 p. 41

(18)✓

100-387835-1880 [redacted]

b7D

[redacted]  
(18)✓

On 5-5-58, a German American Committee Meeting was held at the "German American" office 130 East 16th Street, NYC. During the meeting Greta Blodow, a committee member, suggested that someone from the Quaker Organizations, such as, Dorothy Day, be the speaker for their Anniversary Dinner. Kurt Schneider and Elsa Jansen, committee members, objected to Dorothy Day because she was too religious. Schneider also warned that they should not choose a well known Party member.

Rpt. of Inf. [redacted] set  
out, (~~protect identity~~)

b7D

100-279704-345

(16)✓

The 5-8-58 issue of the publication "L'Unita" contained a news item on page 1, captioned "Sobell's First Victory." The article listed Dorothy Day among the people who thought that Sobell's case should be reviewed. (Summary of English translation of "L'Unita")

100-122084-282X

(15)✓

On 12-30-58, John and Clara Bodian Masso visited the apartment of Elizabeth Gurley Flynn, subject of file no. 100-1287. Elizabeth Flynn mentioned that Dorothy Day of the "Catholic Worker" had told her that George Blake Charney had joined the Episcopal Church and Sam Coleman the Unitarian Church. (Individuals not further identified)

[redacted]  
100-1287-454

b7D

(11)✓

~~SECRET~~

This reference is a Bureau Memo, dated 3-18-59, captioned: *Molders of Public Opinion In the United States, Central Research Matter*, which encloses a summary setting out brief, concise write-ups pertaining to forty individuals. The summary was prepared by the Central Research Desk in response to an inquiry by the Director concerning the subversive factors in the background of some prominent newspaper columnists, editors, authors, and news commentators. Included in the summary is a write-up on Dorothy Day, Publisher and Editor, "The Catholic Worker," which contains biographical data and other pertinent information.

100-401767-7 sum.  
(1)✓

The following references contain lists setting out the names and addresses of individuals who sent Christmas greeting cards to the inmates of Federal prisons who are the subjects of these references. The information concerning the greeting cards was furnished by officials of the institution on the dates indicated and the sources should be protected. The name of Dorothy Day appears on each list indicating that she sent greetings to the following individuals:

Individual	Institution and date	Reference
Betty Gannett	Federal Reformatory for Women, Alderson, W.Va. 5-1-56	100-8029-279 p. 7 (13)✓
John Williamson	Federal Correctional Institute, Danburg, Conn. 1-4-55	100-11687-419 p.9 (13)✓
Eugene Dennis	Federal Prison, Atlanta, Ga. (photostat of mail encl.)	100-15877-376 p.43 (13)✓
Jacob Mindel	Federal Correctional Institute, Danburg, Conn. 12-30-55	100-52439-96 p.9 (14)✓
Louis Weinstock	Federal Correctional Institute, Danburg, Conn. 12-30-55	100-98594-343 p.12 (15)✓
Marie Richardson Harris	Federal Reformatory for Women, Alderson, W.Va. 2-5-57	100-83536-59 p.4 (14)✓

~~SECRET~~

~~SECRET~~  
REFERENCES NOT INCLUDED IN THIS SUMMARY

The following references on Dorothy Day located in files maintained in the Special File Room of the Files and Communications Division, Records Branch, were not reviewed:

Reference	Search Slip page number
66-8603-1-34-269	(8)✓
105-12189-1284	(21)✓

See the search slip filed behind file for other references on this subject which contain the same information (SI) that is set out in the main file. If the source or informant is different it will be noted on the search slip.

~~SECRET~~

THE KERSTEN CLINIC  
1235 FIFTH AVENUE SOUTH  
FORT DODGE, IOWA

PHONE 4-0631

PSYCHIATRY  
P. M. KERSTEN, M. D.  
E. P. ECKART, M. D.

February 20, 1961

Mr. J. Edgar Hoover  
Federal Bureau of Investigation  
Washington 25, D. C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-82 BY SP7MJA/tcs

Dear Mr. Hoover:

I am writing to see if perchance you could give me some information about a monthly newspaper of the name, "Catholic Worker" which is published at 39 Spring Street, New York 12, New York.

I am wondering if you could tell me the background of the organization which sponsors this newspaper, and whether or not it is truly a Catholic in the religious sense, or in the universal sense of the word.

Thank you for this kindness.

Cordially yours,

*PM Kersten, M.D.*  
Paul M. Kersten, M.D.

PMK:jmg

EX-114

REC-31

62-61208-76

16 MAR 3 1961

CORRESPONDENT  
75

nm  
ack.  
3-1-61  
SAW:jka

1073 1074, 1

## LOCALITIES

<i>New York</i>	<i>Page 3</i>
<i>Washington</i>	<i>Page 5</i>
<i>Massachusetts</i>	<i>Page 9</i>
<i>New Jersey</i>	<i>Page 12</i>

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-80 BY SP7mac/BJB

*Dorothy Day*

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 6-19-90 BY SP-2 MFC/TJB

REC- 31

EX-114

62-61208-76

March 1, 1961

P.M.  
Dr. Paul M. Kersten  
The Kersten Clinic  
1235 Fifth Avenue South  
Fort Dodge, Iowa

Dear Dr. Kersten:

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP2MM/AB

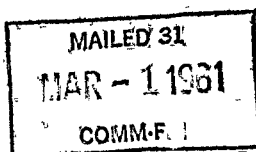
Your letter of February 20, 1961, has been received, and your interest in writing is appreciated.

While I would like to be of assistance, the FBI, as strictly an investigative agency of the Federal Government, does not furnish evaluations or comments relative to the character or integrity of any individual, publication or organization. I hope you will not infer in this connection either that our files do or do not contain data regarding the publication you mentioned.

You may wish to direct your inquiry to the archdiocese in your area for possible assistance.

Sincerely yours,

John Edgar Hoover  
Director



NOTE: Correspondent is not identifiable in Bufiles. "The Catholic Worker" was founded in 1933 by Dorothy Day, its publisher and editor. It has been described as radical and anticapitalistic. Day is alleged to be converted to Catholicism from communism. The Catholic Worker has no connection with the Catholic Church. Day has publicly criticized HCUA, advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in working for the poor and oppressed. Ammon Hennacy, editor, is reportedly a former Communist Party member. Both Day and Hennacy are admitted anarchists and pacifists.

SAW:jka (3)

MAIL ROOM

66 MAR 8 10

Tolson  
Belmont  
Mohr  
DeLoach  
Casper  
Callahan  
Conrad  
Felt  
Gale  
Rosen  
Sullivan  
Tavel  
Trotter  
Tele. Room  
Holmes  
Gandy

*LYP*  
Saint Vincent Seminary  
LATROBE OF PENNSYLVANIA



March 1, 1961

30  
EX-112  
MAR 3 1961

Federal Bureau of Investigation  
Department of Justice  
Washington, D.C.

Sir:

I respectfully request information concerning an organization known as the Catholic Worker Movement, headed by Dorothy Day, which has its headquarters at 39 Spring St., New York 12, N.Y. Has your department, in any way, investigated this organization as being suspect of subversive activities or of being some type of communist front? If such an inquiry has taken place, I would appreciate, if at all possible, any information resulting from it.

Thank You.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-90 BY SP2MAC/BJ

Sincerely yours,

*Richard Wodzinski*

Richard Wodzinski  
St. Vincent Seminary,  
Latrobe, Pa. *B*

EX-112

REC-96-62-61208-77

6 MAR 3 1961

CORRESPONDENCE  
*[Signature]*

*ackd. info. 4  
3-18-61  
JEP/dlw*

1 - Mr. Farr

March 10, 1961

REC-96

62-61208-77

Mr. Richard Wodzinski  
St. Vincent Seminary  
Latrobe, Pennsylvania

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 11-19-80 BY SP7 mac/bs

Dear Mr. Wodzinski:

I have received your letter dated  
March 1, 1961, and the interest which prompted  
your communicating with me is indeed appreciated.

While I would like to be of assistance,  
the jurisdiction and responsibilities of the FBI,  
strictly an investigative agency of the Federal  
Government, do not extend to furnishing evaluations  
or comments concerning the character or integrity  
of any individual, organization or publication.  
I am sure you will understand the necessity for  
this policy and will not infer that we do or do  
not have in our files the information you desire.

In view of your interest in the internal  
security of the United States, I am forwarding some  
literature concerning communism which you may like  
to read.

Sincerely yours,

John Edgar Hoover  
Director

Enclosures - 4

JFF:blw  
(3)

SEE NOTE ON YELLOW PAGE TWO

Tolson \_\_\_\_\_  
Parsons \_\_\_\_\_  
Mohr \_\_\_\_\_  
Belmont \_\_\_\_\_  
Callahan \_\_\_\_\_  
Conrad \_\_\_\_\_  
DeLoach \_\_\_\_\_  
Evans \_\_\_\_\_  
Malone \_\_\_\_\_  
Rosen \_\_\_\_\_  
Sullivan \_\_\_\_\_  
Tavel \_\_\_\_\_  
Trotter \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holmes \_\_\_\_\_  
Gandy \_\_\_\_\_

51 MAR 16 1961

MAIL ROOM ☐

TELETYPE UNIT ☐

JFF  
KMC  
ED

Mr. Richard Wodzinski

NOTE ON YELLOW:

Bufiles contain no identifiable references to correspondent.

Correspondent requested information concerning an organization known as the "Catholic Worker Movement, headed by Dorothy Day." Correspondent requests to know whether the Bureau has investigated this organization, whether it is some type of communist front or suspected of subversive activity.

Dorothy Day, publisher and editor of "Catholic Worker" founded this publication in 1933. It has been described as radical and anti-Catholic. Day alleged to be convert to Catholicism from communism. "The Catholic Worker" has no connection with the Catholic Church. Day has publicly criticized the HCUA, advocated clemency for Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited CP with being sincere in working for the poor and depressed. Day is an admitted anarchist, <sup>and</sup> pacifist and has received a jail sentence in the past for refusal to take part in civil defense drills. She is not on the Security Index. (62-61208-74)

The following items of literature were forwarded to the correspondent:

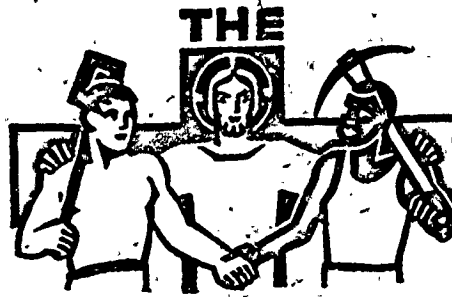
1. "Communist Target @ Youth"
2. "Communism! The Bitter Enemy of Religion"
3. "Communist Party, USA"
4. "One Nation's Response to Communism"



ENCLOSURE

100-78

# CATHOLIC



# WORKER

Vol. XXVII No. 7

February, 1961

Subscription  
25c Per Year

Price 1c

## ON PILGRIMAGE

By Dorothy Day

New Orleans, Jan. 27.

We are living in a Negro slum and going to church in a little church made from an army barracks, and there is a school and convent built too. The Josephite priest lives in a tiny house next to the church. He is Father Kenny. We are between Pleasure and Humanity streets, on Feliciano, in a section of New Orleans described as Gentilly Woods, but more accurately described as the streets between the industrial canal and the city dump. Sometimes little houses are built on the dump, though the police try to raze them again and again and the neighborhood goes around and scavenges and gets food from some of the best restaurants in town! One old man mends broken chairs from the dump and sells them for fifty cents apiece; families on the dump have no water so with their earnings as scavengers, they pay some other poor family with water, twenty-five cents or so to do their wash. It is a little community ridden with unemployment again, and there are always the unemployables.

We arrived here on Tuesday from Natchez (rhymes with matches) and had to be guided here from the Gentilly section of New Orleans, away to the east, by Mary Linda Hronek who met us and drove ahead, past streets with the most remarkable names. Piety.

I shall be here in New Orleans for two weeks anyway, guests of that most hospitable group, Caritas, and when I have finished here, I shall go back to Pass Christian (pronounced with the accent on the last syllable). Biloxi is pronounced Bilucksle. Then on through to San Antonio, Texas.

I have made up my mind to stop only in those places where I am invited specifically to speak because if I stopped in all the places where we have readers I would never get to the West Coast. As it is, here we are beginning Lent and on Staten Island we always looked for the first signs of spring on February 11.

### Looking Back

But I must go back again and take up where I left off in the January issue. We stayed while we were in St. Louis at the Rogers Residence for women, and went to Mass every day at the college church, which was always filled and during which everyone seemed to receive Communion. I spoke Tuesday night at the Fusz Memorial which is the Scholasticate of the St. Louis Province of the Jesuits. There are many nuns and lay women at Rogers Hall. We have met nuns and lay women

(Continued on page 2)

Moving Again?

## AMERICA'S LOST PLANTATION

By DAVE DELLINGER

Not since I was in Spain in September, 1936, six short weeks after the outbreak of the Franco rebellion, have I been in such a heady atmosphere as that of Revolutionary Cuba. For the second time in my life I have seen man's cynical and self-destructive inhumanity to man being replaced by the spirit and practice of a kind of brotherhood that is unknown to those of us who live in a country whose idealism is behind it and where the "rights" of property override the rights of human beings.

In Spain the idealism was first corrupted from within and then destroyed from without in a bru-

ly reassured about these questions, but I found a whole series of breathtaking accomplishments that are bound to have a permanent impact on the imagination of future generations even if the United States should succeed in destroying them or if, in attempting to combat counter-revolutionary pressures, Cuba should fall gradually into the hands of the kind of "revolutionist" to whom human beings are less important than dogmatic ideas or political control.

In all I spent three weeks in Cuba, and travelled from Pinar del Rio, in the west, to Santiago de Cuba, in the east, a distance of

Cuba has gone Communist; Communism being an evil with which they have probably had more directly disillusioning experience. But to the Cubans, who have suffered the indignities and abuses of American domination and Cuban poverty, they are the driving force for the present revolution. To talk to Cubans is to be convinced that the Cuban Revolution has not been fashioned after any foreign revolution or from any Marxist (or anti-Marxist) theory. It has been a native response to the ugly realities of day-to-day life under the grip of a nefarious combination of American financial interests and corrupt Cuban collaborationists.

In 1898, after Cuba had been fighting for the greater part of thirty years in what was rapidly becoming a successful attempt to gain its freedom from Spain, the United States stepped in and completed the military defeat of Spanish forces in the Western Hemisphere. The United States proceeded to seize both Cuba and Puerto Rico, against the wishes of the people of these two islands, who had already formed the Joint Republic of Puerto Rico and Cuba. Cuba was not even allowed to be present at the signing of the



# CATHOLIC WORKER



XXVII No. 1

July-August, 1960

Subscription  
25¢ Per Year

Price 1¢

## CUBA S I SEE IT

By William Worthy

Mr. Worthy is a former Nieman Fellow in Journalism at Harvard University, and he held a 1959-60 Ford Foundation fellowship in African studies. In 1957 he was one of three U. S. newsmen who defied the State Department's ban on travel to China. As a result of that trip he lost his passport and now cannot legally travel outside of the Western Hemisphere. However, he has repeatedly declared that he will make another journalistic trip to China without a passport if the Peking government grants him another visa.

In this article he summarizes his feelings about Cuba.

July, 1960

Many definitive statements about the nationalistic outlook of the Cuban Revolution, one by Fidel Castro about a year ago, particularly appeals to me. It appeals to me because it puts Cuba on the side of freedom and the worldwide coalition against colonial and



## EASY ESSAYS

By PETER MAURIN

Fighting Communism

The Catholic Worker proposes fighting Communism the way the first Christians fought pagan Romanism, through the works of mercy.

The Catholic Worker proposes fighting Communism the way the Irish scholars fought pagan feudalism, through Round-Table Discussions, Houses of Hospitality, Farming Communes.

The Communists do not build Communism, they build Socialism.

The Catholic Worker does not build Catholic Socialism, it builds Catholic Communism.

The Catholic Worker builds Catholic Communism the way the first Christians and the Irish scholars built Catholic Communism.

The Catholic Worker believes that there is no better Communism than Catholic Communism, and that there is no better way to build Catholic Communism than by building Catholic Communes.

Fighting Communism

Catholic Communes are not a new thing, they are an old thing.

Catholic Communes are so old that Catholics have forgotten them, Communists have not invented anything, not even the name Commune.

The Communist ideal is the Common Good ideal.

1011 16th Avenue  
Altoona, Pennsylvania  
March 6, 1961

Mr. Tolson  
Mr. Parsons  
Mr. Mohr  
Mr. Belmont  
Mr. Callahan  
Mr. Conrad  
Mr. DeLoach  
Mr. Evans  
Mr. Malone  
Mr. Rosen  
Mr. Tavel  
Mr. Trotter  
Mr. W.C. Sullivan  
Tele. Room  
Mr. Ingram  
Miss Gandy

Mr. J. Edgar Hoover, Director  
Federal Bureau of Investigation  
Washington 25, D. C.

Dear Mr. Hoover:

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-80 BY SP7 MAC/MB

We wish to congratulate you on your wonderful book "Masters of Deceit" which is indeed very timely in view of the crisis of our time.

One of the features of your book that seemed very important to us was the method which the Communists use to deceive the people and attain their end.

We believe that we have come across this type of propaganda being used by the editors of the Catholic Worker (this paper is being regularly circulated in our area) which disturbs us deeply. In the July-August, 1961 issue are references to the Sacco and Vanzetti case; the American flag and Tom Paine; pickets and protest meetings; an article on Cuba; the one-cent paper; the houses and community centers; and in the February, 1961 issue, another article on Cuba, all of which seem to carry the marks of the Communistic approach.

We would appreciate it if you would review the papers enclosed and evaluate them in regard to Communistic theories. Also, do you know if any member of this CW newspaper staff has any Communistic affiliation.

We hope that you will assist us by forwarding any information that may clarify the status of these individuals for we believe that one can not be a good American, practical Catholic and, at the same time, advocate Communistic ideas.

Thank you for your kind attention.

Yours truly,

*Charles Kapfhammer*  
*Mrs Charles Kapfhammer*

Mr. & Mrs. Charles Kapfhammer

62-61208-78

5 MAR 16 1961

*J. Davis*

Enc. 2

ENCLOSURE

ack 3-15-61  
JWB: B

ENCLOSURE ATTACHED

REC-100

62-61208-78

REC-100

March 15, 1961

Mr. Charles Kapfhammer  
1011 16th Avenue  
Altoona, Pennsylvania

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-19-80 BY SP7MAC/BJ

Dear Mr. Kapfhammer:

Mr. Charles

I have received the letter from Mrs. Kapfhammer and you dated March 6, 1961, and I very much appreciate the kind remarks concerning my book, "Masters of Deceit."

With respect to your inquiry, while I would like to be of assistance to you, the FBI, as strictly an investigative agency of the Federal Government, does not furnish evaluations or comments relative to the character or integrity of any individual, publication or organization. I hope you will not infer in this connection either that our files do or do not have data relating to the publication you mentioned. You may wish to direct your inquiry to the head of your diocese for possible assistance.

Sincerely yours,

J. Edgar Hoover

MAILED 25

MAR 17 1961

COMM-FBI

Note: Bufiles contain no record of the correspondent. "The Catholic Worker" was founded in 1933 by Dorothy Day, its publisher and editor. It has been described as radical and anti-capitalistic. Day is alleged to have been converted to Catholicism from communism. "The Catholic Worker" has no connection with the Catholic Church. Day has personally criticized the House Committee on Un-American Activities, and has advocated clemency for the Rosenbergs as well as the convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in working for the poor and oppressed. Ammon Hennacy, Editor, is reportedly a former Communist Party member. Both Day and Hennacy are admitted anarchists and pacifists.

57 MAR 21 1961  
JWO:B:lmv

(3)

MAIL ROOM ☐ TELETYPE UNIT ☐

MAR 17 11 38 AM '61

Tolson \_\_\_\_\_  
Parsons \_\_\_\_\_  
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Rosen \_\_\_\_\_  
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Trotter \_\_\_\_\_  
C. Sullivan \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holmes \_\_\_\_\_  
Gandy \_\_\_\_\_

TRUE COPY

5804 Tyndall Ave.  
Bronx N.Y. 10471  
April 3, 1965

Dear Mr. Hoover;

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-15-90 BY SP-7 MAC/JS

I would, first of all, like to complement you and the Federal Bureau of Investigation for its fine work. I realize that there are groups, particular the communists, that are constantly trying to destroy the F.B.I., our local police force and the House Un-American Activities Committee.

The latest attack on you by Martin Luther King, I believe, was just another attempt at destroying the F.B.I.

Today myself and a Jim Kramer met our Congressman Jonathan B. Bingham. Mr. Kramer asked Mr. Bingham his opinion of Martin Luther King. Mr. Bingham had only praise for this man. Kramer mentioned that King had belonged to or had been supported by 60 communist front organizations and backed this up with an affidavit signed by a Karl Prussion. According to this affidavit Karl Prussion was a counterspy for the F.B.I from 1947 to 1960. Mr. Bingham brushed the paper away as nonsense.

I would like to know, for myself, if you know of this affidavit or of Karl Prussion. While I believe that King is working for the communist cause, either knowingly or unknowingly, I still hesitate accepting such an affidavit without checking on its authenticity.

We suggested that Mr. Bingham check with you but this was ignored.

I find it difficult to convince many people of the communist infiltration into the civil rights movement, but I would have imagined a Congressman would be better informed. I realize that a politician must follow party line to a point but his supporting Martin Luther King is really stretching the point. I greatly fear for our country.

CHARLES E ECKERT  
5864 TYNDALL AV  
BRONX N Y  
10471

62-61208-  
NOT RECORDED  
29 APR 16 1965

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4-8-65  
ack: 4-8-65  
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66 APR 27 1965  
xerox 7 end - made for file

ORIGINAL FILED IN 100-106670-1222

I hope that the F.B.I. will always continue in its fine tradition of service to our country and that the leadership you have shown will be model for the future.

Yours truly,

Charles Eckert

P.S. Enclosed is a copy of the Prussion affidavit. Also I am enclosing a Declaration of Conscience distributed by the Catholic Worker, Committee for Nonviolent Action etc. While I am Catholic, I do not believe this group is a truly Catholic organization.

FEDERAL BUREAU OF INVESTIGATION  
FOI/PA  
DELETED PAGE INFORMATION SHEET  
FOI/PA# 1371054-0

Total Deleted Page(s) = 13

Page 108 ~ Duplicate;  
Page 109 ~ Duplicate;  
Page 230 ~ Duplicate;  
Page 231 ~ Duplicate;  
Page 234 ~ Duplicate;  
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Page 251 ~ Duplicate;  
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FEDERAL BUREAU OF INVESTIGATION  
FOI/PA  
DELETED PAGE INFORMATION SHEET  
FOI/PA# 1205532-0

Total Deleted Page(s) = 13

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Page 109 ~ Duplicate;  
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Page 254 ~ Duplicate;  
Page 255 ~ Duplicate;  
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Page 257 ~ Duplicate;

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1 - Mr. Simpson

REC-60

March 16, 1961

EX-114

62-61208-79

[Redacted]  
 Holy Cross College  
 Worcester, Massachusetts

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED  
 DATE 6-21-86 BY SP2MPC/HK

Dear Mr. [Redacted]

b6  
b7C

I have received your letter dated March 7, 1961, and your interest in writing to me is appreciated.

While I would like to be of assistance to you, the jurisdiction and responsibilities of the FBI do not extend to furnishing evaluations or comments concerning the character or integrity of any individual, organization or publication. Furthermore, a regulation of the Department of Justice prohibits the disclosure of information in our files to other than appropriate agencies in the executive branch of the Federal Government.

I am precluded, therefore, from furnishing the information you have requested; however, I am sure you will not infer that our files do or do not contain information concerning the individual you mentioned.

Sincerely yours,

John Edgar Hoover  
 Director

MAILED 8

MAR 16 1961

COMM-FBI

NOTE ON YELLOW:

Bufiles contain no identifiable data concerning the correspondent. Correspondent is not being furnished Bureau literature concerning communism since it does not appear to be appropriate in this instance.

NOTE ON YELLOW, CONTINUED, PAGE TWO

Tolson \_\_\_\_\_  
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 Belmont \_\_\_\_\_  
 Callahan \_\_\_\_\_  
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 Tavel \_\_\_\_\_  
 Trotter \_\_\_\_\_  
 W.C. Sullivan \_\_\_\_\_  
 Tele. Room \_\_\_\_\_  
 Ingram \_\_\_\_\_  
 Gandy \_\_\_\_\_

MAIL ROOM ☐TELETYPE UNIT ☐

RDS:pw (3)

51 MAR 23 1961

b6  
b7C

NOTE ON YELLOW, CONTINUED

Dorothy Day is the Publisher and Editor of the "Catholic Worker" which is described as radical and anticommunist. Day is alleged to be a convert to Catholicism from communism. She has publicly criticized the House Committee on Un-American Activities and advocated clemency for the Rosenbergs and convicted Smith Act subjects. She is an admitted anarchist and pacifist and has received a jail sentence in the past for refusing to take part in Civil Defense drills. (62-61208-74)

[REDACTED]  
HOLY CROSS COLLEGE  
WORCESTER, MASS.

b6  
b7C

March 7, 1961  
ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7MAC/HCB

Dear Mr. Hoover:

I am writing a term paper on Dorothy Day and I have encountered many conflicting views regarding her and her work. If you are free to do so, I would appreciate it very much if I could have your opinion on her relations with the Communist Party; that is, whether you think she is a member, a sympathizer, or neither..

I thank you very much for whatever attention you give to this request..

Yours very truly,

b6  
b7C

ACK.  
3-16-61  
RDS/pw.

EX-114

REC- 60

62-61408

MAR 20

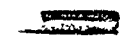
~~CORRESPONDENCE~~

5-10



- 79

1961



SAC, Boston

9/5/61

Director, FBI

Limited Classification  
 Review Conducted  
 See Top Serial  
 Form 4-714

PERSONAL ATTENTION

DOROTHY DAY  
 SECURITY MATTER - C

On 9/5/61, a Father, Reverend Casey, S. J., of Holy Cross College, called at the Bureau asking for information concerning Dorothy Day, the editor of the "Catholic Worker" in New York City.

By way of background, Father Casey advised that last year an invitation had been extended to Dorothy Day to speak to the student body at Holy Cross College, Worcester, Massachusetts. According to Father Casey, a great deal of opposition generated to this proposed appearance which was led by a student, Sean McCarthy. McCarthy is the son of a former White House assistant under the Eisenhower administration.

Father Casey stated that he contemplated inviting Dorothy Day to appear this year at Holy Cross College and was told that there was considerable opposition to such an appearance on the part of college officials and that this opposition was predicated upon an alleged FBI report concerning her which reportedly had been made available to college officials. Father Casey stated that he had never seen such a report and wanted to know if such a report had been furnished Holy Cross College. He was advised of the Bureau's long-standing policy against dissemination of any information to organizations or individuals not entitled to receive same by law. The Attorney General's regulations concerning dissemination of information were clearly explained to Father Casey and he appeared satisfied with the explanation. According to Father Casey, if such a report had ever been transmitted by the Bureau to Holy Cross College it would have been done during the administration of the past President of the college who left that office during 1960. Father Casey was assured that no such report could have been sent out of the Bureau.

In the course of conversation, Father Casey expounded his views on academic freedom, alleged weaknesses of the House Un-American Activities Committee and the John Birch Society. No

McA:rap  
 (5)

MAIL ROOM ☐TELETYPE UNIT ☐

REG-467-61208-80

EX-113

21 SEP 6 1961

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED

DATE 01/19/96 BY SP6A0/JS  
 APP # 92-0384

MAILED 10  
 SEP - 5 1961  
 COMM-FBI

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 Tele. Room \_\_\_\_\_  
 Ingram \_\_\_\_\_  
 Gandy \_\_\_\_\_

64 SEP 11 1961

Letter to SAC, Boston  
Re: Dorothy Day

comment was made to his remarks other than to point out, as indicated above, the Bureau's position in maintaining information in its possession on a strictly confidential basis.

The above is transmitted for your information and consideration in any dealings which you might have with Holy Cross College concerning this subject matter.

FAIR PLAY FOR CUBA COMML  
799 Broadway  
New York 3, N.Y.

OR 4-8295

May 2, 1961

Dear Friends

*Dorothy Day*

Since the CIA-sponsored invasion of Cuba, the FPCC has engaged in a series of dramatic protests and actions aimed at focusing world attention on the sinister and war-provoking activities conducted by the Central Intelligence Agency against Cuba.

Letter and telephone campaigns were launched; free radio and TV time was secured through persistent efforts; many thousands of leaflets were distributed; ads were placed in the Afro-American, New York Times, New York Post, Chicago newspapers, San Francisco Chronicle; scores of press releases were issued; picket lines and demonstrations were held in every large city and on many campuses throughout the country including a rally here in New York which was attended by over 5,000 people.

Although the counter-revolutionary invasion of Cuba organized and financed by our government agencies has been successfully repelled by the Cuban people, a great danger still exists. There is now open talk in Washington of another invasion -- this time an invasion more heavily backed by the U.S. or even a direct military intervention by U.S. troops before the end of the year.

At the moment a group of pacifists, banded together under the name Non-Violent Committee for Cuban Independence, is conducting a strike and vigil outside the CIA headquarters in Washington, D.C. The demands which Fair Play supports are an end to American intervention in the internal affairs of the Cuban people and the abolition of the CIA.

Fair Play members supported the beginning of this fast and vigil on April 30th with a picket line. We wish to continue our support with a picket line on May 6th and a mass turn-out for the wind-up picket line on Saturday, May 13th. All chapters and campus groups are being asked to send delegations to Washington on this date so we can have the maximum turn-out. Other groups and organizations are also being asked to participate.

For the nature of the Non-Violent Committee's demonstration, enclosing a leaflet describing their program during the vigil.

Page any individuals desiring to do so, to join the hunger-strike or vigilers. Simply report to Dave Dellinger who is in charge of picket action at the CIA headquarters at 2430 E St. N.W. in Washington, D.C. But we urge all members of Fair Play to make the trip, D.C. at least once.

62-61208-  
your bus reservations (round trip fare is \$5.00) for May 6 picket line on May 13th as soon as possible. In N.Y. call Broadway, NYC 3. Call for reservations in the following cities: Washington, D.C., AD 2-3146; Baltimore, LI 2-0454; Boston, MA 2-2420; and Philadelphia, PA 9-2420.

4196

- 2 -

We were not consulted about the invasion of Cuba -- we are not being consulted. Let us make our voices heard by the CIA and the whole world.  
**HANDS OFF CUBA!**

Sincerely yours,  
Richard Gibson

**PROGRAM OF THE NY HUNGER STRIKE FOR CUBAN INDEPENDENCE**

- 1) We call for aid to American intervention in the internal affairs of the Cuban people.
- 2) We call for economic and technological aid to the Cuban Revolution, to help it continue in its tasks of helping the hungry to feed themselves, the naked to clothe themselves, the unemployed to find work, the illiterate to read, and the dispossessed to inherit the earth.
- 3) We call for the abolition of the Central Intelligence Agency.
- 4) We ask Mr. Castro and the Cuban people to look with compassion and forgiveness upon the misguided invaders who have been captured. They would reaffirm the humane qualities which have distinguished the Cuban Revolution and might open the eyes of many of those who, because of selfish economic interest or under the influence of imperialistic propaganda, have denied the humane and compassionate nature of the Revolution.

**PROGRAM OF THE STRIKE**

Dorothy Day

1) Some will fast for two weeks (taking only water). We invite those who cannot be there the entire two weeks to join the Fast later and finish with us so that the witness will be a growing one.

2) Others will conduct a vigil and protest, walking outside the C.I.A. grounds and carrying signs opposing both direct and indirect military intervention in Cuba, and calling for constructive action to help the Cuban Revolution. Some of the group will stay the entire two weeks, but we also invite participation from those who can come for only a few hours, a day, or some other part of the period. We expect large scale supporting demonstrations on Sunday, April 30, Saturday, May 6, and Sunday, May 13, the concluding day of the Fast.

The project is not intended to be a civil disobedience project; we cannot rule out in advance the possibility of defensive civil acts in response to arbitrary orders from police or government officials. We plan to fast and vigil at E St. between 24th and 25th Sts., the entrance to the C. I. A. headquarters. We will not cooperate with efforts to deny or to render our action ineffective. We pledge ourselves at all times in a spirit of loving nonviolence no matter what the action. Among other things, we are appealing to members of the C. I. A. and to both pro- and anti-Castro Cubans and Americans to abandon self-defeating methods of violence and to join us in working nonviolently for economic justice and political freedom.

In the event of arrest, the fasters will continue their hunger strike for the two week period, wherever they are. Both fasters and glivers, if released from jail, will return to the C.I.A. to resume demonstration. The committee recommends that if we are arrested, we fast to post bail or pay fines but individuals are, of course, free to do otherwise if they feel that their individual situation requires.

A committee consisting of Dave Dellinger, Robert Kennedy, and a woman will make on-the-spot decisions for the group to the press or court. The committee will have authority to add other members, those who join the project. Whenever time and circumstances permit, a meeting of all current participants will be called. All signs will be supplied by the committee.

57 MAY 24 1961

**COMMITTEE MEMBERS**



**ORGANIZATIONS REPRODUCING THIS COMMITTEE**

Catholic Worker  
Committee for Nonviolent Action  
Peasants  
War Resisters League

b6  
b7C

UNITED STATES GOVERNMENT

# Memorandum

TO : DIRECTOR, FBI

DATE: 9-28-61

FROM : SAC, BOSTON (100-34433)

SUBJECT: DOROTHY DAY  
SECURITY MATTER - C

Limited Classification  
Review Conducted  
See Top Serial  
Form 4774

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/17/99 BY SP6 PJC/js  
#92-0368

Following the receipt of Bulet of 9/5/61, I have had a thorough review made of the files of this office on DOROTHY DAY but failed to note that any information concerning this individual was furnished to any representative of Holy Cross College at Worcester, Massachusetts.

Father WILLIAM J. CASEY, S.J., is unknown to me personally and I do not recall ever having any contact with him.

Shortly after my assignment here as SAC, I talked before a student group at Holy Cross College. The moderator of the group was Father FRANCIS CURLEY, S.J., the son of former Governor James Michael Curley. On that occasion I had dinner with Father CURLEY and the officers of the student group. After the talk I met a student named McCARTHY, who introduced himself to me as the son of Dr. SHANE MCCARTHY, whom I have known for a number of years. The SEAN MCCARTHY mentioned in reBulet is probably another of Dr. McCarthy's boys, of whom there are four. SHANE MCCARTHY, for a number of years, ostensibly was connected with [redacted] although he was actually [redacted] I am aware of many contacts with him by various Bureau personnel. It is recalled that he gave a number of lectures throughout the country on communism and received considerable publicity for these bookings. McCARTHY also served as head of President Eisenhower's fitness program. It is my understanding that more recently he has resigned and taken a position as an official handling public relations for some candy company in the New Jersey area.

I appreciate the Bureau's furnishing this information to this office and we will keep it in mind in any dealings with Holy Cross College concerning this matter.

2-Bureau  
1-Boston (100-34433)  
(3)

ELL:maw

REC-12

EX 100

8 OCT 3 1961

SUBV. CONTROL

CRIME RESEARCH

62 OCT 13 1961

November 8, 1961

62-61208-82

REC-1

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-96 BY SP2mac/tsp

EX-113

Dear [redacted]

b6  
b7c

Your letter of November 3, 1961, has been received, and the interest which prompted you to write is appreciated.

Although I would like to be of service, the FBI is an investigative agency of the Federal Government and, as such, does not make evaluations nor draw conclusions as to the character or integrity of any organization, publication or individual. I regret that I am unable to help you and hope you will not infer in this connection either that we do or do not have data in our files relating to your inquiry.

In view of your interest, I am enclosing some material dealing with the general subject of communism you may care to read.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover  
Director

MAILED 20

NOV 9 - 1961

COMM-FBI

Enclosures (4)

What You Can Do To Fight Communism  
Director's Statement re Internal Security 4-17-61  
The Communist Party Line  
One Nation's Response to Communism

NOTE: Correspondent is not identifiable in Bufiles. "The Catholic Worker" was founded in 1933 by Dorothy Day, its publisher and editor. It has been described as radical and anticapitalistic. Day is alleged to be converted to Catholicism from communism. "The Catholic Worker" has no connection with the Catholic Church. (see next page)

Tolson \_\_\_\_\_  
Belmont \_\_\_\_\_  
Mohr \_\_\_\_\_  
Callahan \_\_\_\_\_  
Conrad \_\_\_\_\_  
DeLoach \_\_\_\_\_  
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Trotter \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Ingram \_\_\_\_\_  
Gandy \_\_\_\_\_

RWE: rjg (3)

TELETYPE UNIT ☐

Letter to

b6  
b7C

11-8-61

NOTE continued:

Day has publicly criticized HCUA, advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in working for the poor and oppressed. Ammon Hennacy, editor, is reportedly a former Communist Party member. Both Day and Hennacy are admitted anarchists and pacifists.

TRUE COPY

11-3-61

*Enuf 2-1*  
*(ti)*

Federal Bureau of Investigation  
Washington, D. C.

Sirs:

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP2 mct/3

Does the FBI have any subversive rating on the  
newspaper "The Catholic Worker" published at 39 Spring  
St. New York 12?

A fellow Catholic friend swears by this paper.  
I say its a re-hash of the Daily Worker.

Also how do you rate these staff members?

Dorothy Day -

Aimmon Hennacy -

*N.Y.*

Sincerely

/s/

[Redacted Signature Box]

b6  
b7C

*R*

REC- Z

EX-113

*62-61208-82*

22 NOV 9 1961

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11-8-61  
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on one find*

153-61  
Federal Bureau of Investigation  
Washington, D. C.

Sir:

Does the F.B.I. have any subscription  
rating on the newspaper "The Catholic Worker"  
published at 39 Spring St. New York 12?

A fellow Catholic friend swears by  
this paper. I say its a re-hash  
of the Daily Worker.

Also how do you rate these staff members?

Dorothy Day -

Andrew Kennedy -

Sincerely

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7MAC/fv

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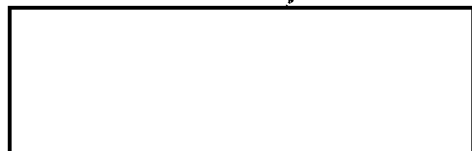
CORRESPONDENCE

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EX-122  
REC-34

62-61204-83

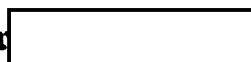
April 20, 1962



b6  
b7C

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-80 BY SP2 mnc/tb

Dear



Your letter of April 14, 1962, has been received.

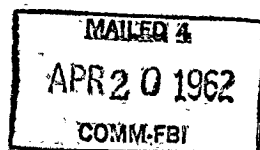
Although I would like to be of service, the FBI is strictly an investigative agency of the Federal Government and neither makes evaluations nor draws conclusions as to the character or integrity of any organization, publication or individual. In this connection, information contained in our files is maintained as confidential pursuant to regulations of the Department of Justice. I regret I am unable to help you and hope you will not infer either that we do or do not have data in our files relating to your inquiry.

Enclosed is some material I hope will be of interest to you.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover  
Director



Enclosures (5)

See ENCLOSURES and NOTE next page.

DCL:bis\*  
(3)

APR 21 1962  
REC'D FBI  
FBI

del

APR 20 5 01 PM '62  
REC'D-READING ROOM  
FBI

- Tolson
- Belmont
- Mohr
- Callahan
- Conrad
- DeLoach
- Evans
- Malone
- Rosen
- Sullivan
- Tavel
- Trotter
- Tele. Room
- Holmes
- Gandy

1 1962

RECEIVED DIRECTOR

MAIL ROOM ☐ TELETYPE UNIT ☐

edm

TRUE COPY



April 14, 1962.

b6  
b7C

*m/2-1*

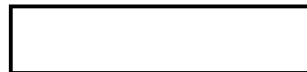
J. Edgar Hoover  
F. B. I.  
Washington, D. C.

*ee*

Dear Mr. Hoover,

④ Could you give me a little information re the newspaper called, "The Catholic Worker?" Is it a good publication, or does it have left wing leanings? I would certainly be most appreciative of an answer. Thank you.

Sincerely,



b6  
b7C

*M*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-92 BY SP mac/tb

REC-34

62-61208-83

EX - 102

5 APR 24 1962

*J. Lee*

*nml  
LTC 4-19-62  
palk*

*ack: 4-20-62  
DCE: lws*



b6  
b7C

Time of Testing  
The Deadly Contest  
Shall It Be Law or Tyranny?  
4-17-62 Internal Security Statement  
Communism and the Knowledge to Combat it

NOTE: Correspondent is not identifiable in Bufiles. "The Catholic Worker" was founded in 1933 by Dorothy Day, its publisher and editor. It has been described as radical and anticapitalistic. Day is alleged to be converted to Catholicism from communism. "The Catholic Worker" has no connection with the Catholic Church. Day has publicly criticized HCUA, advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in working for the poor and oppressed. Ammon Hennacy, editor, is reportedly a former Communist Party member. Both Day and Hennacy are admitted anarchists and pacifists.

0

April 14, 1962.

J. Edgar Hoover  
F. B. I.  
Washington, D.C.

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 6-21-90 BY SP7MAC/KR

Dear Mr. Hoover,

Could you give me a  
little information re the  
newspaper called, "The  
Catholic Worker"? Is  
it a good publication  
or ~~does~~ does it have

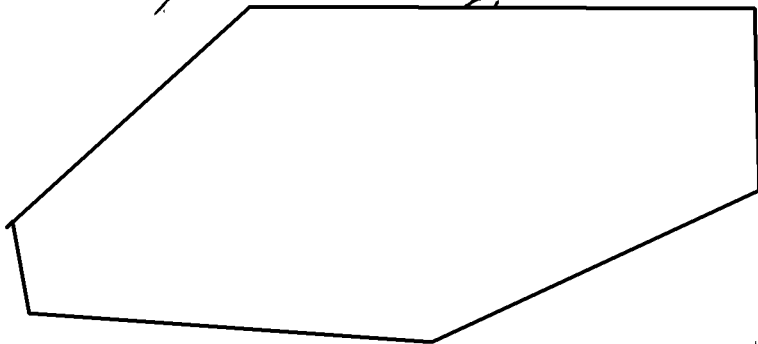
nmh  
left 4-20-62  
ack'd  
hearings  
del  
I would certainly

CORRESPONDENCE

0 4  
the most appreciation of  
an answer. Thank you.

Sincerely,

b6  
b7C



APR 13 3 08 PM '25

FBI  
REC'D COMM & TOURS

UNITED STATES GOVERNMENT

# Memorandum

TO : DIRECTOR, FBI (105-7-210)

DATE: 8/28/62

FROM : SAC, WFO (105-40884) (C)

SUBJECT: TRAVEL CONTROL - CUBA  
IS-CUBA

~~SECRET~~  
CLASSIFIED DECISIONS FINALIZED  
BY DEPARTMENT REVIEW COMMITTEE (DRC)  
DATE 2/12/97 3/6/96 JS 7/28/97 3

Enclosed to the Bureau are 9 copies and to New York one copy of a letterhead memo dated as above and captioned "DOROTHY DAY; IS-CUBA".

The informant mentioned in the enclosed letterhead memo is [REDACTED] (S) (U) b7D

Indices of WFO contain numerous references under the name DOROTHY DAY but inasmuch as this individual is sufficiently identified in the enclosed letterhead memo, no review was made of the references.

Review of DOROTHY DAY's passport file on 7/30/62, was conducted by SA HARRY G. ERVIN.

The enclosed letterhead memo is classified "Secret" in view of the sensitive nature of [REDACTED] In the event this information is later downgraded, it should be classified "Confidential" inasmuch as it reflects [REDACTED] also because the information reported could reasonably result in identification of a confidential informant of continuing value and compromise his future effectiveness. b7D

- ② Bureau (Enc)  
1- New York (Enc. 1) (Info) (RM)  
2- WFO  
(1- 105-36709)

CLASSIFIED BY: SP7mac/tic  
DECLASSIFY ON: OADR  
6-21-90

JES:mro  
(5)

Limited Classification  
Review Conducted  
Sec Top Verbal  
Form 4-74

Copy to: CIA/State/NSA

by routing slip for info.

Date 9-6-62

REC-10  
ST-114  
CLASSIFIED BY: SP6AG/JS  
DECLASSIFY ON: 25X1  
APP# 92-0388

16 AUG 29 1962

56 SEP 7 1962  
251

~~SECRET~~

NAT. J. SEC. W

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

~~SECRET~~

In Reply, Please Refer to  
File No.

WASHINGTON 25, D. C.

August 28, 1962

CLASSIFIED DECISIONS FINALIZED *APP# 92-0388*  
BY DEPARTMENT REVIEW COMMITTEE (DRC)  
DATE *2/12/97 (SP6AC/JS 7/28/97)*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE.

DOROTHY DAY  
INTERNAL SECURITY - CUBA

CLASSIFIED BY: *SP2MAC/HQB*  
DECLASSIFY ON: OADR  
*6-21-90*

On August 9, 1962, a confidential informant, who has furnished reliable information in the past, advised that he had learned that the Embassy of Czechoslovakia, Washington, D. C., had been advised, on that date, by the Cuban Ministry of Foreign Relations that a Cuban visa could be granted to Dorothy Day, 175 Christy Street, New York, New York. ~~(S)~~ (U)

On August 10, 1962, the informant advised that he had been able to identify Dorothy Day as Editor of the "Catholic Worker". The informant additionally noted that it was the opinion of the Cuban Ministry of Foreign Relations that Dorothy Day had presented, in her newspaper, views favorable to the Cuban Revolution. ~~(S)~~ (U)

In regard to the above, the following information obtained from the files of the Passport Office, United States Department of State (USDS), reviewed on July 30, 1962, is set out:

Dorothy Day was issued United States Passport Number C499609 on June 19, 1962, by the Passport Agency, USDS, New York, New York. *u*

On her passport application she advised she desired to travel to Brazil for a three months' vacation, departing the United States approximately July 15, 1962, from New York, New York. Her travel was not to be by an organized tour and she stated she contemplated traveling both ways by ship. She indicated that she planned another trip abroad in two years. *u*

She was born on November 8, 1897, at Brooklyn, New York. Her father was listed as John J. Day, born at CLEVELAND, TENNESSEE.

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF *Class.*  
DATE *9/20/77 TJS/nc*

CLASSIFICATION  
VALID *9-12-77*  
*TLC*

~~SECRET~~

*10/4/96*

CLASSIFIED BY *SP6AC/JS*  
DECLASSIFY ON: *25X1, X6*  
*APP # 92-0388*

*62-61208-84*  
ENCLOSURE

~~SECRET~~

DOROTHY DAY

Cleveland, Tennessee, date not given, and her mother was listed as Grace (last name illegible but possibly ~~Sttenler~~ <sup>MRS. JOHN J. DAY</sup> ~~DAY~~ who was born at Marlboro, New York. Day was last married on February 19, 1921, to Berkeley Tobey, born at Boston, Massachusetts. This marriage was terminated by the death of Mr. Tobey but the date of his death was not given. u

Day listed her sister, Mrs. Franklin ~~Spi~~er, 120 East 36th Street, New York, New York as the person to be notified in the event of death or accident.

By letter received at the Passport Office on July 16, 1962, on the letterhead of the "Catholic Worker," Dorothy Day, Managing Editor and Publisher, 175 Crystie Street, New York City 2, addressed to Senator Jacob Javits, New York, Day stated that she had applied the previous day at the Passport Office, New York City for validation of her passport C499609, for a one-month trip to Cuba. She requested Senator Javits to do all he could to avoid any unnecessary delay in having her passport issued promptly. This letter was forwarded to the USDS by Senator Javits on July 18, 1962.

On July 30, 1962, James F. Brooks, Attorney, Legal Division, Passport Office, USDS, advised Day is a journalist and as such she comes within the category of "American Citizens Allowed to Travel to Cuba upon Request."

Day is described in her passport file as:

Five feet, eight inches; gray hair and blue eyes. Her occupation was listed as journalist.

The position of Senator Javits, previously mentioned, was verified through the "Congressional Directory" dated April, 1961.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

~~SECRET~~

5-121 (Rev. 4-4-62)

BEST AVAILABLE  
COPY

SAC, New York (100-7235)

~~TOP SECRET~~

8-27-62

Director, FBI (62-61203)

PERSONAL ATTENTION

**DOROTHY DAY**

IS - CUBA

Classified by 2040  
Exempt from GDS, Category 2  
Date of Declassification Indefinite

On 8-15-62 [redacted] revealed the following individual requested permission from Cuban authorities to travel to Cuba from the United States or Puerto Rico.

b7D

Name: **DOROTHY DAY**  
Address: **175 Christy Street, New York, New York**  
Date of request: **8-10-62**  
Additional data: **Dorothy Day is editor of The Catholic Worker and a journalist.**

The above information is available to the Department of State and, therefore, no investigation of subject should be initiated solely on the basis of a possible violation of travel regulations. Data from [redacted] is for your information unless a check of subject's name in office indices indicates investigation is warranted due to a possible violation of a matter under the jurisdiction of this Bureau.

b7D

Data received from [redacted] should be used for lead purposes only and must not be included in any communication prepared for dissemination. Neither should the fact that the Bureau is in possession of such data be revealed to other agencies or individuals.

b7D

10/4/96  
CLASSIFIED BY SP6AG/JS  
DECLASSIFY ON: ESX1

MAILED 23  
AUG 24 1962  
COMM-FBI

NOT RECORDED  
13 AUG 27 1962

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 2/20/77 JTS/mag

MAIL ROOM TELETYPE UNIT

CLASSIFIED DECISIONS FINALIZED  
BY DEPARTMENT REVIEW COMMITTEE (DRC)  
DATE 11/3/97 BY SP6AG/JS

Tolson  
Belmont  
Mohr  
Callahan  
Conrad  
DeLoach  
Evans  
Malone  
Rosen  
Sullivan  
Tavel  
Trotter  
Tele. Room  
Holmes  
Gandy

REC- 91

62-61208-85

April 30, 1963

[Redacted]

b6  
b7C

Marist Fathers.  
Box 368  
Rhinebeck, New York

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP2 MAC/tjs

APR 30 11 27 AM '63  
FBI  
READING ROOM

EX-114

Dear [Redacted]

Your letter of April 24, 1963, has been received.

While I would like to be of assistance with regard to your inquiry, I must advise you that information in the files of the FBI is confidential and available only for official use consistent with regulations of the Department of Justice. I hope you will not infer, however, either that we do or do not have data regarding the Catholic Worker Movement.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover  
Director

MAILED 30  
APR 30 1963  
COMM-FBI

*[Handwritten signature]*  
*[Handwritten initials]*

NOTE: Correspondent is not identifiable in Bufiles. Bufile 62-61208 reflects "The Catholic Worker" was founded in 1933 by Dorothy Day. Day is alleged to be converted to Catholicism from communism; however, her paper has no connection with the Catholic Church. Day has publically criticized HCUA, advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She was reported to have credited the Communist Party with being sincere in working for the poor and oppressed. Day has been investigated by the Bureau under the character of Selective Service Act of 1948 - Sedition.

SAW:nkg (3)

- Tolson \_\_\_\_\_
- Belmont \_\_\_\_\_
- Mohr \_\_\_\_\_
- Casper \_\_\_\_\_
- Callahan \_\_\_\_\_
- Conrad \_\_\_\_\_
- DeLoach \_\_\_\_\_
- Evans \_\_\_\_\_
- Gale \_\_\_\_\_
- Rosen \_\_\_\_\_
- Sullivan \_\_\_\_\_
- Tavel \_\_\_\_\_
- Trotter \_\_\_\_\_
- Tele. Room \_\_\_\_\_
- Holloman \_\_\_\_\_
- Gandy \_\_\_\_\_

5 MAY 6 1963 MAIL ROOM TELETYPE UNIT

*[Handwritten signatures and stamps]*  
RECEIVED-DIRECTOR  
SAW



MARIST FATHERS

BOX 368 :: RHINEBECK, N.Y.

April 24, 1963

Gentlemen:

Let me first introduce myself. My name is [redacted] and I am a novice preparing for the Catholic priesthood. Here at the Novitiate we students have begun a study group called the Chi-Rho Corps. The group lately has concentrated on various movements classified within the headings of Society and Catholic Church. Presently, I am chairman of a committee of seven studying the Catholic Worker Movement (headquarters at 175 Chrystie Street, N.Y. 2, N.Y.)

b6  
b7C

We have found that these people propound, among other radical ideas, out-and-out pacificism in a rather blatant way. Hence, the purpose of this letter. Is there any information which you could forward me concerning these anarchistic pacifists or similar groups who are likewise self-professed enemies of war, capitalism, violence, central government, the draft, etc.

I would appreciate any comment you could make on the Catholic Worker Movement, be it only to tell me of your disinterest in them. You may bill us for any literature at the above address.

Thanking you for your consideration, I am

*none sent*  
Sincerely

b6  
b7C

EX-114

REC-91

62-61208-85

MAY 1 1963

CORRESPONDENCE  
Rsw

ack  
4-30-63  
W/m

September 8, 1964

REC 61

EX-108

Luzerne, Michigan

b6  
b7C

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-80 BY SP2mac/HZ

Dear

Your letter of September 1st has been received.

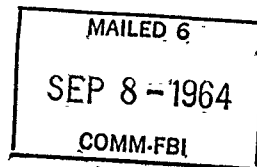
As I advised you in my letter of July 20th, information in our files must be maintained as confidential pursuant to regulations of the Department of Justice. In view of this, I am sure you will understand why I cannot furnish the specific data you are seeking.

Sincerely yours,  
J. Edgar Hoover

NOTE: The above letter is the only reference to correspondent in Bufiles. "The Catholic Worker" is edited by Miss Dorothy Day who is a converted communist. She is anti-capitalistic and is a pacifist.

(3)

PK



Tolson \_\_\_\_\_  
Belmont \_\_\_\_\_  
Mohr \_\_\_\_\_  
Casper \_\_\_\_\_  
Callahan \_\_\_\_\_  
Conrad \_\_\_\_\_  
Felt \_\_\_\_\_  
Gale \_\_\_\_\_  
Rosen \_\_\_\_\_  
Sullivan \_\_\_\_\_  
Tavel \_\_\_\_\_  
Trotter \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holmes \_\_\_\_\_  
Gandy \_\_\_\_\_

256 3 4 50 1964

FBI  
RECEIVED-DIRECTOR

REC'D-READING ROOM  
FBI

SEP 8 4 05 PM '64

BH

TRUE COPY

9/1/64

Federal Bureau of Investigation  
Washington D C

2-1

Dear Sir

is there a paper called the Catholic Worker at the  
following address 175 Chrysty St N Y 2.

I cannot find it in the book called Guide to subversive  
organizations and also does it up hold or support the Daily Worker  
in any way

a bad rumor has been started a bout some people in  
this area. and I hope you can clear it up. over something that was  
supposed to have been printed in this paper called Catholic Worker

Sencerly yours

[Redacted]  
Luzerne Mich

b6  
b7C

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP2MB/HU3

REC 61

62-61208-86

EX-108

14 SEP 9 1964

800

179/9-4-64  
ack: 9/8/64  
C 55:arf / pjb

9/1/64

Federal Bureau of Investigation  
Washington D.C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7MAC/HLS

Dear Sir

is there a paper called the  
Catholic worker at the following address  
175 E 42nd St NY 2

I cannot find it in the book called  
Guide to subversive organizations  
and also does it up hold or  
support the Daily Worker  
in any way

a bad rumor has been started  
about some people in this  
area. and I hope you can clear  
it up. over something that  
~~was~~

was supposed to have been printed  
in this paper called Catholic worker

Sincerely yours

[Redacted Signature]

Lucerne mich

b6  
b7C

CORRESPONDENCE

1 TC- 9/4/64

ack. 9/8/64  
C. S. 1/1/6

FBI

DATE: 8/5/63

Transmit the following in \_\_\_\_\_

Via AIRTEL \_\_\_\_\_

TO: DIRECTOR, FBI  
FROM: SAC, NEW YORK (100-0)  
SUBJECT: HIROSHIMA AND NAGASAKI  
MEMORIAL VIGIL  
INFORMATION CONCERNING

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-74

Enclosed find eight copies of a letterhead memorandum setting forth information concerning a 72 hour silent vigil and sit-down at the Atomic Energy Commission Building, 376 Hudson St., NYC, beginning at 8:00 a.m., August 6, 1963.

The information attributed to Detective PAUL BRENNAN, BSS, NYCPD, was obtained by SA JAMES E. TIERNEY

ENCLOSURE

- 3 - Bureau (RM) (Encl. 8)
- 1 - New York (65-18444) (JULIAN BECK) (412)
- 1 - New York (100-7885) (CATHOLIC WORKER) (412)
- 1 - New York (100-141495) (COMMITTEE FOR NONVIOLENT ACTION) (412)
- 1 - New York (97-5) (WAR RESISTERS LEAGUE) (412)
- 1 - New York (100-146684) (GENERAL STRIKE FOR PEACE) (41)
- 1 - New York (100-7546) (FELLOWSHIP OF RECONCILIATION) (412)
- 1 - New York (100-151040) (TOMPKINS SQUARE PEACE CENTER) (412)
- 1 - New York (100-0) (HIROSHIMA AND NAGASAKI MEMORIAL VIGIL) (412)

JET:mrk  
(12)

REC-11

62-0-6433

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/19/96 BY 6060 JLS  
APPROX 92-0388

AUG 6 1963

ENCLOSURE

AGENCY C2 ONE ONE ONE  
REQ. REC'D AEC  
DATE FORW. 8-7-63  
HOW FORW. TPL:man

EX-104

62-61208-

NOT RECORDED  
21 SEP 20 1965

SEP 20 1965

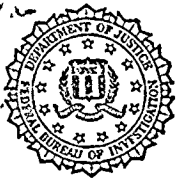
AUG 13 1963

ORIGINAL FILED IN 62-0-64331

NY-100-0

HARRY WALSH, Director of Security, AEC, 376 Hudson St., NYC, was notified this date concerning the enclosed information.

The Bureau will be immediately advised of any developments or incidents in this matter.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
August 2, 1963

Limited Classification  
Review Conducted  
See To Serial  
Form 174

Re: ~~Hiroshima and Nagasaki~~  
Memorial Vigil

N.Y.  
On August 2, 1963, Detective Paul Brennan, Bureau of Special Services, New York City Police Department (BSS, NYCPD), advised that on August 6, 1963, beginning at 8:00 a.m., a 72 hour silent vigil and sit-down will take place at the office of the Atomic Energy Commission, 376 Hudson Street, New York City.

Detective Brennan advised that the ~~Catholic Worker, the Committee for Nonviolent Action, the War Resisters League, the General Strike for Peace, the Fellowship of Reconciliation, and the Tompkins Square Peace Center~~ will participate in the vigil and sit-down which will be entitled "Hiroshima and Nagasaki Memorial Vigil" in commemoration of the bombing of Hiroshima, Japan.

Detective Brennan stated that the BSS, NYCPD, expects that during the demonstration the participants will number from ten to two hundred individuals.

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation (FBI). It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6 AG/JS

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6 AG/JS  
APP# 92-0388

62-61208-  
ENCLOSURE

Hiroshima and Nagasaki  
Memorial Vigil

He advised that beginning at 9:00 a.m., on August 6th, several of the participants will sit down in the doorway of the Hudson Street entrance of the building and that they will be joined on the hour, every hour, by one participant during the duration of the demonstration.

Detective Brennan said these participants will remain in the doorway until they are either carried away or arrested by the Police Department.

Detective Brennan stated that if they are not arrested they will return to their sit-down.

Detective Brennan advised that the demonstration is a protest by the above organizations which will call for immediate disarmament by all nuclear powers with or without international agreement.

Detective Brennan advised that the Hiroshima and Nagasaki Vigil was formed merely for the duration of the demonstration and that Julian Beck, Co-founder of the General Strike for Peace, is its Treasurer.

LAW OFFICES OF  
KERN, DANO & CONE  
207 5TH AVENUE EAST  
P. O. BOX 499  
ELLENSBURG, WASHINGTON 98926  
WOODLAND 2-1491

F. A. KERN (1883-1961)  
H. K. DANO  
C. S. CONE  
R. L. FRASER

September 21, 1964

Office of the Federal Bureau of Investigation  
Washington, D. C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP2 MAC/TPB

Gentlemen:

The other day while in Spokane my brother-in-law showed me a magazine called the Catholic Worker. In reading it I was quite shocked. I thought I was reading the Communist Daily Worker. Here is the data that I took out of the editorial page:

Catholic Worker  
Published monthly Sept. - June -- bimonthly July - Aug.  
Peter Maurin Founder  
Associate Editors  
Charles Butterworth, Thomas Cornell, Edgar  
Forand, Judith Gregory, Walter Kerell, Karl Meyer,  
Deane Mowrer, Arthur Sheehan, Robert Staed, Anne  
Taillefer, Edward Turner, Martin Corbin, Helen C.  
Riley.  
Managing Editor and Publisher:  
Dorothy Day  
175 Chrystie St. New York City - 2  
Tel. Gr. 3-5850  
25¢ per yr.

As a matter of personal interest, do you have any information that may be released regarding this publication or any of the people connected with it?

Very truly yours,

b6  
b7C

b6  
b7C

REC-35

62-61208-87

SEP 30 1964

ack 9-29-64  
CST 1-22-64  
10 TX 109  
10 TX 109

RA

REC-35 62-61208-87

September 29, 1964

EX 109

b6  
b7c

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-80 BY SP-2 mpc/hj

SEP 29 10 21 AM '64  
REC'D-READING ROOM  
FBI

[Redacted]

Kern, Dano and Cone  
Post Office Box 499  
Ellensburg, Washington 98926

Dear [Redacted]

Your letter of September 21st has been received.

In response to your inquiry, I would like to point out that information in our files must be maintained as confidential in accordance with regulations of the Department of Justice. In view of this, I am sure you will understand why I cannot furnish the data you are seeking.

Sincerely yours,

L. Edgar Hoover

NOTE: Correspondent is not identifiable in Bufiles. Although the "Catholic Worker" has no affiliation with "The Worker," it is an extremely socialistic paper.

CJJ:med  
(3)

MAILED 5  
SEP 29 1964  
COMM-FBI

- Tolson \_\_\_\_\_
- Belmont \_\_\_\_\_
- Mohr \_\_\_\_\_
- Casper \_\_\_\_\_
- Callahan \_\_\_\_\_
- Conrad \_\_\_\_\_
- DeLoach \_\_\_\_\_
- Evans \_\_\_\_\_
- Gale \_\_\_\_\_
- Rosen \_\_\_\_\_
- Sullivan \_\_\_\_\_
- Tavel \_\_\_\_\_
- Trotter \_\_\_\_\_
- Tele. Room \_\_\_\_\_
- Holmes \_\_\_\_\_
- Gandy \_\_\_\_\_

*[Handwritten signatures and initials: "Dan", "Vic", "Dany"]*

26 OCT 8

MAIL ROOM ☐ TELETYPE UNIT ☐

F B I

Date: 3/3/65

Transmit the following in PLAIN TEXT  
(Type in plaintext or code)

Via AIRTEL  
(Priority)

TO: DIRECTOR, FBI

FROM: SAC, NEW YORK (62-13318) (P)

SUBJECT: DEMONSTRATIONS PROTESTING US  
INTERVENTION IN VIETNAM  
INFORMATION CONCERNING  
IS

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP2MAC/123

Re NY teletype to Bureau 2/23/65.

Enclosed for the Bureau are 18 copies of an LHM con-  
cerning the newly formed "American Peace Now Committee". b7D

The confidential source utilized was [redacted]  
[redacted] and the information was furnished to SAC  
E. BUGO : WINTERROWD.

Information concerning RALPH DI GIA is contained in  
NY file 14-357.

- 11- Bureau (Encls. 18) (RM)
- (1- WAR RESISTANCE LEAGUE)
  - (1- COMMITTEE FOR NONVIOLENT ACTION)
  - (1- CATHOLIC WORKER)
  - (1- STUDENT PEACE UNION)
  - (1- WOMEN'S STRIKE FOR PEACE)
  - (1- STUDENTS FOR A DEMOCRATIC SOCIETY)
  - (1- FELLOWSHIP OF RECONCILIATION)
  - (1- SOCIALIST PARTY)
  - 1- New York (100- ) (AMERICAN PEACE NOW COMMITTEE)
  - 1- New York (100-141495)
  - 1- New York (97-5)
  - 1- New York (100-144163)
  - 1- New York (100-7885)
  - 1- New York (100-148047)
  - 1- New York (100-147963)
  - 1- New York (100- ) (WOMEN'S STRIKE FOR PEACE)
  - 1- New York ( ) (FELLOWSHIP OF RECONCILIATION)
  - 1- New York ( ) (SOCIALIST PARTY)
- JEW: pgh  
(23)
- ENCLOSURE CARBON
- 62-61208-  
100-443457-  
NOT RECORDED  
172 MAR 19 1965

Approved: \_\_\_\_\_ Sent \_\_\_\_\_ M Per \_\_\_\_\_  
Special Agent in Charge

ORIGINAL FILED IN 105-138315-160

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York

March 3, 1965

NY file 62-13318

Limited Classification  
Review Conducted  
Set For 7/20/84  
Form 4-774

Demonstrations Protesting  
United States Intervention in  
Vietnam

On February 23, 1965, a confidential source, who has furnished reliable information in the past, provided the following information:

Ralph Di Gia, a top official of the War Resisters League, indicated that a new group had been formed called the "American Peace Now Committee" (APNC). Other groups in the APNC, in addition to the War Resisters League are the Committee for Nonviolent Action, the Catholic Worker and the Student Peace Union. Other groups that may soon join the APNC are the Women's Strike for Peace, Students for a Democratic Society, the Fellowship of Reconciliation and the Socialist Party.

The APNC is to commence what they hope will soon become the largest and most effective anti-war protests in United States History. Demonstrations will be immediately aimed at the immediate withdrawal of United States military personnel from South Vietnam and an end to United States financial support of its ruling government clique in the South Vietnam Civil War.

The APNC is just as firmly for the withdrawal of all foreign troops in South Vietnam, including North Vietnam or Red Chinese Agents or training cadres or officers in the rebel South Vietnam Vietcong forces. The APNC claims to be purely pacifist and non-communist.

The APNC protests will include overnight vigils mass picketing of United States Military Recruiting Centers and other Federal Government buildings all over the country.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6/AG/B  
APP # 92-0388

62-61208-

100-443459-

ENCLOSURE

Demonstrations Protesting  
United States Intervention  
in Vietnam

The APNC intends to establish a continuous picket line in front of the White House.

The APNC will circulate a Declaration of Conscience which pledges its signers to refuse to cooperate with the United States Government in the prosecution of the War in Vietnam and refuse to serve in the Armed Forces, to seek discharge if they are already in, and to refuse to work in defense or munitions industries in any capacity.

The "Declaration" carries this note in italics: "Signing or distributing this Declaration of Conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the Draft to refuse service.

Di Gia indicated that the protests against the South Vietnam War will go on until it ends, or until all the APNC goes to concentration camps.

Ralph Di Gia

On March 26, 1946, Di Gia was arrested by Detective Kelly, 17th Squad, New York City Police Department on a charge of disorderly conduct, inasmuch as he had been among a group of individuals who were picketing the United Nations (UN) organization delegation at the Savoy Plaza Hotel, New York City. Detective Kelly advised that Di Gia was not in possession of correct Selective Service cards.

On March 26, 1946, Di Gia in mid Manhattan Court, 153 East 57th Street, New York City, explained he advertently

Demonstrations Protesting  
United States Intervention  
in Vietnam

left his registration and classification cards at home. In view of Di Gia's Selective Service status at that time, prosecution was declined by Assistant United States Attorney Frank E. Healy, Southern District of New York. Di Gia was listed as a member of the Executive Committee of the War Resisters League.

AIRTEL

2/23/65

TO: DIRECTOR, FBI  
FROM: SAC, WFO (100-44061) (P)  
SUBJECT: DEMONSTRATIONS PROTESTING U.S.  
INTERVENTION IN VIET-NAM  
INFORMATION CONCERNING  
INTERNAL SECURITY

ReBuairtel to Albany, dated 2/15/65.

7  
Enclosed herewith are 20 copies of LHM for the Bureau, which includes one copy for each organization and individual involved, plus ten copies of LHM per instructions in reairtel. Also enclosed are 8 copies for New York; 5 copies for Newark; 4 copies for New Haven, 5 copies for Boston and 3 copies for Albany. Xerox copies of the three leaflets are attached to the LHM.

Attached LHM sets forth information concerning the picketing of the White House on 2/20/65.

Detective WILLIAM ZERWICH, Special Investigations Squad, Metropolitan Police Department, Washington, D.C., furnished information in LHM to SA ROBERT T. CASTONGUAY.

The confidential source mentioned in LHM is LOUIS BUDENZ.

Local dissemination of LHM is being made to OSI; District Intelligence Office, Naval District Washington, D.C.; and MDW-Intelligence.

CATHOLIC WORK

(See copy count on  
page 1-a)

GTT:sch  
(45)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP/AG/JS  
RPH 92-0388

AIRTEL

Limited Classification  
Review Conducted  
See To Serial  
Form 1-774

CARBON COPY

1 62-61323 -  
NOT RECORDED  
168 MAR 2 1965

ENCLOSURE  
JAN 24 1965

ORIGINAL FILED IN  
105-178315-84

COPY COUNT

- 13 - Bureau (Encl. 20)
- (3 - ) (Demonstrations Protesting U.S. Intervention in Viet-Nam)
  - (1- ) (Students for Democratic Society)
  - (1-100-434597) (Students Peace Union)
  - (1-14-2935) (Committee for Non-Violent Action)
  - (1- ) (Women Strike for Peace)
  - (1- ) (Catholic Worker)
  - (1- ) (War Resisters League)
  - (1- ) [REDACTED]
  - (1- ) [REDACTED]
  - (1- ) [REDACTED]
  - (1- ) [REDACTED]
- 8 - New York (Encl. 8) (RM)
- (2- ) (Demonstrations Protesting U.S. Intervention in Viet-Nam)
  - (1- ) (War Resisters League)
  - (1- ) (Student Peace Union)
  - (1- ) (Committee for Non-Violent Action)
  - (1- ) (Catholic Worker)
  - (1- ) (Students for Democratic Society)
  - (1- ) [REDACTED]
- 5 - Newark (Encl. 5) (RM)
- (2- ) (Demonstrations Protesting U.S. Intervention in Viet-Nam)
  - (1- ) [REDACTED]
  - (1- ) (Student Peace Union)
  - (1- ) (Committee for Non-Violent Action)
- 4 - New Haven (Encl. 4) (RM)
- (2- ) (Demonstrations Protesting U.S. Intervention in Viet-Nam)
  - (2- ) (New England Committee for Non-Violent Action)
- 5 - Boston (Encl. 5) (RM)
- (2- ) (Demonstrations Protesting U.S. Intervention in Viet-Nam)
  - (1- ) [REDACTED]
  - (1- ) (Committee for Non-Violent Action)
  - (1- ) [REDACTED]
- 3 - Albany (Encl. 3) (RM)
- (2- ) (Demonstrations Protesting U.S. Intervention in Viet-Nam)
  - (1- ) [REDACTED]
- 7 - WFO
- (2-100-44061)
  - (1-14-217) (Committee for Non-Violent Action)
  - (1-100-39763) (Student Peace Union)
  - (1-100-42240) (Students for Democratic Society)
  - (1-100-39566) (Women Strike for Peace)
  - (1-100-22286) (I.F. Stone)

b6  
b7C



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

WASHINGTON 25, D. C.  
February 23, 1965

DEMONSTRATIONS PROTESTING UNITED STATES  
INTERVENTION IN VIET-NAM  
Picketing of White House on February 20, 1965

Detective William Zerwich, Special Investigations Squad, Metropolitan Police Department, Washington, D.C., advised on February 20, 1965, that approximately 350 persons picketed the White House on this date protesting the United States war in Viet-Nam. The pickets began arriving in front of the White House about 10:10 a.m. and departed about 1:10 p.m. According to Zerwich, the following organizations sponsored this demonstration:

Students for a Democratic Society (SDS)  
119 Fifth Avenue  
New York City

Student Peace Union (SPU)  
5 Beekman Street  
Manhattan, New York

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

New England Committee for Non-Violent Action (NECNVA)  
Voluntown, Connecticut

Detective Zerwich said that the spokesman for SDS was [redacted]  
[redacted]  
[redacted] The spokesman for SPU was [redacted]  
[redacted] and the spokesman for the NECNVA was [redacted]  
According to Zerwich, [redacted] is a student at [redacted]  
[redacted] Zerwich stated that [redacted] was assisted by [redacted]

b6  
b7C

Attachments - 3

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP10AC/JS  
APP # 92-6388

ENCLOSURE

62-61208 -

DEMONSTRATIONS PROTESTING UNITED STATES  
INTERVENTION IN VIET-NAM

The pickets carried placards which read:

"Women Strike for Peace"

"Negotiations, Not Escalation"

"Its their civil war, not ours"

"This is a civil war, not an invasion"

"Viet-Nam is not an American colony"

According to Zerwich, the pickets handed out leaflets, copies of which are attached. One of these leaflets was entitled "March on Washington To End the War in Viet-Nam - April 17, 1965," sponsored by the SDS.

According to Zerwich, about 100 of these pickets left the front of the White House at approximately 1:10 p.m. and walked to the Concordia United Church of Christ, 20th and G Streets, N.W., Washington, D.C., where they heard an address by I.F. Stone.

A confidential source advised on June 26, 1950, that in the mid-1930s, I.F. Stone became a member of the Communist Party. According to the source, Stone assisted the Communist Party in the preparation of attacks on enemies of the Communist Party.

Detective Zerwich advised that the above pickets were picketed by about 30 members of a group calling themselves "Young Americans For Freedom" (YAF). The YAF paraded on the north side of Pennsylvania Avenue in front of the White House, opposite the above demonstration.

According to Zerwich, there were no incidents during the above picketing.

The February 21, 1965, issue of "The Washington Post," a Washington, D.C., daily newspaper, revealed that the Women Strike for Peace, a local pacifist organization, participated in the picketing set out above.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

*In Reply, Please Refer to  
File No.*

WASHINGTON 25, D. C.

February 23, 1965

**Title:** DEMONSTRATIONS PROTESTING  
UNITED STATES INTERVENTION  
IN VIET-NAM  
Picketing of White House on  
February 20, 1965

**Character:** Information Concerning  
Internal Security

**Reference:** Memorandum dated and  
captioned as above.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

A R T E L

2/16/65

TO: DIRECTOR, FBI (14-2935)  
 FROM: SAC, WFO (14-217) (P)  
 SUBJECT: COMMITTEE FOR NON-VIOLENT  
 ACTION (CNVA)  
 SEDITION  
 (OO:NY)

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED  
 DATE 10/4/96 BY 9206 AG/J5  
 APP# 92-0389

ReBulet to NY, dated 1/8/65, with Departmental  
 letter dated 12/16/64.

Enclosed for the Bureau are 16 copies of LHM,  
 which includes one copy for each organization and individual  
 involved, plus six copies of LHM per instructions in relet.  
 So enclosed are six copies for NY, four for NH and three  
 for PH of LHM. Xerox copies of the two leaflets distributed  
 on 2/13 & 14/65 by the above captioned group are attached  
 to the LHM.

13 - Bureau (Encl. 16)

(3-14-2935)

(1-100-410898) (SANE)

(1- ) (Students for Peaceful Alternatives)

(1- ) (Students for Democratic Society) 100-348192

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

(1- )

6 - New York (Encl. 6) (RM)

(2- ) (CNVA)

(1- ) (Catholic Worker)

(1- ) (Student Peace Union)

(1- ) (War Resisters League)

(1- )

4 - New Haven (Encl. 4) (RM)

(2- ) (NECNVA)

(1- )

(1- )

3 - Philadelphia (Encl. 3) (RM)

(2- ) (CNVA)

(1- ) (Friends Peace Committee)

6 - WFO

(2-14-217) (CNVA)

(1-100-39766) (Student Peace Union)

(1- ) (Students For Peaceful Alternatives)

(1-100-42240) (Students for Democratic Society)

(1-100-34948) (SANE)

Limited C/S  
 Review Conducted  
 See To/Serial  
 Form 4-774

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 b7c

102-67208  
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ENCLOSURE

AGENCY Jeppia, SRI OSI ACS/  
 REC'D State  
 DATE FORW. 2-16-65  
 HOW FORW. by  
 BY CS

ORIGINAL FILED IN

105-138315-109

WFO 14-217

The LHM states that the New England Committee for Non-Violent Action (NECNVA) picketed the White House and the Pentagon on 2/13-15/65, demanding end to the war in Viet-Nam.

LHM also states that SANE, CNVA, Students for Peaceful Alternatives and Students for Democratic Society are to picket the White House and appear at the Sylvan Theater, Washington, D.C., on 2/20/65. Detectives WARREN L. HURLOCK and WALTER J. CONNOLLY, Special Investigations Squad, Metropolitan Police Department, furnished information to SA PHILIP H. WILSON on 2/16/65. HURLOCK and CONNOLLY stated that the spokesmen for the NECNVA were [redacted] and [redacted].

[redacted] New York,

Lieutenant FRANCIS CONLEY, Third Precinct, Metropolitan Police Department, and Sergeant EMERSON CARTER, Pentagon, furnished information to SA WILSON. Lieutenant CONLEY advised that the spokesman for the group at the Pentagon on 2/14/65 was [redacted].

[redacted] Connecticut.

Captain THOMAS I. HERLIHY, Special Investigations Squad, Metropolitan Police Department, furnished information to SA GARNETT T. TUNSTALL. Captain HERLIHY advised that the picketing on Saturday, 2/20/65, was to be sponsored by SANE, CNVA, Students for Peaceful Alternatives and Students for Democratic Society.

Local dissemination of LHM is being made to OSI; District Intelligence Office, Naval District Washington, D.C.; and MDW-Intelligence.

*Supervisor Jess Farr, WFO, advised that copy of LHM had also been furnished to local office of Secur Service  
RPS  
2/18/65*

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b7C



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

WASHINGTON 25, D. C.

February 16, 1965

COMMITTEE FOR NON-VIOLENT ACTION  
(CNVA)

CNVA Picketing of the White House  
On February 13 and 14, 1965

Limited Classification  
Review Conducted  
See Top Serial  
Form 1-774

Detective Warren L. Hurlock and Detective Walter J. Connolly, Special Investigations Squad (SIS), Metropolitan Police Department (MPD), Washington, D.C., advised on February 16, 1965, that they had observed on February 13, 1965, pickets for the New England Committee for Non-Violent Action (NECNVA) in front of the White House on Pennsylvania Avenue, N.W. They stated that these pickets arrived about 8:50 a.m., Saturday, February 13, 1965, and that during the morning, the number of pickets varied from sixteen to six. They carried signs reading, "Withdraw U.S. Troops From Viet-Nam Now," "Free Elections For Viet-Nam," and "End The War In Viet-Nam Now."

The headquarters address for the above group was ascertained to be RFD Number 1, Box 197-B, Voluntown, Connecticut.

According to Detectives Hurlock and Connolly, the pickets increased in number to about forty-five during the afternoon. A spokesman for the group stated that there was some picketing at the Pentagon. Handbills were distributed and the picketing ended about 4:45 p.m.

The handbills mentioned above were entitled, "An Appeal To The Conscience Of America" and "Some Facts About Viet-Nam." Copies of the above handbills are attached.

Attachments - 2

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/24/96 BY SP6AG/BS  
APP F 92-0388

ENCLOSURE

62-61208-

COMMITTEE FOR NON-VIOLENT ACTION  
(CNVA)

Lieutenant Francis Conley, Third Precinct, MPD, Washington, D.C., advised on February 16, 1965, that the NECNVA began picketing about 9:30 a.m. on Sunday, February 14, 1965, and that at the start, there were four males and one female. This group increased to about forty around 2 p.m. They carried placards stating, "End The War In Viet-Nam," "War On Poverty - Not People" and "Withdraw U.S. Troops From Viet-Nam."

CNVA Picketing of the Pentagon  
on February 13-15, 1965

Sergeant Emerson Carter, Company A, First Battalion, Pentagon Group, General Services Administration, advised on February 16, 1965, that the CNVA had begun picketing at the Pentagon at about 1 p.m. on February 13, 1965, and that they left at approximately 3:05 p.m. There was a total of eighteen pickets and they apparently had no literature or spokesman for the group.

According to Sergeant Carter, two groups picketed on February 14, 1965, at both the River Entrance and the Mall Entrance to the Pentagon from 6:30 a.m. to 10:30 a.m. There were about eighteen in the two groups and they carried placards which read, "End War In Viet-Nam Now," "Neutralize, Don't Annihilate Viet-Nam," "Free Elections For Viet-Nam" and "Withdraw U.S. Troops From Viet-Nam Now." The two handbills mentioned above were distributed.

Sergeant Carter stated that the pickets returned on Monday, February 15, 1965, and picketed at the Pentagon from 6:45 a.m. to 10:30 a.m. He stated that there was an unspecified number of pickets and apparently no literature was distributed.

CNVA Picketing Of The White House And  
Meeting At Sylvan Theater, Washington, D.C.,  
On Saturday, February 20, 1965, To Protest  
War In Viet-Nam

Captain Thomas I. Herlihy, SIS, MPD, Washington, D.C., advised on February 16, 1965, that the CNVA, along with several other "peace groups," will picket the White House on Saturday, February 20, 1965, between 11 a.m. and 2 p.m. There will be approximately three hundred persons in the group and after picketing the White House, they will go to the Sylvan Theater, Washington, D.C., for a meeting from approximately 2 p.m. to 4:30 p.m.

This document contains neither  
recommendations nor conclusions of  
the FBI. It is the property of  
the FBI and is loaned to your agency;  
it and its contents are not to be  
distributed outside your agency.

# AN APPEAL TO THE CONSCIENCE OF AMERICA FOR PEACE WITH HONOR IN VIETNAM



UPI Photo

**I**T IS NOT EASY for Americans to believe that the mess in Vietnam is as bad as it is.

The news is of military coups and demonstrations by the Vietnamese people against the U. S.-backed government; of the torture of 13-year-old boys and the spraying of poisons from the air to destroy crops and livestock; of the napalm bombing of native villages and the herding of civilians into stockaded villages, which are essentially concentration camps. The news is of military defeat and senseless deaths.

**M**OST AMERICANS are used to thinking that the United States stands for freedom, democracy and peace — and that if the United States gets involved in a foreign war it is on the side of the people. It has taken Americans a long time to realize that this is not the case in Vietnam. Now that we have the facts, we have no honorable choice but to insist on an immediate withdrawal of American troops and an end to all military aid to the Saigon government.

Senator Wayne Morse (Oregon) has made the issues clear: "There are no Chinese soldiers fighting in Vietnam; there are no Russian soldiers. The only foreign troops are American . . . the unilateral war being conducted by the United States in Vietnam must be stopped; and the only force that can stop it is American public opinion."

**W**WE SUMMARIZE a few key facts from the daily press, in case you missed any of these:

## On Torture

"Terror is used for interrogation, as propaganda, as punishment and as revenge . . . Chances of surviving field interrogation are often extremely poor. Death can come for prisoners under the tracks of armored vehicles, by decapitation or by bleeding to death after both hands have been chopped off or by a bullet through the head. It's all part of the war in South Vietnam." (Long Island Newsday, Oct. 26, 1964)

## On The Claim "We Are Defending A Free People"

Walter Lippman declared last April: "The truth, which is being obscured from the American people, is that the Saigon government has the allegiance of probably no more than 30 per cent of the people."

The United States did not allow free elections in South Vietnam, as provided in the Geneva agreement of 1954. The reasons are made clear in the following statement by General Stanborough: "I have never talked or corresponded with any

person knowledgeable in Indochinese affairs who did not agree that had elections been held at the time of the fighting [1954], possibly 80% of the population would have voted for the Communist Ho Chi Minh as their leader rather than Chief of State Bao Dai." (*Mandate For Change*, p. 372)

There still have been no elections; press and radio are censored, and political opposition is seriously restricted. In order to continue the war, Washington is trying to patch up what the New York Times called "the facade of civilian government," in which, for propaganda reasons, it is hoped that the military rulers "can be prevailed upon to keep . . . in the background." (January 7, 1965)

## On The Supply Of Arms From North Vietnam And China

Richard Starnes wrote in the New York World Telegram of January 4, 1965: "There is not one shred of credible evidence that the bulk of munitions used by the Vietcong originate in the north. At the outset, the Vietcong used crude home-made weapons, but the bulk of their arms now are captured or otherwise acquired from the woefully inept defenders of South Vietnam."

## On The Menace Of Communism

Norodom Sihanouk, head of the government in neighboring Cambodia, has stated: "The more the Americans fight Communism in the way they are fighting it in South Vietnam, the more they'll spread Communism over the region. It is still not too late to stop the war and save South Vietnam from a complete Communization." (William Worthy, York, Pa., Gazette and Daily, Dec. 31, 1964)

It may well be that some form of Communism will come to Southeast Asia, whether the United States continues to intervene or not. But in any case, the United States does not have the right to tell the people of Southeast Asia what form of government they must have, any more than the Russians or Chinese do. Continuation of the war increases the danger of domestic totalitarianism or additional foreign intervention.

## On Chinese Domination Of Vietnam

Both North and South Vietnam have always insisted on freedom from China. C. L. Sulzberger writes in the New York Times of December 5, 1964: "Ho [Ho Chi Minh, leader of North Vietnam] worries about Washington's ultimate trump — the threat of wholesale escalation. Destructive air raids could upset Ho's wobbly economy and invite intervention by (over)

62-61208-

Peking's infantry. *The last thing Ho wants is Chinese occupation.*" (Emphasis added.)

Every day that the United States continues to intervene increases the danger of intervention by the Chinese, since China and Vietnam are neighbors. The war in Vietnam could escalate into general war with China and World War III.

THERE ARE OTHER THINGS at stake in the continued American aggression in Vietnam in addition to the lives and freedom of the Vietnamese people, important as these are. It is perhaps impossible for most Americans to compare their present responsibility to speak out against the war in Vietnam with the responsibility of the Germans to speak out in the early days of Hitler. Everyone knows that we have no Hitlers here, in power or close to power. But one wonders what limits there are to the atrocities Americans will go along with, so long as they are explained, however falsely, as necessary for the maintenance of democracy.

Arthur Miller, whose recent play, *Incident at Vichy*, deals with Nazi persecutions of the Jews, has written: "Who among us knew enough to be shocked, let alone to protest at the photographs of the Vietnamese torturing Vietcong prisoners, which our press has published? The Vietnamese are wearing United States equipment, are paid by us and could not torture without us. There is no way around this — the prisoner crying out in agony is *our* prisoner." (*New York Times Magazine*, January 3, 1965)

The prospects for the future are terrifying if those of us who live in the most powerful nation in the world, a nation loaded with money and overkill, fail to do what we say the Germans should have done when atrocities were being committed in their name and with their knowledge.

WE MUST INSIST on immediate withdrawal of all U.S. troops from Vietnam, even though the situation may remain a tragic one. Many problems will remain, but withdrawal of U. S. troops will provide the only chance that the people of South Vietnam can become masters of their own destiny. Then the way will be open for genuine negotiations about the problems of Southeast Asia, as distinct from manipulation by outside powers, and for friendly aid to the stricken peoples of the region, if they ask for it. This is the only peace with honor that is possible in Vietnam. End the War in Vietnam.

I join in signing the Declaration of Conscience (stating refusal to cooperate with the prosecution of the war in Vietnam).

Signature \_\_\_\_\_

Address \_\_\_\_\_

Please clip and mail to one of the sponsoring organizations to be delivered to the President on an appropriate occasion.

- ☐ Please send me more information about the war in Vietnam, and the organizations sponsoring this leaflet.
- ☐ I want to work to end the war in Vietnam:
- ☐ Please keep me informed about future action projects.
  - ☐ Please send \_\_\_\_\_ additional copies of this leaflet.
  - ☐ Please send \_\_\_\_\_ copies of the Declaration of Conscience in petition form so I may obtain additional signatures.

Name \_\_\_\_\_

Address \_\_\_\_\_

# Declaration OF Conscience

*Because* the use of the military resources of the United States in Vietnam and elsewhere suppresses the aspirations of the people for political independence and economic freedom;

*Because* inhuman torture and senseless killing are being carried out by forces armed, uniformed, trained and financed by the United States;

*Because* we believe that all peoples of the earth, including both Americans and non-Americans, have an inalienable right to life, liberty, and the peaceful pursuit of happiness in their own way; and

*Because* we think that positive steps must be taken to put an end to the threat of nuclear catastrophe and death by chemical or biological warfare, whether these result from accident or escalation --

We hereby declare our conscientious refusal to cooperate with the United States government in the prosecution of the war in Vietnam.

We encourage those who can conscientiously do so to refuse to serve in the armed forces and to ask for discharge if they are already in.

Those of us who are subject to the draft ourselves declare our own intention to refuse to serve.

We urge others to refuse and refuse ourselves to take part in the manufacture or transportation of military equipment, or to work in the fields of military research and weapons development.

We shall encourage the development of other nonviolent acts, including acts which involve civil disobedience, in order to stop the flow of American soldiers and munitions to Vietnam.

NOTE: Signing or distributing this Declaration of Conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the draft to refuse service. Penalties of up to 5 years imprisonment, and/or a fine of \$5,000 are provided. While prosecutions under this provision of the law almost never occur, persons signing or distributing this declaration should face the possibility of serious consequences.

Some signers of this Declaration are:

Rev. Dan Berrigan, S.J.  
Rev. Philip Berrigan, S.S.J.  
Kay Boyle  
James Bristol  
William C. Davidson  
Dorothy Day  
David Dellinger  
Ralph DiGia  
Lawrence Ferlinghetti  
W. H. Ferry  
Erich Fromm  
Maxwell Geismar  
Rabbi Everett E. Gendler  
Paul Goodman  
Robert Brookins Gore  
Richard B. Gregg  
Paul Jacobs  
Erich Kahler  
Paul Krassner

Irving Lauchs  
Sidney Lens  
John Lewis  
Staughton Lynd  
Bradford Lytle  
Milton Mayer  
Stewart Meacham  
Morris R. Mitchell  
Mrs. Lucy Montgomery  
A. J. Muste  
Otto Nathan  
Linus Pauling  
Jim Peck  
Diane di Prima  
A. Philip Randolph  
Earle Reynolds  
Bayard Rustin  
Glenn E. Smiley  
Harvey Swados

Catholic Worker  
175 Chrystie Street  
(Alt. Tom Cornell)  
New York, N. Y. 10002

Committee for Nonviolent Action  
325 Lafayette Street  
New York, N. Y. 10012

Student Peace Union  
5 Beekman Street, Room 1029  
New York, N. Y. 10038

War Resisters League  
5 Beekman Street, Room 1025  
New York, N. Y. 10038

Printed by the Graduation Press

and supported dictators and have never permitted a free election. At the point where all moral differences between ourselves and the Communists are gone, we should get out.

### Why We Protest!

As American citizens we are ashamed of what our government is doing in Vietnam. We protested the crime of Russians killing Hungarians; we protested the crime of French killing Algerians. We now protest against United States actions in Vietnam — they, too are a crime.

## What We Propose

We call on President Johnson:

- ★ To declare an immediate cease fire on the part of American forces in South Vietnam, followed by their earliest possible withdrawal.

To immediately call a conference of all nations concerned with South Vietnam, including mainland China. This conference should:

- Arrange prompt shipment of food, medical supplies and other equipment needed for a program of relief for the people of South Vietnam. This should be done through neutrals.
- Insure free elections in South Vietnam that will make possible a truly independent and neutral government, not controlled by either China or the United States.
- Seek an international agreement to insure that South Vietnam and the rest of Indochina will be freed from military intervention by the United States, China, the Soviet Union, or any other nation.

## What You Can Do

All of us are involved in the guilt for what is being done in Vietnam. Our military men help drop bombs. Our taxes pay for them. Our silence makes this tragedy possible. Some young men feel so deeply on this issue that they are refusing to serve in the armed forces. Joan Baez, the folksinger, and hundreds of other people have refused to pay income taxes as a protest.

What can you do? Remember that while you read this leaflet bombs fall in South Vietnam. Young men are being tortured. Write your congressman today. Write President Johnson. Write to the editor of your newspaper. Demand the end of U. S. military intervention, and the beginning of negotiation for peace.

### Committee for Nonviolent Action

325 Lafayette Street  
New York, N. Y. 10012

### Friends Peace Committee (Quakers)

1520 Race Street  
Philadelphia 2, Pa.

### War Resisters League

5 Beekman Street, Room 1025  
New York, N. Y. 10038



UPI Photo

Some  
Facts  
About  
**VIETNAM**

# Some Facts About VIETNAM

## How Bad Are Things In Vietnam?

Everyone knows there is a mess in Vietnam. But there are some things about Vietnam you may not know.\*

You have heard about the tragic deaths of over 200 Americans in Vietnam. But it is also a fact that since 1961 more than 79,000 Vietnamese men, women and children have been killed in the war. You have heard that the U.S. is in Vietnam to protect the people from Chinese Communist aggression. But it is a fact that no Chinese troops have been found in South Vietnam. The only foreigners fighting in Vietnam are Americans. You have heard that the U.S. is in South Vietnam to protect democracy. But the South Vietnamese government is *not* democratic. There has never been a free election in South Vietnam.

The U.S. has said that massive supplies of weapons are sent from North Vietnam into South Vietnam to help the "Vietcong" rebels. The fact is that more than 75% of the rebels' weapons are made in the U.S. and captured from the U.S.-backed troops of the Saigon government. Only a handful of Chinese weapons have been found in South Vietnam.

The U.S. says the "Vietcong" are Communists. The fact is that most of the "Vietcong" are *not* Communists. They have followed Communist leadership because the Communists led the fight against the Japanese invaders in World War II; later, they led the fight against the French attempt at recolonization after World War II. The "Vietcong" are fighting now against the "official government" in Saigon because it is a dictatorship opposed by most of the people, and because it has not provided honest government or desperately needed reforms. The "Vietcong"

\*The facts stated in this leaflet can also be found in the New York Times, Business Week, the Washington Post, the Congressional Record, and other reliable sources.

are fighting against the U.S. because we back the Saigon government, and because they want us to get out of Vietnam. The "Vietcong" are fighting for the independence of South Vietnam from *all* foreign powers.

## Why Are We In Vietnam At All?

The stated reason for U.S. intervention is to prevent the spread of Chinese Communism into Southeast Asia. North Vietnam and the "Vietcong" rebels, while pro-Communist, have been independent—and they want to stay independent. Every day the war goes on and every act that extends it increase the chance that Chinese armies and Chinese influence will move south. If the civil war in South Vietnam is expanded, as the Korean war was, it is almost sure that the Chinese will join the fight, and will end up dominating Vietnam as they do North Korea.

## Why Are We Hated In Vietnam?

The *government* in Saigon loves the U.S.—it would collapse without our help. But most of the people hate us. Why? Because they have suffered greatly from the way the war has been fought—with U.S. made weapons, and the help of U.S. soldiers. Napalm bombs (jellied gasoline fire bombs) have been dropped on villages because there *might* be rebels there. River boats have been machine-gunned because they *might* be carrying ammunition for the "Vietcong." Poison chemicals have been sprayed on rice fields to starve the "Vietcong" guerillas. Many rebels have been killed by such means. But so have thousands of ordinary people, many of them children.

To keep the farmers from giving help to the "Vietcong," the South Vietnamese army, with U.S. support, has burned villages, and herded the people at gun point into crowded camps behind barbed wire.

## What About Torture And Terror?

You have heard that the "Vietcong" are aided by the ordinary people in South Vietnam only because they have terrorized the countryside. It is true that both sides in this civil

war have done things which are terribly wrong. The "Vietcong" torture village officials sent in by the Saigon government—just as the "official" army tortures "Vietcong" captives. But the "Vietcong" have the support of many people in Vietnam because they carry out land reform for poor farmers, and provide medicine and education for the villagers.

## What About Bombing North Vietnam?

Some military experts urge the U.S. to bomb North Vietnam. But there is no proof that North Vietnam troops are in the South or that significant amounts of supplies or guns come from the North. The rebellion began in the South and it will continue, even if North Vietnam is destroyed. Bombing North Vietnam will kill more people, but it will not stop the drive for independence in South Vietnam.

## Will The Rebels Win If We Leave?

The Saigon government has over 600,000 well armed men in its army and police force. It has a strong air force, a navy, 20,000 American "advisors," and billions of dollars in American aid. Yet they keep losing. It is because they don't have the support of the people.

The rebels will probably win whether the U.S. stays or leaves. They already control most of the country outside the major cities. If they win, it will be because the people of South Vietnam want them to win. The rebels have less than 100,000 "soldiers," many of them part time. They must capture their weapons from the government forces. They must depend on the people for food and shelter. They have no navy, no air force, and very little outside help—except moral support. ~~They~~ they have been winning steadily.

If the Communists were to take over, ~~what~~ is there, really, that they could do that we have not already done? Torture? We have permitted that. Concentration camps? We have approved of them and have helped build them. Mass killing? We have been doing that since 1961. Dictatorship? We have condoned

F B I

Date: 3/3/65

~~CONFIDENTIAL~~

Transmit the following in PLAIN TEXT  
(Type in plaintext or code)

Via AIRTEL

(Priority)

TO: DIRECTOR, FBI

FROM: SAC, NEW YORK (62-13318) (P)

Classified by SP1GSK/PSK  
Declassify on: OADR  
5/5/83

SUBJECT: DEMONSTRATIONS PROTESTING US  
INTERVENTION IN VIETNAM  
INFORMATION CONCERNING  
IS

ReNYteletypes 2/19/65 and 2/20/65.

- 10- Bureau (Encls.17) (RM)  
(1- COMMITTEE FOR NONVIOLENT ACTION)  
(1- WAR RESISTERS LEAGUE)  
(1- STUDENT PEACE UNION)  
(1- CATHOLIC WORKER)  
(1- STUDENTS FOR A DEMOCRATIC SOCIETY)  
(1- STUDENT NONVIOLENT COORDINATING COMMITTEE)  
(1- CONGRESS OF RACIAL EQUALITY)  
1- San Francisco (Encls.1) (Info) (RM)  
1- New York (100-151987)  
1- New York (100-141497)  
1- New York (97-5)  
1- New York (100-144163)  
1- New York (100-7885)  
1- New York (100-148047)  
1- New York (100-147963)  
1- New York (100-146020)  
1- New York

JEW: pgh  
(21)

ENCLOSURE

62-61208-88X

100-443459-1

NOT RECORDED  
134 MAR 10 1965

DECLASSIFIED BY SP1GSK/JS  
ON 11/9/96 # 92-8388

Approved: \_\_\_\_\_ Sent \_\_\_\_\_ M Per \_\_\_\_\_  
Special Agent in Charge

66 MAR 23 1965

~~CONFIDENTIAL~~

CARBON COPY

ORIGINAL FILED IN 105-138315-108

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE. (U)

INCONS MAR 15 1965

Out Cons 3-16-65

Feb 3  
Circ 11  
Comp

Ch Rm  
3/16

62-0-64331

~~CONFIDENTIAL~~

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b7C  
b7D

NY 62-13318

Enclosed for the Bureau are 17 copies of an LHM concerning captioned demonstrations on 2/19/65 and 2/20/65.

The first confidential source utilized was [redacted] (u)

The second confidential source was [redacted]

The third confidential source was [redacted]

Information concerning [redacted] is contained in NY file 25-93934.

Information concerning RALPH DI GIA is contained in NY file 14-357.

Information concerning [redacted] is contained in NY file 140-10055.

The first confidential source utilized on 2/20/65 was [redacted] (u)

The second confidential source utilized on 2/20/65 was [redacted] (u)

Confidential source utilized in characterizing [redacted] was [redacted] (u)

The confidential source utilized in characterizing [redacted] is [redacted] (u)

Information received on 2/19/65 from Detective EDWIN COOPER, BSS, NYCPD was furnished to SA JOHN E. WESTHOFF.

Information received on 2/20/65 from Detective JOHN COOPERMAN, BSS, NYCPD, was furnished to SA JOSEPH V. WARTERS.

- 2 -

~~CONFIDENTIAL~~

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NY 62-13318

Information received from Detective PAUL BRENNAN, BSS, NYCPD, on 2/23/65, was furnished to SA JOHN E. WESTHOFF.

The indices of the NYO contain no identifiable derogatory information on individuals arrested on 2/19/65 and 2/20/65 unless set forth in instant LHM. This LHM is being classified "confidential" inasmuch as it contains information from confidential informants, the revelation of which would have an adverse effect on the national security of the US.

- 3 -

~~CONFIDENTIAL~~

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION  
New York, New York  
March 3, 1965

NYfile 62-13318

~~CONFIDENTIAL~~

Demonstrations Protesting United  
States Internention in Vietnam

On February 19, 1965, Detective Edwin Cooper, Bureau of Special Services. (ESS), New York City Police Department (NYCPD), advised as follows:

Twenty-five demonstrators sat-in and picketed in front of the United States Mission to the United Nations (UN) from 11:00 a.m. to 6:00 p.m. on February 19, 1965. The demonstration was sponsored by the Committee for Nonviolent Action, War Resisters League, the Student Peace Union, and the Catholic Worker. Demonstrators were protesting United States participation in the hostilities in Vietnam. At 5:15 p.m. there were fourteen arrests.

On February 23, 1965, Detective Paul Brennan, BSS, NYCPD, advised that the following individuals were arrested on February 19, 1965 and charged with disorderly conduct:

Classified by ~~SP1GSK/PSK~~  
Declassify on: ~~OADR~~  
5/5/83

~~CONFIDENTIAL~~  
Group I  
Excluded from automatic downgrading and declassification

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208-88X

100-443459-1

ENCLOSURE

DECLASSIFIED BY SP6AG/JS  
ON 10/4/96  
APP # 92-0388

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 9/20/77 WLS/ry

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE.

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Demonstrations Protesting  
United States Intervention  
in Vietnam



Detective Paul Brennan advised that the following individuals were arrested for resisting arrest and disorderly conduct:



James Peck

The June 23, 1948, issue of the New York "Daily News" reported that one James Douglas Peck on June 22, 1948, entered the White House, Washington, D.C., with a group of tourists and in protest against the draft law, chained himself to the bannister of the stairs leading to the historic East Room.

Page 2, Column 2, of the August 10, 1958 issue of "The Worker", carried an item that Jim Peck, 43, of New York was scheduled to be released from jail in Honolulu on August 7, 1958. The item

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Demonstrations Protesting  
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in Vietnam

that Peck was among the crew of the ketch "Golden Rule" who served sixty day sentences for trying to sail the ketch into the atom test zone despite an Atomic Energy Commission ban.

The March 4, 1962, issue of the "New York Mirror" in an article on page 2 entitled "Peace Riot in Times Square" related that defiant peace demonstrators staged a mass sit-down in the middle of Times Square as a protest against President Kennedy's announced plan to resume nuclear testing in the atmosphere.

Police arrested 43 sit-downers, one of whom was identified as "James Peck, 47, of 552 Riverside Drive, one of the first Freedom Riders and a leader of the "War Resisters League".

Albert Uhrle

On March 23, 1958, a confidential source, who has furnished reliable information in the past, furnished a pamphlet entitled, "Walk for Peace" printed under the auspices of the Walk for Peace Committee, 5 Beekman Street, New York City. A. J. Muste was listed as Chairman and Albert Uhrle of New York City as Coordinator of this committee.

~~CONFIDENTIAL~~

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Demonstrations Protesting  
United States Intervention  
in Vietnam

On December 25, 1958, Sergeant Francisco Poventud, San Juan, Puerto Rico, Police Department, advised that among members of the Peacemakers pacifist group arriving at the airport on that day was one Al Uhrie of New York City.

On February 20, 1965, Detective John Cooperman, BSS, NYCPD, provided the following information:

Picketing took place at the New York Hilton Hotel on February 20, 1965, from 11:00 a.m. to 12:30 p.m., where the International Convocation on World Peace for the Discussion of Pope John XXIII's Encyclical, Peace on Earth, was taking place. The number of pickets was limited by the NYCPD to 25 and the demonstration was sponsored by the Committee for Nonviolent Action, the Student Peace Union and the War Resisters League. Additional supporters of the demonstration proceeded to Sixth Avenue and 59th Street at the south side of Central Park and there conducted a demonstration. At about 12:30 p.m., both groups formed a line and paraded under escort of the NYCPD to Hammarskjold Plaza before the UN Building. At about 2:00 p.m. the crowd was addressed by three speakers all of whom spoke against American intervention in Vietnam. The master of ceremonies was [redacted] of the Students for a Democratic Society and the speakers were [redacted] Student Nonviolent Coordinating Committee, [redacted] Vice President, District 65, Retail, Wholesale and Department Store Union, American Federation of Labor - Congress of Industrial Organizations (AFL-CIO), and [redacted] Congress of Racial Equality. The demonstration ended at 2:15 p.m., at which time there were approximately 170 demonstrators.

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Two individuals, [redacted] and [redacted] were arrested for refusing to move on and resisting arrest.

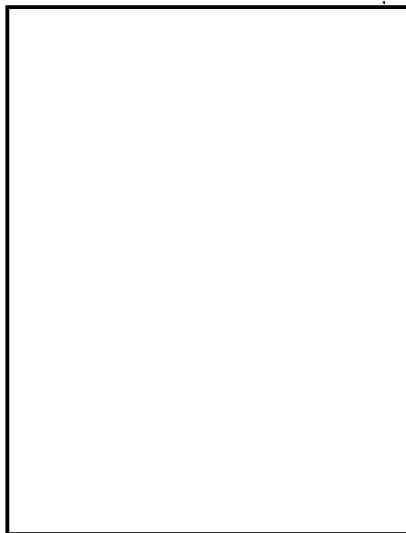
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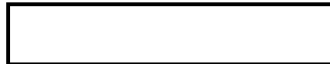
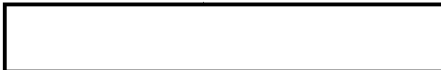
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Demonstrations Protesting  
United States Intervention  
in Vietnam

On February 23, 1965, Detective Paul Brennan, BSS, NYCPD, advised that in addition to [redacted] and [redacted] the following individuals were arrested and charged with disorderly conduct in connection with the demonstration on February 20, 1965:



A. J. Muste



[redacted] stated on Civil Service Commission form 3458 dated March 3, 1959, that he was a member of the CP for about six months in 1945, and from 1945 to about 1948 or 1949, was a member of the Socialist Workers Party (SWP).

The CP and SWP have been designated by the Attorney General of the United States pursuant to Executive Order 10450.

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Demonstrations Protesting  
United States Intervention  
in Vietnam

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[redacted]  
A confidential source, who was in a position to furnish reliable information, advised during 1957 that [redacted] had been expelled from CP for failure to attend club meetings, pay dues and refusing to discuss his status with the Party.

[redacted]  
On September 24 and 25, 1961, a confidential source, who has furnished reliable information in the past, made available the names and addresses of individuals which are currently maintained on the addressograph plates at Fair Play for Cuba Committee (FPCC) Headquarters, 799 Broadway, New York, New York. Among the names listed was one [redacted]

[redacted] New York. ~~Q~~

The FPCC is characterized in the Appendix attached hereto.

[redacted]  
[redacted] was a self-admitted conscientious objector in 1962. The basis of his objection was that he "cannot fight" and that he does not believe in the use of violence under any circumstances.

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Demonstrations Protesting  
United States Intervention  
in Vietnam

Ralph Di Gia

On March 26, 1946, Di Gia was arrested by Detective Kelly, 17th Squad, NYCPD, on a charge of disorderly conduct, inasmuch as he had been among a group of individuals who were picketing the UN organization delegation at the Savoy Plaza Hotel, New York City. Detective Kelly advised that Di Gia was not in possession of correct Selective Service cards.

On March 26, 1946, Di Gia in mid Manhattan Court, 153 East 57th Street, New York City, explained he had advertently left his registration and classification cards at home. In view of Di Gia's Selective Service status at that time, prosecution was declined by Assistant United States Attorney Frank E. Healy, Southern District of New York. Di Gia was listed as a member of the Executive Committee of the War Resisters League.

A. J. Muste

The April 14, 1957, issue of "The Worker", page 16, Column 1, described A. J. Muste as Dean of the Socialist Pacifists.

"The Worker" is an East Coast Communist newspaper.

On February 20, 1965, a confidential source, who has furnished reliable information in the past, advised that about ten members of the W. E. B. DuBois Clubs of America were seen at the UN area, of whom he recognized Robert Heisler and Jim Rivers (X)(u)

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Demonstrations Protesting  
United States Intervention  
in Vietnam

The W.E.B. DuBois Clubs of America characterization is contained in the Appendix attached hereto.

[redacted]  
On September 4, 1965, a photograph of [redacted]  
[redacted] was identified as being identical with an individual who attended meetings of the Bronx County CP Councils in Bronx, New York on June 10, 1964, July 1, 1964 and August 19, 1964. (S) (u)

[redacted]  
On May 6, 1964, a confidential source, who has furnished reliable information in the past, advised that James Rivers was present at a board meeting of the Advance Youth Organization held at 169 Allen Street, New York, New York on March 14, 1964. (S) (u)

The characterization of Advance Youth Organization is contained in the Appendix attached hereto.

On February 20, 1965, another confidential source, who has furnished reliable information in the past, advised that about 15 members of the W.E.B. Du Bois Clubs of America were observed at the demonstration at the UN area. However, they could not be identified by name.

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Demonstrations Protesting  
United States Intervention  
in Vietnam

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1. APPENDIX  
ADVANCE YOUTH ORGANIZATION

[redacted] who voluntarily furnished information concerning Communist Party (CP) Front activities to the Federal Bureau of Investigation (FBI) from April, 1958 to July, 1962, advised on February 18, 1960, that Advance, An Organization of Progressive Youth, was founded in New York City on February 13, 14, 1960.

A source advised on March 2, 1960, that, according to the Secretariat of the Communist Party, United States of America (CPUSA), the Declaration of Principles adopted at the founding convention of Advance were essentially the line of the leadership of the CPUSA.

[redacted] a member of the CP from 1947 to 1957 and from December, 1961, to October, 1963, stated in December, 1961, that at a meeting of CP members of Advance, held on December 20, 1961, [redacted] declared that Advance had been initiated by the CP as a Marxist-Leninist youth organization.

[redacted] advised on January 4, 1963, that [redacted] was a member of the National Youth Commission, CP, USA.

A second source reported on February 14, 1964, that [redacted] was elected President of Advance Youth Organization.

[redacted] advised on October 9, 1962, that on October 7, 1962, a CP Youth Club held a caucus called by the New York District Youth Coordinating Committee of the CP at New York City. [redacted] attended the caucus.

The source reported on April 21, 1964, that the Advance office was located at 169 Allen Street, New York City.

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Demonstrations Protesting  
United States Intervention in  
Vietnam

~~CONFIDENTIAL~~

1.

APPENDIX

FAIR PLAY FOR CUBA COMMITTEE

The April 6, 1960 edition of "The New York Times" newspaper contained a full-page advertisement captioned "What Is Really Happening In Cuba," placed by the Fair Play for Cuba Committee (FPCC). This advertisement announced the formation of the FPCC in New York City and declared the FPCC intended to promulgate "the truth about revolutionary Cuba" to neutralize the distorted American press.

"The New York Times" edition of January 11, 1961, reported that at a hearing conducted before the United States Senate Internal Security Subcommittee on January 10, 1961, Dr. CHARLES A. SANTOS-BUCH identified himself and ROBERT TABER as organizers of the FPCC. He also testified he and TABER obtained funds from the Cuban Government which were applied toward the cost of the aforementioned advertisement.

On May 16, 1963, a source advised that during the first two years of the FPCC's existence there was a struggle between Communist Party (CP) and Socialist Workers Party) elements to exert their power within the FPCC and thereby influence FPCC policy. This source added that during the past year there had been a successful effort by FPCC leadership to minimize the role of these and other organizations in the FPCC so that their influence as of May, 1963, was negligible.

The SWP has been designated pursuant to Executive Order 10450.

On May 20, 1963, a second source advised that VINCENT "TED" LEE, FPCC National Office Director, was then formulating FPCC policy and had indicated that he had no intention of permitting FPCC policy to be determined by any other organization. This source stated that LEE believed that the FPCC should advocate resumption of diplomatic relations between Cuba and the United States and should support the right of Cubans to manage their revolution without interference from other nations. LEE did not advocate supporting the Cuban revolution per se.

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Demonstrations Protesting  
United States Intervention in  
Vietnam

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2.

APPENDIX

FAIR PLAY FOR CUBA COMMITTEE

The November 23, 1963, edition of "The New York Times" reported that Senator THOMAS J. DODD of Connecticut had called FPCC "the chief public relations instrument of the CASTRO network in the United States." It is to be noted that Senator DODD was a member of the Senate Internal Security Subcommittee which twice conducted hearing on the FPCC.

The December 27, 1963, edition of "the New York World Telegram and Sun" newspaper stated that the pro-CASTRO FPCC was seeking to go out of business and that its prime activity during its lifetime had been sponsorship of pro-CASTRO street rallies and mass picket lines, and the direction of an active propaganda mill highlighting illegal travel-to-Cuba campaigns. Its comparatively brief span of life was attributed to mounting anti-CASTRO American public opinion, the 1962 Congressional hearings which disclosed FPCC financing by CASTRO's United Nations Delegation, and ultimately, the bad publicity which the FPCC received from disclosure of activities on its behalf by suspected presidential assassin, LEE H. OSWALD.

On February 6, 1964, the previously mentioned second source advised that V. T. LEE had recently remarked that the FPCC was dead and that there were no plans to organize another similar organization.

On April 13, 1964, a third source advised that there had not been any FPCC activity in many months and that the FPCC had been dissolved.

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~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Intervention  
in Vietnam  
1.

APPENDIX

W.E.B. DU BOIS CLUBS OF AMERICA

A source has advised that on October 26-27, 1963, a conference of members of the Communist Party (CP), including national functionaries, met in Chicago, Illinois, for the purpose of setting in motion forces for the establishment of a new national Marxist-oriented youth organization which would hunt for the most peaceful transition to socialism. The delegates to this meeting were cautioned against the germ of anti-Soviet and anti-CP ideologies. These delegates were also told that it would be reasonable to assume that the young socialists attracted into this new organization would eventually pass into the CP itself. (S)(U)

A second conference of over 20 persons met in Chicago on December 28-29, 1963, for the purpose of initiating a "call" to the new youth organization and planning for a founding convention to be held in June, 1964. (S)(U)

A second source has advised that the founding convention for the new youth organization was held from June 19-21, 1964, at 150 Golden Gate Avenue, San Francisco, California, at which time the name W.E.B. Du Bois Clubs of America was adopted. Approximately 500 delegates from throughout the United States attended this convention. The aims of this organization, as set forth in the preamble to the constitution, are: "It is our belief that this nation can best solve its problems in an atmosphere of peaceful coexistence, complete disarmament and true freedom for all peoples of the world, and that these solutions will be reached mainly through the united efforts of all democratic elements in our country, composed essentially of the working people allied in the unity of Negroes and other minorities with whites. We further fully recognize that the greatest threat to American democracy comes from the racist and right wing forces in coalition with the most reactionary sections of the economic power structure, using the tool of anti-communism to divide and destroy the unified struggle of the working people. As young people in the forces struggling for democracy, we shall actively strive to defeat these reactionary and neo-fascist elements and to achieve complete freedom and democracy for all Americans, thus enabling each individual to freely choose and build the society he would wish to live in. Through these struggles we feel the American people will realize the viability of the socialist alternatives."

~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Intervention  
in Vietnam

~~CONFIDENTIAL~~

2.

W.E.B. DU BOIS CLUBS OF AMERICA

The constitution further states that this new organization shall be a membership organization open to individuals, or if five or more people so desire a chapter can be formed which shall in turn be guided by the policies and principles of the parent organization.

The second source has also advised that at the founding convention it was voted that the organization should be temporarily headquartered in San Francisco, California, although no specific physical location was decided upon. This same source advised on June 29, 1964, that the temporary headquarters of this organization is 1007 McAllister Street, San Francisco, which is the headquarters of the W.E.B. DuBois Club of San Francisco.

Both sources have advised that at the founding convention two officers were elected:



President  
- Publications Chairman

b6  
b7C

A third source has advised that on October 26, 1962, [redacted] attended a CP recruiting class held at [redacted] Berkeley, California.

A fourth source has advised that [redacted] reporter for the "People's World" newspaper, was, on April 3, 1964, elected to the newly organized San Francisco County Committee of the CP.

The "People's World" is a west coast communist newspaper published weekly in San Francisco, California.

~~CONFIDENTIAL~~

F B I

Date: 4/17/65

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)

Via AIRTEL

(Priority)

TO: Director, FBI

FROM: SAC, Philadelphia (105-11621) (P)

SUBJECT: STUDENT MARCH ON WASHINGTON,  
4/17/65  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

Limited Classification  
Review Conducted  
See T/A Serial  
Form 4-771

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6AB/J3  
APP # 92-0388

Enclosed herewith for the Bureau are 16 copies of a letterhead memo captioned as above. Information copies are also being furnished to Boston, New York, and Washington Field. OSI, ONI, INTC, and Secret Service (2), are being furnished copies locally for information.

The source utilized in the letterhead memo is

b7D

whose name is protected per request. Information was furnished to SA WILLIAM S. BETTS.

- 10 - Bureau (Encs. 16) (RM)
- 3 - (MARCH ON WASHINGTON)
  - 1 - (DEMONSTRATIONS PROTESTING U.S. INTERVENTION IN VIETNAM)
  - 1 - 100-439048 (SDS)
  - 1 - 100-441874 (MAY 2 MOVEMENT)
  - 1 - (WAR RESISTERS LEAGUE)
  - 1 - (STUDENT PEACE UNION)
  - 1 - 100-426761 (COMMITTEE FOR NON-VIOLENT ACTION)
  - 1 - (CATHOLIC WORKER)

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NOT RECORDED  
165 APR 26 1965

58 APR 29 1965 740

Approved: \_\_\_\_\_

Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

ORIGINAL FILED IN

PH 105-11621

COPIES CONT'D:

- 2 - Boston (Encs. 2) (RM)
  - 1 - (MARCH ON WASHINGTON)
  - 1 - (MASS. POLITICAL ACTION FOR PEACE)
- 7 - New York (Encs. 7) (RM)
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- 2 - Washington Field (Encs. 2) (RM)
  - 1 - (MARCH ON WASHINGTON)
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  - 1 - 100-47881 (DEMONSTRATIONS PROTESTING...)
  - 1 - 100-46556 (SDS)
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  - 1 - 100-45836 (SPU)
  - 1 - 100-35453 (WRL)
  - 1 - [REDACTED]
  - 1 - 100-DEAD [REDACTED]

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b7C  
b7D

WSB:ELS  
(30)



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

Philadelphia, Pennsylvania

April 7, 1965

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

MARCH ON WASHINGTON,  
APRIL 17, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY 5060/JS  
#9260388

A source advised on April 2, 1965, that at Beury Hall, Temple University, Philadelphia, Pa., in each classroom on the corner of the blackboard from March 29-31, 1965, there was information that there would be a march on Washington April 17, 1965, to protest United States intervention in Vietnam. Round trip by bus was \$4.50. Someone erased this notice on March 31, 1965. He also said that in the lobby of Minton Hall at Temple University there is a booth set up for the first time on March 31, 1965. The operators of the booth claim it will operate until April 17, 1965, and the operators have buttons which read "Get Out of Vietnam" or something similar and said that they have faculty supervision and sponsored by Dr. HERBERT SIMONS, Professor of Speech, Temple University.

Source furnished the following items which he obtained at the booth at Temple University:

1. A leaflet captioned "An Appeal to the Conscience of America For Peace with Honor in Vietnam" together with a "Declaration of Conscience." This item was issued by the Catholic Worker, 175 Chrystie Street (Attention TOM CORNELL); Committee for Non-violent Action (CNVA), 225 Lafayette Street, New York, N.Y.; Student Peace Union (SPU), 5 Beekman Street, Room 1029, New York, N.Y.; and War Resisters League (WRL), 5 Beekman Street, Room 1025, New York, N.Y. A copy of this item is attached hereto.

2. A folder captioned "What are we tied to in Vietnam?" issued by the Massachusetts Political Action for Peace, 44 Brattle Street, Cambridge, Mass. This folder has photographs of brutality and torture allegedly practiced by United States and South Vietnam forces on the Viet Cong and states in part as follows:

ENCLOSURE  
ENCLOSURE

62-61208-173  
100-4173-154

MARCH ON WASHINGTON,  
APRIL 17, 1965

"Look again at these pictures. Terrible acts of brutality and premeditated torture on prisoners-of-war and civilians are commonplace in Vietnam today. What is especially terrifying is that the evidence is widely reported and yet there is no audible protest; our nation remains indifferent. These deliberate cruelties are considered routine. Such atrocities violate every concept of the dignity of man and discredit every honorable military code. They discredit us and yet America is silent.

"Some argue that brutality and torture can be justified on the tactical ground that they weaken the morale of the enemy. But the very opposite has occurred: the number and the resoluteness of the Vietcong are strengthened; the peasantry is increasingly estranged. Others argue that military information may be obtained through torture, but the integrity of America becomes badly compromised in the process.

"Our country bears a heavy responsibility because these crimes are committed by soldiers who for the most part are trained, equipped, paid and advised by the United States."

3. A copy of the newspaper "Free Student" No. 2, undated, and published by the May 2 Movement, 640 Broadway, New York City, with a number of articles of opposition to United States activity in Vietnam and in support of the Viet Cong. Concerning the student march on Washington, there is an article captioned "April 17: SDS Vietnam War Protest" and an article captioned "Ideologue: Vietnam." Copies of these two articles are attached hereto. A characterization of the May 2 Movement is also attached.



# AN APPEAL TO THE CONSCIENCE OF AMERICA

FOR PEACE

WITH HONOR

IN VIETNAM

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6 AJS

UPI Photo

**IT IS NOT EASY** for Americans to believe that the mess in Vietnam is as bad as it is.

The news is of military coups and demonstrations by the Vietnamese people against the U. S.-backed government; of the torture of 13-year-old boys and the spraying of poisons from the air to destroy crops and livestock; of the napalm bombing of native villages and the herding of civilians into stockaded villages, which are essentially concentration camps. The news is of military defeat and senseless deaths.

**MOST AMERICANS** are used to thinking that the United States stands for freedom, democracy and peace — and that if the United States gets involved in a foreign war it is on the side of the people. It has taken Americans a long time to realize that this is not the case in Vietnam. Now that we have the facts, we have no honorable choice but to insist on an immediate withdrawal of American troops and an end to all military aid to the Saigon government.

Senator Wayne Morse (Oregon) has made the issues clear: "There are no Chinese soldiers fighting in Vietnam; there are no Russian soldiers. The only foreign troops are American . . . the unilateral war being conducted by the United States in Vietnam must be stopped; and the only force that can stop it is American public opinion."

**WE SUMMARIZE** a few key facts from the daily press, in case you missed any of these:

## On Torture

"Terror is used for interrogation, as propaganda, as punishment and as revenge . . . Chances of surviving field interrogation are often extremely poor. Death can come for prisoners under the tracks of armored vehicles, by decapitation or by bleeding to death after both hands have been chopped off or by a bullet through the head. It's all part of the war in South Vietnam." (Long Island *Newsday*, Oct. 26, 1964)

## On The Claim "We Are Defending A Free People"

Walter Lippman declared last April: "The truth, which is being obscured from the American people, is that the Saigon government has the allegiance of probably no more than 30 per cent of the people."

The United States did not allow free elections in South Vietnam, as provided in the Geneva agreement of 1954. The reasons are made clear in the following report by General

person knowledgeable in Indochinese affairs who did not agree that had elections been held at the time of the fighting [1954] possibly 80% of the population would have voted for the Communist Ho Chi Minh as their leader rather than Chief of State Bao Dai." (*Mandate For Change*, p. 372)

There still have been no elections; press and radio are censored, and political opposition is seriously restricted. In order to continue the war, Washington is trying to patch what the New York *Times* called "the facade of civilian government," in which, for propaganda reasons, it is hoped that the military rulers "can be prevailed upon to keep . . . in the background." (January 7, 1965)

## On The Supply Of Arms From North Vietnam And China

Richard Starnes wrote in the New York *World Telegram* January 4, 1965: "There is not one shred of credible evidence that the bulk of munitions used by the Vietcong originate in the north. At the outset, the Vietcong used crude homemade weapons, but the bulk of their arms now are captured or otherwise acquired from the woefully inept defenders of South Vietnam."

## On The Menace Of Communism

Norodom Sihanouk, head of the government in neighboring Cambodia, has stated: "The more the Americans fight Communism in the way they are fighting it in South Vietnam, the more they'll spread Communism over the region. It is still not too late to stop the war and save South Vietnam from complete Communization." (William Worthy, York, *Post-Gazette and Daily*, Dec. 31, 1964)

It may well be that some form of Communism will come to Southeast Asia, whether the United States continues to intervene or not. But in any case, the United States does not have the right to tell the people of Southeast Asia what form of government they must have, any more than the Russians or the Chinese do. Continuation of the war increases the danger of domestic totalitarianism or of additional foreign intervention.

## On Chinese Domination Of Vietnam

Both North and South Vietnam have always insisted on freedom from China. C. L. Sulzberger writes in the New York *Times* of December 5, 1964: "Ho [Ho Chi Minh, leader of North Vietnam] warns about 'China's ultimate triumph' — but not of wholesale domination. The Chinese are not to be feared. Ho's policy is to keep the United States out of Vietnam."

Peking's infantry. *The last thing Ho wants is Chinese occupation.*" (Emphasis added.)

Every day that the United States continues to intervene increases the danger of intervention by the Chinese, since China and Vietnam are neighbors. The war in Vietnam could escalate into general war with China and World War III.

THERE ARE OTHER THINGS at stake in the continued American aggression in Vietnam in addition to the lives and freedom of the Vietnamese people, important as these are. It is perhaps impossible for most Americans to compare their present responsibility to speak out against the war in Vietnam with the responsibility of the Germans to speak out in the early days of Hitler. Everyone knows that we have no Hitlers here, in power or close to power. But one wonders what limits there are to the atrocities Americans will go along with, so long as they are explained, however falsely, as necessary for the maintenance of democracy.

Arthur Miller, whose recent play, *Incident at Vichy*, deals with Nazi persecutions of the Jews, has written: "Who among us knew enough to be shocked, let alone to protest at the photographs of the Vietnamese torturing Vietcong prisoners, which our press has published? The Vietnamese are wearing United States equipment, are paid by us and could not torture without us. There is no way around this — the prisoner crying out in agony is *our* prisoner." (New York Times Magazine, January 3, 1965)

The prospects for the future are terrifying if those of us who live in the most powerful nation in the world, a nation loaded with money and overkill, fail to do what we say the Germans should have done when atrocities were being committed in their name and with their knowledge.

WE MUST INSIST on immediate withdrawal of all U.S. troops from Vietnam, even though the situation may remain a tragic one. Many problems will remain, but withdrawal of U.S. troops will provide the only chance that the people of South Vietnam can become masters of their own destiny. Then the way will be open for genuine negotiations about the problems of Southeast Asia, as distinct from manipulation by outside powers, and for friendly aid to the stricken peoples of the region, if they ask for it. This is the only peace with honor that is possible in Vietnam. End the War in Vietnam.

I join in signing the Declaration of Conscience (stating refusal to cooperate with the prosecution of the war in Vietnam).

Signature \_\_\_\_\_

Address \_\_\_\_\_

Please clip and mail to one of the sponsoring organizations to be delivered to the President on an appropriate occasion.

☐ Please send me more information about the war in Vietnam, and the organizations sponsoring this leaflet.

☐ I want to work to end the war in Vietnam:

☐ Please keep me informed about future action projects.

☐ Please send \_\_\_\_\_ additional copies of this leaflet.

☐ Please send \_\_\_\_\_ copies of the Declaration of Conscience in petition form so I may obtain additional signatures.

Name \_\_\_\_\_

Address \_\_\_\_\_

Catholic Worker  
175 Chrystie Street  
(Attn: Tom Cornell)

Committee for Nonviolent Action  
335 Lafayette Street  
New York, N. Y. 10012

Student Peace Union  
5 Beekman Street, Room 1000  
New York, N. Y. 10038

War Resisters League  
5 Beekman Street, Room 1000  
New York, N. Y. 10038

# Declaration Of Conscience

*Because* the use of the military resources of the United States in Vietnam and elsewhere suppress the aspirations of the people for political independence and economic freedom;

*Because* inhuman torture and senseless killing are being carried out by forces armed, uniformed, trained and financed by the United States;

*Because* we believe that all peoples of the earth, including both Americans and non-Americans, have an inalienable right to life, liberty, and the peaceful pursuit of happiness in their own way; and

*Because* we think that positive steps must be taken to put an end to the threat of nuclear catastrophe or death by chemical or biological warfare, whether the result from accident or escalation --

We hereby declare our conscientious refusal to cooperate with the United States government in the prosecution of the war in Vietnam.

We encourage those who can conscientiously do so to refuse to serve in the armed forces and to ask for discharge if they are already in.

Those of us who are subject to the draft ourselves declare our own intention to refuse to serve.

We urge others to refuse and refuse ourselves to take part in the manufacture or transportation of military equipment, or to work in the fields of military research and weapons development.

We shall encourage the development of other nonviolent acts, including acts which involve civil disobedience, in order to stop the flow of American soldiers and munitions to Vietnam.

NOTE: Signing or distributing this Declaration of Conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the draft to refuse service. Penalties of up to 5 years imprisonment and/or a fine of \$5,000 are provided. While prosecutions under this provision of the law almost never occur, persons signing or distributing this declaration should face the possibility of serious consequences.

Some signers of this Declaration are:

Rev. Dan Berrigan, S.J.  
Rev. Philip Berrigan, S.S.J.  
Kay Boyle  
James Bristol  
William C. Davidson  
Dorothy Day  
David Dellinger  
Ralph DiGia  
Lawrence Ferlinghetti  
W. H. Ferry  
Erich Fromm  
Maxwell Geismar  
Rabbi Everett E. Gendler  
Paul Goodman  
Robert H. Johnson  
Richard B. Gregg  
Paul Jacobs  
Erich Kahler  
Paul Krassner

Irving Lauer  
Sidney L.  
John Le  
Stoughton L.  
Bradford Ly  
Milton Ma  
Stewart Meach  
Morris R. Mil  
Mrs. Lucy Montg  
A. J. M  
Otto Nol  
Louis Pau  
Jim P  
Maurice P  
A. Philip Rand  
Barth Reym  
Rayard Ru  
Glenn E. Sm  
Harvey Suc

# April 17 : SDS Vietnam War Protest

"How long can the Johnson Administration be allowed to pursue this anti-popular, illegal and doomed war in Vietnam?" With that question, Students for a Democratic Society open their call to students on campuses throughout the country to march on Washington, Saturday morning, April 17, to demand an end to the war in Vietnam. "The activities in Washington will begin with a picket of the White House," stated SDS National Secretary C. Clark Kissinger in New York. Kissinger also told FREE STUDENT that the marchers will proceed to the Capitol Building later that afternoon where a delegation will present a statement to Congress on behalf of the marchers.

Here is the SDS national call for the April 17 March on Washington:

The current war in Vietnam is being waged in behalf of a succession of unpopular South Vietnamese dictatorships, not in behalf of freedom. No American-supported South Vietnamese regime in the past few years has gained the support of its people, for the simple reason that the people overwhelmingly want peace, self-determination, and the opportunity for development. American prosecution of the war has deprived them of all three.

The war is fundamentally a civil war, waged by South Vietnamese against their government; it is not a "war of aggression." Military assistance from North Vietnam and China has been minimal; most guerrilla weapons are home-made or are captured American arms. The areas of strongest guerrilla control are not the areas adjacent to North Vietnam. And the people could not and cannot be isolated from the guerrillas by "forced settlement in hamlets"; again and again Government military attacks fail because the people tip off the guerrillas; the people and the guerrillas are in-

separable. Each repressive Government policy, each napalm bomb, each instance of torture, creates more guerrillas. Further, what foreign weapons the guerrillas have obtained are small arms, and are no match for the bombers and helicopters operated by the Americans. The U.S. government is the only foreign government that has sent major weapons to Vietnam.

It is a losing war. Well over half of the area of South Vietnam is already governed by the National Liberation Front—the political arm of the "Viet Cong." In the guerrillas the peasants see relief from dictatorial Government agents; from the United States they get napalm, the jellied gasoline that burns into the flesh. The highly touted "counter-insurgency" the U.S. is applying in its "pilot project war" is only new weaponry, which cannot substitute for popular government. Thousands of Government troops have defected—the traditional signal of a losing counter-guerrilla war. How many more lives must be lost before the Johnson Administration accepts the foregone conclusion?

It is a self-defeating war. If the U.S. objective is to guarantee self-determination in South Vietnam, that objective is far better served by allowing the South Vietnamese to choose their own government—something provided for by the 1954 Geneva Agreement but sabotaged in 1956 by the American-supported dictator Ngo Dinh Diem and never allowed since. The Diem government that invited U.S. intervention was thus illegitimate, having violated the agreement that established it. The Vietnamese, North and South, have no taste for Chinese domination—these two countries have fought one another for over a thousand years. Moreover, South Vietnam is not a "domino"—the "threat" to it is internal, not Chinese, and the greater threat to stability in other Southeast Asian coun-

(Indicate page, name of newspaper, city and state.)

Free Student  
#2

Published by the  
May 2nd Movement  
640 Broadway, NY

Date:

Edition:

Author:

Editor: ROGER TAUS

Title:

Character:

or

Classification:

Submitting Office:

☐ Being Investigated

tries is U.S.-inspired provocation of foliation, whose response to poverty China, not China's own plans.

\* It is a dangerous war. Every passing month of hostilities increases the risk of American escalating and widening the war. Since the '50s U.S.-trained South Vietnamese commando teams have been penetrating North Vietnam, considerably provoking the North Vietnamese. We all know of the presence of American destroyers in the Tonkin Gulf, a body of water surrounded on three sides by North Vietnamese and Chinese territory. And now American planes regularly bomb targets in Cambodia and North Vietnam. How calm would the United States be if Cuban commandos were being sent into Florida, and Chinese ships were "guarding" Cape Cod Bay?

\* It is a war never declared by Congress, although it costs almost two million dollars a day and has cost billions of dollars since the U.S. began its involvement. The facts of the war have been systematically concealed by the U.S. government for years, making it appear as if those expenditures have been helping the Vietnamese people. These factors erode the honesty and decency of American political life, and make democracy at home impossible. We are outraged that two million dollars a day is expended for a war on the poor in Vietnam, while government financing is so desperately needed to abolish poverty at home. What kind of America is it whose response to poverty and oppression in South Vietnam is napalm and de-

and oppression in Mississippi is... silence?

\* It is a hideously immoral war. America is committing pointless murder.

FREE STUDENT supports the SDS March on Washington to end the war in Vietnam. SDS chapters throughout the country have set up March Committees on their campuses and students should contact them for specific information on travel expenses, time and place of departures, etc. Or, in the eastern states, write to Students for a Democratic Society, 119 Fifth Ave., Room 308, New York 3, New York, for information on travel to the march from Boston, New York, Philadelphia, etc. (For M-2-M's editorial position on the March, see P. 1.)

## Ideologue: VIETNAM

We urge you to join us on April 17 at the SDS (Students for a Democratic Society) "March On Washington To End The War In Vietnam".

The people of the United States have not yet begun to resist the U.S. government's war on the people of Vietnam. We are late.

Three years late if we had started in 1962, when John F. Kennedy sent 12,000 U.S. troops to Vietnam to avert the imminent overthrow of Ngo Dinh Diem by the National Liberation Front of South Vietnam; and when General Maxwell Taylor of the Pentagon and Professor Eugene Staley of Michigan State University wrote the Staley-Taylor Plan "for the pacification of Vietnam in eighteen months," a "pacification" to be accomplished by strategic hamlets (read concentration camps) and defoliation (chemical warfare).

Nine years late since 1956, when the United States prevented a free election because it would have resulted in the peaceful reunification of Vietnam under Ho Chi Minh. Eleven years since the United States refused to sign the Geneva agreements, which called for that election. Fifteen years since Dwight D. Eisenhower sent the first \$400 million to France to help pay for her war against the people of Vietnam. Twenty years since the United States led the Allies at Potsdam in giving Vietnam back to France, after the Vietnamese had fought the Japanese occupiers and won their independence. And how many decades since the first U.S. businessman invested in French imperialism and co-profited from the early death of a Vietnamese peasant? We have counted in years; we could have counted in lives lost and stunted. One million of them in the French Indo-China War (1946-1954) alone.

We are late and now our time has run out. Our government is on the verge of sending hundreds of thousands of U.S. troops to "retain" south Vietnam. U.S. planes are more frequently and more intensively bombing north Vietnam, to destroy the productive capacity built since 1954 and to provoke an invasion aimed at U.S. airbases in the south. The administration would use such an invasion to try to whip up support at home for a major war in Southeast Asia, something it has been unable to accomplish with the invasions fabricated in the 1962 Blue Book and the 1965 White Paper.

The burden of triggering a mass-resistance to the war in Vietnam falls on students in the United States. If the government does launch a large land war, resistance will become treason. Those who continue to write and to talk will be placed in the concentration camps built under the McCarran Act for that purpose. To prevent this from effectively stopping opposition to the war—until yet another million are dead in Vietnam—thousands of us must go to Washington, and thousands must return with the memory of the strength of numbers and the determination to continue to resist. If thousands go to Washington as demonstrators and come back as organizers, then resistance cannot be stopped by silencing a few.

Not long ago there was a "peace movement" in the United States. The people in it talked about peace in the abstract, petitioned for disarmament, and rested content with a partial nuclear test-ban treaty. They talked about the potential destruction of billions of lives in some future nuclear holocaust while our government committed actual murder without our opposition, and therefore with

(Indicate page, newspaper, city and state.)

Free Student  
#2

Published by the  
May 2nd Movement  
640 Broadway, NY

Date:  
Edition:  
Author:  
Editor: ROGER TAUS  
Title:

Character:  
or  
Classification:  
Submitting Office:  
☐ Being Investigated

Yet they too marched on Washington. They too picketed the White House and presented statements to Congress. They did not return as organizers; they remained demonstrators taking a moral stance against war. They may have won a moment of psychological solace in a sick society. To a Vietnamese peasant, a Congolese tribesman, to all those struggling against a misery enforced by the soldiers, bombs and money of U.S. military "aid"—they made no difference.

We call the Vietnamese brother. If we are to make a difference to him, our actions must represent more than a moral stance. They must reflect a clear understanding of the reality of his world. SDS has made a major advance in that direction over the old peace movement. But portions of their call to Washington obscure rather than clarify that reality. We believe that we must understand why we are in Washington so that we may act on that understanding when we return. We here criticize some points made in the call.

As SDS puts it, "The war is fundamentally a civil war, waged by South Vietnamese against their government; it is not a 'war of aggression.'" We appreciate the point that the war is not an infiltration or invasion from the north. But the war is a "war of aggression": by the United States against the people of Vietnam. It is not a civil war, it is a continuation of the colonial war against the French. By definition a civil war is primarily domestic. There is virtually nothing domestic about the side of the Saigon government. "The Diem government that invited U.S. intervention" was not "American-supported," it was American-created. The Diem family and every subsequent ruling group in Saigon was and is paid in dollars, just as Emperor Bao Dai was paid in francs. The fact that U.S. cash and coercion have created an army of Vietnamese mercenaries in their own homeland does not make a civil war; France too had a 400,000-man "Vietnamese" army.

The concept of a civil war leads SDS to the belief that the United States has intervened "in behalf of a succession of unpopular South Vietnamese dictatorships...". The reverse is true; the dictatorships are there to further U.S. objectives, which is why they are unpopular. The United States' principal objective is to maintain and expand its economic hegemony over all of Southeast Asia from the Philippines to Thailand. Regardless of the self-determination of any peoples, the U.S. does not intend to part with one inch of this, the world's richest area in mineral wealth. U.S. refusal of all appeals for negotiation, in favor of expanding the war, makes clear the other side of that objective: the destruction of North Vietnam and China, particularly China's emerging nuclear power.

Thus it is hardly the case that "America is committing pointless murder." If it were, we would have only to correct an error in U.S. foreign policy. But this murder is not a mistake, it is organic to our society.

The analysis of the war presented by SDS leads to their conclusion: "We urge the participation of all students who agree with us that the war in Vietnam injures both Vietnamese and Americans, and should be stopped." Those who will be there will want to end the war in Vietnam another way—by the immediate withdrawal of U.S. troops. The history of U.S. involvement in Vietnam clearly leads to that demand. That is the demand we must make in Washington. Let no one call it too soon or too extreme. It is too late by years and lives; and if justice were to be done, the members of the U.S. administration would have to be tried as war criminals.

We ask you to join us in Washington April 17 in demanding the immediate withdrawal of U.S. troops from Vietnam. We ask those of you who are young men of draft age to join us in signing the declaration of refusal to fight in Vietnam published on the back page of this newspaper. On returning from Washington, we ask you to join us in organizing nation-wide, on-campus demonstrations against the war in Vietnam on May 2 and 3. For it is not a mistake in foreign policy that we can correct in Washington in one Saturday afternoon. It is a society that kills and goes on killing. The SDS call asks, "How long can the Johnson Administration be allowed to pursue this anti-popular, illegal, and clearly unjust war in Vietnam?" The answer is, until we stop it.

(1)

MAY 2 MOVEMENT (M2M)  
Formerly known as May 2 Committee

A source advised on March 3, 1965 as follows:

The M2M is the name now used by the May 2 Committee which was organized on March 14, 1964, at New Haven, Connecticut, by a group of young people participating in a symposium "Socialism in America" being held at Yale University. The original aim of the M2M was to plan and execute a demonstration in New York City on May 2, 1964, demanding withdrawal of United States troops from Viet Nam.

The M2M is dominated and controlled by the Progressive Labor Movement (PLM) and has for its aim and purpose the embarrassment of the United States Government by meetings, rallies, picketing demonstrations and formation of university level clubs at which a Marxist-Leninist oriented approach and analysis is taken of United States domestic and foreign policies.

The M2M has no fixed location which serves as a headquarters, however, Post Office Box 153, Village Station, New York, New York is utilized as a mailing address.

"This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency."

DIRECTOR, FBI

April 6, 1965

SAC, BOSTON (100-36173)

BEST  
AVAILABLE  
COPY

DEMONSTRATIONS PROTESTING UNITED STATES  
INTERVENTION IN VIETNAM  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

Re Boston airtel dated March 22, 1965.

There are enclosed the original and five copies  
each of three separate leaflets passed out during the  
demonstration mentioned in letterhead memorandum enclosed  
with referenced airtel.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP2MAC/tz3

6 - Bureau (Encls. 18)(RM)  
    (1 - 100-426761 CHVA  
    1 - 100-434591 SPU  
    2 - 100-     ① Catholic Worker  
    1 - 100-     War Resisters League)  
1 - Boston  
AVS/cbr  
(7)

ORIGINAL FILED IN 100-138315-250

ENCLOSURE ATTACHED

ENCLOSURE

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APR 8 1965

62-61208-  
100-443457-

252

2-17  
1-18



62-61208-  
~~1-18-44-45~~

DOC LAB NOTE ,

ENVELOPE

EMPTY

FBI

Date: 3/31/65

Transmit the following in \_\_\_\_\_  
(Type in plain or code)

Via AIRTEL \_\_\_\_\_  
(Priority)

TO: DIRECTOR, FBI (100-  
FROM: SAC, NEW YORK (100-154786)  
SUBJECT: DEMONSTRATIONS PROTESTING US  
INTERVENTION IN VIET NAM  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

ReNYtel to the Bureau, 3/26/65.

Enclosed for the Bureau are 14 copies of a LHM.

The SAs who observed the demonstration on 3/26/65,  
were JOHN E. WESTHOFF, F. T. THOMPSON, JR., LEWIS GREY  
BROCKMAN and JOHN F. LANGTRY.

No CP members were observed.

Copies of LHM have been disseminated locally to  
Secret Service and G-2.

- 10 - Bureau (Encls. 14)  
    (1-Committee for Non-Violent Action)  
    (1-War Resisters League)  
    (1-Catholic Worker)  
    (1-Students Peace Union)  
5 - New York  
    (1- 97-5-370) (War Resisters League)  
    (1-100-141497) (Committee for Non-Violent Action)  
    (1-100-144163) (Student Peace Union)  
    (1-100-7885) (Catholic Worker)

- 1 - Secret Service  
1 - G-2

JEW:val

(17)

CARBON COPY

NOT RECORDED

98 APR 5 1965

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DATE 6-21-90 BY SP7MECT/MB

ENCLOSURE

62-61208-  
443459

Sent

M

Per

(Special Agent in  
Charge)

ORIGINAL FILED IN 100-154786-232

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION  
New York, New York  
March 30, 1965

Demonstrations Protesting  
United States Intervention  
In Viet Nam  
Information Concerning  
(Internal Security)

On March 26, 1965, Special Agents of the Federal Bureau of Investigation (FBI) observed the following activity in front of the General Electric Company Building, 570 Lexington Avenue, New York, New York:

At approximately 4:00 PM, a group of about 25 individuals participated in a sidewalk demonstration, carrying signs stating, "End The War In Vietnam", "End The Dirty War", "War on Poverty Not in Vietnam", "GE Products Kill People in Vietnam", "Withdraw All Troops from Vietnam Now", "GE Stop Making Appliances For War" and others of a similar nature.

The demonstration ended at approximately 6:00 PM.

No arrests or incidents were observed during the demonstration. The groups demonstrating were:

Committee for Non-Violent Action  
War Resisters League  
Catholic Worker  
Students Peace Union

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 5-21-90 BY SP7MAC/TJB

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208-

ENCLOSURE

~~100-443459~~

F B I

Date: 3/26/65

Transmit the following in \_\_\_\_\_  
(Type in plain text or code)Via AIRTEL AIRMAIL  
(Priority or Method of Mailing)

TO : DIRECTOR, FBI

FROM : SAC, CINCINNATI (100-14702) (P)

SUBJECT: DEMONSTRATIONS PROTESTING  
U. S. INTERVENTION IN VIETNAM  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-83 BY SP7MFC/tlb

Re Bureau airtel 2/15/65, Cincinnati airtels 3/4/65,  
and 3/23/65.

Enclosed for the Bureau are fourteen copies of an LHM  
dealing with demonstration against participation of U. S. in the  
war in Vietnam at Dayton, Ohio, on 2/20/65.

Appropriate copies of the LHM are being furnished for  
the New York Office.

- ①4 - Bureau (Enc. 14) (RM)
- (10 - 100 - Demonstrations Protesting U. S. Intervention in Vietnam)
  - (1 - 14-2935 - CNVA)
  - (1 - 100 - Catholic Worker)
  - (1 - 100 - Student Peace Union)
  - (1 - 100 - War Resisters League)
- 5 - New York (Enc. 5) (RM) (Info.)
- (1 - 100 - Demonstrations Protesting U. S. Intervention in Vietnam)
  - (1 - 14 - CNVA)
  - (1 - 100 - Catholic Worker)
  - (1 - 100 - Student Peace Union)
  - (1 - 100 - War Resisters League)
- 2 - Cincinnati (1 - 100-14702) (Demonstrations Protesting U.S. Intervention in Vietnam)
- (1 - 14-130) (CNVA)

TPS/jaw  
(21)

ENCLOSURE

62-61208-  
100-443459-  
NOT RECORDED  
165 APR 1 1965

Approved: \_\_\_\_\_  
Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

68 APR 9 1965

ORIGINAL FILED IN 105-138315-222

CI 100-14702

Special Agents who observed demonstration at Dayton, Ohio, are SA GEORGE P. ULLRICH and SA ROBERT R. CARMICHAEL. Leaflet entitled "An Appeal to the Conscience of America" was obtained by SA CARMICHAEL from an unknown individual.

One copy each of LHM has been disseminated locally to OSI, ONI, and 109th INTC Group, U. S. Army.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

Cincinnati, Ohio  
March 26, 1965

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED  
DATE 6-21-96 BY SP2MCD  
RE: DEMONSTRATION PROTESTING U. S.  
INTERVENTION IN VIETNAM,  
DAYTON, OHIO, 2/20/65

On February 19, 1965, an article appeared in the "Journal Herald," a newspaper of general circulation in the Dayton, Ohio, area, entitled "Two Hundred Plan Protest March." According to this article, a group of approximately 200 Yellow Springs Village residents and their friends were expected to be in Dayton, Ohio, on February 20, 1965, for a public demonstration to show their displeasure with America's policy in regard to Vietnam. The article identified Lee Perry as one of the organizers of the demonstration who said that a two-hour vigil would be held in front of the Federal Building from 2:00 PM to 4:00 PM. The article quoted Perry as stating that the group was named the Dayton Area Committee for Peace in Vietnam and that the members of this group feel the United States should withdraw its military forces from the "Asian" country and take the problems to the conference table.

According to the article, the demonstrators would come to Dayton, Ohio, from Yellow Springs, Ohio, Cincinnati, Ohio, Central State College and Wilberforce University. The article announced Perry said his group also has the backing of the Greene County Women for Peace and Antioch College's Committee for Constructive Change. The article indicated that the demonstrators would gather at noon on February 20, 1965, at the Antioch College Union Building.

On February 20, 1965, Special Agents of the FBI observed that at about 1:15 PM a group of approximately 125 persons assembled at Cooper's Park, Dayton, Ohio, and from there marched to the United States Post Office, Third and Wilkinson Street, Dayton, Ohio.

ENCLOSURE

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The group arrived at the post office at approximately 1:55 PM.

It was observed that at about 1:15 PM a group of about 40 persons self-identified as members of the "Association of Cuban Exiles in Dayton" began picketing in front of the post office building. One of the group was carrying an American Flag, another was carrying a Cuban National Flag. This group carried placards which bore the slogans "Support your country, Don't destroy it; "Stay in Vietnam and finish the job"; Free Cuba, Si and We are the rightful citizens of Dayton."

It was observed that the first group of about 125 people carried placards which bore the slogans, "No more war in Vietnam"; "Cease fire, negotiate"; "No military intervention in Vietnam"; "Withdraw and stop senseless killing"; and "Uncle Sam scram from Vietnam."

Both groups were observed to march in opposite directions and neither group appeared to have any conflict with the other group.

At about 3:10 PM it was observed the group who identified themselves as members of the "Association of Cuban Exiles in Dayton" dispersed.

The group who carried placards against U. S. Intervention in Vietnam were observed passing out leaflets one of which was entitled "An Appeal to the Conscience of America, For Peace With Honor in Vietnam." This group appeared to consist primarily of college age youths. This group departed from the post office building area at about 3:45 PM. No incidents occurred and the demonstrations were orderly.

On February 20, 1965, a Special Agent of the FBI obtained a leaflet captioned "An Appeal to the Conscience of America, For Peace With Honor in Vietnam," which was being handed out during demonstration at the post office building. This leaflet contains a "Declaration of Conscience" it sets forth several reasons why the sponsors are against U. S. Intervention in Vietnam. The leaflet urges the reader to "join in signing the Declaration of Conscience (stating refusal to cooperate with the prosecution of the war in Vietnam)."

Another paragraph of this leaflet shows "We shall encourage the development of other non-violent acts, including acts which involve civil disobedience, in order to stop the flow of American soldiers and ammunitions in Vietnam." Thereafter the leaflet contains the statement "Signing or distributing this declaration of conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the draft to refuse service. Penalties of up to five years imprisonment, and/or a fine of \$5,000. are provided. While prosecutions under this provision of the law almost never occur, persons signing or distributing this declaration should face the possibility of serious consequences."

This leaflet has been designated Exhibit #1 and a copy is attached to this memorandum.

THIS IS LOANED TO YOU BY THE FBI AND NEITHER IT  
NOR ITS CONTENTS ARE TO BE DISTRIBUTED OUTSIDE  
THE AGENCY TO WHICH LOANED.

# AN APPEAL TO THE CONSCIENCE OF AMERICA FOR PEACE WITH HONOR IN VIETNAM



ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-2-84 BY SP2/MS/JP

UPI Photo

**I**T IS NOT EASY for Americans to believe that the mess in Vietnam is as bad as it is.

The news is of military coups and demonstrations by the Vietnamese people against the U. S.-backed government; of the torture of 13-year-old boys and the spraying of poisons from the air to destroy crops and livestock; of the napalm bombing of native villages and the herding of civilians into stockaded villages, which are essentially concentration camps. The news is of military defeat and senseless deaths.

**M**OST AMERICANS are used to thinking that the United States stands for freedom, democracy and peace — and that if the United States gets involved in a foreign war it is on the side of the people. It has taken Americans a long time to realize that this is not the case in Vietnam. Now that we have the facts, we have no honorable choice but to insist on an immediate withdrawal of American troops and an end to all military aid to the Saigon government.

Senator Wayne Morse (Oregon) has made the issues clear: "There are no Chinese soldiers fighting in Vietnam; there are no Russian soldiers. The only foreign troops are American . . . the unilateral war being conducted by the United States in Vietnam must be stopped; and the only force that can stop it is American public opinion."

**W**E SUMMARIZE a few key facts from the daily press, in case you missed any of these:

## On Torture

"Terror is used for interrogation, as propaganda, as punishment and as revenge . . . Chances of surviving field interrogation are often extremely poor. Death can come for prisoners under the tracks of armored vehicles, by decapitation or by bleeding to death after both hands have been chopped off or by a bullet through the head. It's all part of the war in South Vietnam." (Long Island Newsday, Oct. 26, 1964)

## On The Claim "We Are Defending A Free People"

Walter Lippman declared last April: "The truth, which is being obscured from the American people, is that the Saigon government has the allegiance of probably no more than 30 per cent of the people."

The United States did not allow free elections in South Vietnam, as provided in the Geneva agreement of 1954. The reasons are made clear in the following statement by General F. C. Suhower. "I have never talked or corresponded with a

person knowledgeable in Indochinese affairs who did not agree that had elections been held at the time of the fighting [1954], possibly 80% of the population would have voted for the Communist Ho Chi Minh as their leader rather than Chief of State Bao Dai." (Mandate For Change, p. 372)

There still have been no elections; press and radio are censored, and political opposition is seriously restricted. In order to continue the war, Washington is trying to patch up what the New York Times called "the facade of civilian government," in which, for propaganda reasons, it is hoped that the military rulers "can be prevailed upon to keep . . . in the background." (January 7, 1965)

## On The Supply Of Arms From North Vietnam And China

Richard Starnes wrote in the New York World Telegram of January 4, 1965: "There is not one shred of credible evidence that the bulk of munitions used by the Vietcong originate in the north. At the outset, the Vietcong used crude home-made weapons, but the bulk of their arms now are captured or otherwise acquired from the woefully inept defenders of South Vietnam."

## On The Menace Of Communism

Norodhom Sihanouk, head of the government in neighboring Cambodia, has stated: "The more the Americans fight Communism in the way they are fighting it in South Vietnam, the more they'll spread Communism over the region. It is still not too late to stop the war and save South Vietnam from a complete Communization." (William Worthy, York, Pa., Gazette and Daily, Dec. 31, 1964)

It may well be that some form of Communism will come to Southeast Asia, whether the United States continues to intervene or not. But in any case, the United States does not have the right to tell the people of Southeast Asia what form of government they must have, any more than the Russians or Chinese do. Continuation of the war increases the danger of domestic totalitarianism or additional foreign intervention.

## On Chinese Domination Of Vietnam

Both North and South Vietnam have always insisted on freedom from China. C. L. Sulzberger writes in the New York Times of December 5, 1964: "Ho [Ho Chi Minh, leader of North Vietnam] worries about Washington's ultimate trump — the threat of wholesale escalation. Destructive air raids could upset Ho's wobbly economy and invite intervention by

(over)

ENCLOSURE 100-61208/100-443444

Peking's infantry. *The last thing How wants is Chinese occupation.*" (Emphasis added.)

Every day that the United States continues to intervene increases the danger of intervention by the Chinese. Since China and Vietnam are neighbors. The war in Vietnam could escalate into general war with China and World War III.

THERE ARE OTHER THINGS at stake in the continued American aggression in Vietnam in addition to the lives and freedom of the Vietnamese people, important as these are. It is perhaps impossible for most Americans to compare their present responsibility to speak out against the war in Vietnam with the responsibility of the Germans to speak out in the early days of Hitler. Everyone knows that we have no Hitlers here, in power or close to power. But one wonders what limits there are to the atrocities Americans will go along with, so long as they are explained, however falsely, as necessary for the maintenance of democracy.

Arthur Miller, whose recent play, *Incident at Vichy*, deals with Nazi persecutions of the Jews, has written: "Who among us knew enough to be shocked; let alone to protest at the photographs of the Vietnamese torturing Vietcong prisoners, which our press has published? The Vietnamese are wearing United States equipment, are paid by us and could not torture without us. There is no way around this — the prisoner crying out in agony is *our* prisoner." (*New York Times Magazine*, January 3, 1965)

The prospects for the future are terrifying if those of us who live in the most powerful nation in the world, a nation loaded with money and overkill, fail to do what we say the Germans should have done when atrocities were being committed in their name and with their knowledge.

WE MUST INSIST on immediate withdrawal of all U.S. troops from Vietnam, even though the situation may remain a tragic one. Many problems will remain, but withdrawal of U.S. troops will provide the only chance that the people of South Vietnam can become masters of their own destiny. Then the way will be open for genuine negotiations about the problems of Southeast Asia, as distinct from manipulation by outside powers, and for friendly aid to the stricken peoples of the region, if they ask for it. This is the only peace with honor that is possible in Vietnam. End the War in Vietnam.

I join in signing the Declaration of Conscience (stating refusal to cooperate with the prosecution of the war in Vietnam).

Signature \_\_\_\_\_

Address \_\_\_\_\_

Please clip and mail to one of the sponsoring organizations to be delivered to the President on an appropriate occasion.

☐ Please send me more information about the war in Vietnam, and the organizations sponsoring this leaflet.

☐ I want to work to end the war in Vietnam:

☐ Please keep me informed about future action projects.

☐ Please send \_\_\_\_\_ additional copies of this leaflet.

☐ Please send \_\_\_\_\_ copies of the Declaration of Conscience in petition form so I may obtain additional signatures.

Name \_\_\_\_\_

Address \_\_\_\_\_

Catholic Worker  
175 Chrystie Street  
(At Tom Corcoran)  
New York, N. Y. 10002

Committee for Nonviolent Action  
325 Lafayette Street  
New York, N. Y. 10012

Student Peace Union  
5 Beckman Street, Room 1029  
New York, N. Y. 10038

War Resisters League  
5 Beckman Street, Room 1025  
New York, N. Y. 10038

Printed by the Gutenberg Press

# Declaration of Conscience

*Because* the use of the military resources of the United States in Vietnam and elsewhere suppresses the aspirations of the people for political independence and economic freedom;

*Because* inhuman torture and senseless killing are being carried out by forces armed, uniformed, trained and financed by the United States;

*Because* we believe that all peoples of the earth, including both Americans and non-Americans, have an inalienable right to life, liberty, and the peaceful pursuit of happiness in their own way; and

*Because* we think that positive steps must be taken to put an end to the threat of nuclear catastrophe and death by chemical or biological warfare, whether these result from accident or escalation --

We hereby declare our conscientious refusal to cooperate with the United States government in the prosecution of the war in Vietnam.

We encourage those who can conscientiously do so to refuse to serve in the armed forces and to ask for discharge if they are already in.

Those of us who are subject to the draft ourselves declare our own intention to refuse to serve.

We urge others to refuse and refuse ourselves to take part in the manufacture or transportation of military equipment, or to work in the fields of military research and weapons development.

We shall encourage the development of other nonviolent acts, including acts which involve civil disobedience, in order to stop the flow of American soldiers and munitions to Vietnam.

NOTE: Signing or distributing this Declaration of Conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the draft to refuse service. Penalties of up to 5 years imprisonment, and/or a fine of \$5,000 are provided. While prosecutions under this provision of the law almost never occur, persons signing or distributing this declaration should face the possibility of serious consequences.

Some signers of this Declaration are:

Rev. Dan Berrigan, S.J.  
Rev. Philip Berrigan, S.S.J.  
Kay Boyle  
James Bristol  
William C. Davidson  
Dorothy Day  
David Dellinger  
Ralph DiGia  
Lawrence Feylinghefti  
W. H. Ferry  
Erich Fromm  
Maxwell Geismar  
Rabbi Everett E. Gendler  
Paul Goodman  
Robert Brookins Gore  
Richard B. Gregg  
Paul Jacobs  
Erich Kahler  
Paul Krassner

Irving Lauchs  
Sidney Lens  
John Lewis  
Staughton Lynd  
Bradford Lytle  
Milton Mayer  
Stewart Meacham  
Morris R. Mitchell  
Mrs. Lucy Montgomery  
A. J. Muste  
Otto Nathan  
Linus Pauling  
Jim Peck  
Diane di Prima  
A. Philip Randolph  
Earle Reynolds  
Bayard Rustin  
Glenn E. Smiley  
Harvey Swados

F B I

Date: 3/23/65

Transmit the following in \_\_\_\_\_  
(Type in plain text or code)

Via AIRTEL AIRMAIL  
(Priority or Method of Mailing)

TO : DIRECTOR, FBI  
FROM : SAC, CINCINNATI (100-14702) (P)  
SUBJECT: DEMONSTRATIONS PROTESTING UNITED STATES  
INTERVENTION IN VIETNAM  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

2  
td  
Limited Classification  
Review Completed  
See Top Serial  
Form 4774

Re Bureau airtel, 2/15/65; Cincinnati airtel and  
LHM, 3/4/65.

- 13 - Bureau (Enc. 13) (RM)  
(10 - 100- ) (Demonstrations Protesting  
U. S. Intervention in Vietnam)  
(1 - 100- ) (Catholic Worker)  
(1 - 14-2935 (CNVA)  
(1 - 100- ) (War Resisters League)  
4 - New York (Enc. 4) (RM)  
(1 - 100- ) (Demonstrations Protesting  
U. S. Intervention in Vietnam)  
(1 - 14- ) (CNVA)  
(1 - 100- ) (Catholic Worker)  
(1 - 100- ) (War Resisters League)  
5 - Cincinnati  
(1 - 100-14702) (Demonstrations Protesting  
U. S. Intervention in Vietnam)  
(1 - 14-130) (CNVA)  
(1 - 100-7626) [REDACTED]  
(1 - 100- ) (ANNE MAYER)  
(1 - 100-14199) (DONNA CHILDERS)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/14/96 BY 506A0/JS  
APP 92-0388

TPS/hja  
(22)

ENCLOSURE

62-61208-  
100-443459-  
NOT RECORDED -  
183 MAR 30 1965

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56 APR 2 1965

Approved: \_\_\_\_\_  
Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_  
C. W. [Signature]

ORIGINAL FILED IN 105-138315-206

INCONS APR 1 1965 *lud to Com 3/310*

*Aut Comed 4-2-65 Ch/Com*  
*#-1*

*Handwritten signature or mark at bottom left.*

*Handwritten mark resembling the letter 'O'.*

*Handwritten mark resembling the letter 'O'.*

*Handwritten mark resembling a vertical stroke or '1'.*

CI 100-14702

Enclosed for the Bureau are 13 copies of a LHM concerning Demonstration Against Participation of U. S. in Vietnam at Columbus, Ohio, 2/20/65.

Appropriate copies of LHM being furnished for the information of the New York Office.

Indices of the Cincinnati Office contain no pertinent information identifiable with [ ] or [ ]

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One copy of the LHM is being furnished to the ONI, OSI and 109th INTC locally.

INFORMANTS

Identity of Source

CI T-1 is anonymous source

CI T-2 is [ ]

CI T-3 is [ ]  
[ ]

Location of Information

Used in characterization of [ ]

Used in characterization of [ ]

Used in characterization of DONNA CHILDERS.

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b7C  
b7D



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

Cincinnati, Ohio  
March 23, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY 526 AG/JS  
AP 92-0388

Limit Classification  
Review Conducted  
See Tol Serial  
Form 74

RE: DEMONSTRATIONS PROTESTING UNITED STATES  
INTERVENTION IN VIETNAM, COLUMBUS, OHIO,  
February 20, 1965

On February 19, 1965, Sergeant Donald Swartz, Officer in Charge, Intelligence Unit, Columbus Police Department, Columbus, Ohio, advised he had received a telephone call from one [redacted] Columbus, Ohio, on February 19, 1965. [redacted] said he wished to inform the Columbus Police Department that the Columbus Citizens Committee for Peace in Vietnam, which committee was just formed for this one purpose, planned to march and picket February 20, 1965, from 1:00 PM to 3:00 PM in downtown Columbus, Ohio. [redacted] said the group would meet at 12:30 PM at the Veterans Memorial Auditorium and would march to the State House, Broad and High Streets, but would not enter on state property.

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[redacted] further announced that the Students for Liberal Action Organization, an Ohio State University group, would also be represented in the marching as well as a group of people claiming to be members of the Committee for Non-Violent Action (CNVA). He estimated the total number of participants to be from 25 to 150 persons, and that the group planned to distribute literature and to carry placards.

Students for Liberal Action  
(SLA)

The July 7, 1960 edition of "The Ohio State  
"Lantern," a student newspaper of Ohio State University (OSU), had an article captioned "SLA Program

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Awaits Action of Trustees on Housing Issue," which mentioned that SLA planned to continue efforts to end campus discrimination. The article said that "in the area of inter-national affairs, SLA advocates unilateral support of disarmament and discontinuation of nuclear testing, UN survey of world over-population programs and the elimination of U. S. occupation in pertinent areas." It continued by showing that "nationally, the organization purposes further protection of civil rights, including a federal anti-lynch bill, provisions for investigation of anti-boycott laws, immediate enforcement of school desegregation, enforced protection of federal voting rights, federal investigation of anti-minority organizations and the abolition of capital punishment." Also, the "SLA supports student educational and cultural exchange programs, and calls for their expansion. It also announced its support of federal aid to education, and opposes a disclaimer affidavit as a condition of federal assistance. The organization opposes federal aid to segregated schools.

Sergeant Robert W. Dunbar, Ohio State Highway Patrol, Columbus, Ohio, on February 19, 1965, advised that [redacted] had called him that day and announced the same data to him as he did to Sergeant Swartz, Columbus Police Department. In addition, [redacted] said the Columbus Citizens Committee for Peace in Vietnam has no national affiliation, that the committee has just been formed for the planned demonstration on Saturday, February 20, 1965.

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On February 23, 1965, Sgt. Swartz advised that the planned picketing actually took place at approximately 12:30 PM, February 20, 1965. He said a group of people assembled in front of the Veterans Memorial Auditorium, 300 West Broad Street, Columbus, Ohio. Approximately 38 persons assembled, some of whom carried placards which read "Stop U. S. War in Vietnam," "Peace for Vietnam," "U. S. Risks Nuclear War," "Vietnam Politicians War," and others. The group marched

east on Broad Street to Broad and High Streets where it paraded back and forth in front of the State House. Some literature was distributed which was published by the "Columbus Citizens Committee for Peace in Vietnam, 3420 Stonehenge Court, Columbus 21, Ohio." This literature urged the recipient to write to U. S. Senator Fulbright to end the war in Vietnam.

An article appeared in the "Columbus Dispatch," a newspaper in general circulation in the Columbus, Ohio area on February 21, 1965, which showed that many passers-by stopped to argue with the anti-war demonstrators but there were no disturbances during the 1:00 PM to 3:00 PM march on February 20, 1965. According to the article, spokesmen for the group were [redacted]

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[redacted] and [redacted] graduate student [redacted]

The article quoted [redacted] as saying "I can't see that whether someone is a communist or a socialist or a democrat or a republican has anything to do with this...we are advocating helping the people of Vietnam, not killing them." The article quoted [redacted] of saying "We have no admiration for communists." The article indicated that members of the Ohio State University chapter of SLA comprized about fifty per cent of the marchers. The article indicates literature was distributed during the picketing containing a statement of purpose which said: "The U. S. continues to support a corrupt militarist dictator of his chosen puppets (in Vietnam). Americans have become indifferent to the tortures and death of thousands of Vietnamese who are the victims of American-made weapons." The statement called for the following actions:

An immediate cease-fire in Vietnam; submission of the entire conflict to the United Nations or other high-level arbitration; participation of all interested nations, including red China, in a permanent settlement; withdrawal of all foreign military forces; candid discussion of the problem by administration and more lucid reporting by the press.

The newspaper article shows that the first group was met by a second group who counter-picketed with signs and placards showing "SLA Seems to Represent Soviet Lovers Association," "Hands - Off Before Led to Munich, Pearl Harbor,

. Korea, Cuba, now Commies Want Asia," and "We Want Patriots, Not Cowards."

On February 23, 1965, Sgt. James Solt, Ohio State Highway Patrol, Columbus, Ohio, advised that during the demonstration on February 20, 1965, he approached [redacted] and during conversation [redacted] handed Sgt. Solt a piece of literature which he said was not being handed out to the general public and which was not in plentiful supply. The leaflet, captioned "An Appeal to the Conscience of America for Peace with Honor in Vietnam," shows it was sponsored by the Catholic Worker, 175 Chrystie Street, New York, New York; Committee for Nonviolent Action, 325 Lafayette Street, New York, New York; Student Peace Union, 5 Beekman Street, New York, New York; and War Resisters League, 5 Beekman Street, Room 1025, New York, New York. Under the caption "Declaration of Conscience" the following note is imprinted on the literature, "Signing or distributing of this Declaration of Conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the draft to refuse service. Penalties up to 5 years imprisonment, and/or a fine of \$5,000 are provided. While prosecutions under this provision of the law almost never occur, persons signing or distributing this declaration should face the possibility of serious consequences."

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On February 23, 1965, Sergeant James Solt, Ohio State Highway Patrol, Columbus, Ohio, made available the leaflet entitled "An Appeal to the Conscience of America." This leaflet has been designated Exhibit I and a copy is attached to this memorandum.

On February 23, 1965, Sgt. Swartz advised that the following persons were identified by Columbus Police Department Intelligence Squad as among the participants in the demonstration sponsored by the Columbus Citizens Committee for Peace in Vietnam:

[redacted]

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A confidential source advised in October, 1944, that [redacted] was a member of the Communist Political Association (CPA) in 1944.

A second confidential source advised in March, 1945, that [ ] was a member of the CPA in 1945. This same source advised in October, 1946, that Smilack had been a member of the Communist Party (CP) since 1938. He attended meetings of the CP and CPA from 1944 to 1949 and contributed large amounts of money to the CP and CPA from 1945 to 1951.

[ ] paid a fine of \$300.00 and costs in Franklin County, Ohio, Common Pleas Court in May, 1954, for contempt for refusal to answer questions of the Ohio Un-American Activities Commission in May, 1953.

[ ] was interviewed by Special Agents of the FBI in 1956 at which time he exhibited a hostile attitude.

#### Donna Childers

On May 19, 1964, a third confidential source made available a letter dated May 14, 1964, on the stationery of the Columbus Committee to Defend the Bill of Rights, 3045 Polley Road, Columbus 21, Ohio. This letter enclosed a pamphlet entitled "HUAC: Bulwark of Segregation" by Anne Braden, and stated in part the pamphlet was being distributed in the belief Ann Braden's work deserved debate and discussion throughout the nation. The letter also requested a contribution for the Columbus Committee to Defend the Bill of Rights. The letter identified Donna Childers as chairman of the Columbus Committee to Defend the Bill of Rights.

Alberta Ahearn, 2311 Payne, Louisville, Kentucky, a self-admitted former member of the Communist Party in Louisville, Kentucky, on December 13, 1954, in her testimony in Jefferson County, Kentucky Court in the prosecution of Carl Braden under a State Sedition Statute, testified that Carl Braden and his wife Anne Braden were known to her as members of the Communist Party in Louisville, Kentucky, from January, 1951 to December, 1954, which was during the period of her, Ahearn's, Communist Party membership.

Anne Mayer

A letter signed by Ann Mayer, President of SLA, appearing on page 4 of "The Ohio State Lantern," dated November 4, 1964, indicates earlier in the month SLA invited Edwin Shaw, the Socialist Workers Party (SWP) Vice - Presidential Candidate, to speak on the OSU campus. The article shows that because of a 1960 Board of Trustees rule, Shaw was not allowed to speak.

The SWP has been designated by the Attorney General of the United States pursuant to Executive Order 10450.

The sources utilized in this memorandum have all furnished reliable information in the past.

THIS IS LOANED TO YOU BY THE FBI,  
AND NEITHER IT NOR ITS CONTENTS  
ARE TO BE DISTRIBUTED OUTSIDE THE  
AGENCY TO WHICH LOANED.

F B I

Date: 3/22/65

Transmit the following in, \_\_\_\_\_  
(Type in plaintext or code)

Via AIRTEL \_\_\_\_\_  
(Priority)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 5-21-80 BY SP7MAC/tjs

TO: DIRECTOR, FBI

FROM: SAC, BOSTON (100-36173)

SUBJECT: DEMONSTRATION PROTESTING U. S.  
INTERVENTION IN VIET NAM  
INFORMATION CONCERNING  
INTERNAL SECURITY - C

Re Boston teletype 3/17/65.

Enclosed herewith are 14 copies for the Bureau,  
2 copies for New Haven and 5 copies for New York of a  
letterhead memorandum for appropriate dissemination.

Also enclosed for the Bureau is a clipping relating  
to the subject appearing in the 3/17/65 issue of the "Providence  
Evening Bulletin", Providence, R.I.

- ⑦ - Bureau (Encs. 15) (RM)  
1 - 100-426761 (CNVA)  
1 - 100-434591 (SPU)  
① - 100- (CATHOLIC WORKER)  
1 - 100- (WAR RESISTERS LEAGUE)  
5 - New York (Encs. 5) (RM)  
1 - 100- (CNVA)  
1 - 100- (SPU)  
1 - 100- (WAR RESISTERS LEAGUE)  
1 - 100- (CATHOLIC WORKER)  
2 - New Haven (Encs. 2) (RM)  
1 - 100- (CNVA)  
3 - Boston  
1 - 100- (CNVA)  
1 - 100- (SPU)

JAO:pd

(17)

Approved: \_\_\_\_\_  
Special Agent in Charge

Sent \_\_\_\_\_ M

Per \_\_\_\_\_

CARBON COPY

69 MAR 30 1965

ENCLOSURE

ORIGINAL FILED IN 105-13831-190

BS 100-36173

Literature passed out at the demonstration will be forwarded to the Bureau as soon as received from established sources.

Boston files contain no information identifiable with

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DEMONSTRATION PROTESTING UNITED  
STATES INTERVENTION IN VIET NAM

started to picket at that intersection. They were not on government property. They carried placards protesting intervention in Viet Nam and demanding peace with honor in Viet Nam. They also passed out leaflets stressing the same themes. They continued the picketing until about 2:30 p.m. and then left in a 1955 Chrysler bearing Connecticut registration plates 625 863 registered to [redacted] Voluntown. The leaflets passed out set out the address of the New England Committee for Non-Violent Action, RFD 1, Box-197B, Voluntown, Connecticut 06384; telephone number 376-9970 and other leaflets bore the names of Catholic Worker, 175 Chrystie Street, New York, New York; Committee for Non-Violent Action, 325 Lafayette Street, New York, New York; Student Peace Union, 5 Beekman Street, New York, New York and the War Registers League at the same address.

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Further, the picketing was of a peaceful nature and there were no incidents or violence of any type. Another car possibly used by the pickets was a 1956 black Chevrolet station wagon. Rhode Island registration CF 985 issued to [redacted] Newport, Rhode Island. The males were described as being about 40 years of age, white and the females as white, one being about 40-45 years of age and the other about 60 to 65 years of age.

After General Khanh's visit to the War College he was afforded a brief sight-seeing flight around Newport, Rhode Island before returning to the Quonset Point, Rhode Island Naval Air Station.

The local police department was aware of the picketing being carried on by the four individuals. Further that the Naval Station Security Department was also aware of the picketing and photographs of the pickets were taken.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

Boston, Massachusetts  
March 22, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP5 MAC/HB

DEMONSTRATION PROTESTING UNITED  
STATES INTERVENTION IN VIET NAM

On March 17, 1965 Daniel Sweeney, Senior Resident Agent and Peter Derestie, Agent, Office of Naval Intelligence, Newport, Rhode Island advised that at 9:30 a.m. March 17, 1965, two unknown individuals described as white, male, 40 years of age, 5'8", 160 pounds, wearing a blue suit and white female, age 40, 5'6", 120 pounds, blond, greying hair wearing heavy grey coat, appeared at the pass gate at the Naval Air Station, Quonset Point, Rhode Island and requested that they be issued a pass to go aboard the station and deliver a letter they had in their possession to General Nguyen Khanh who had arrived at that station via plane at 9:30 a.m. on that date, enroute the Naval Station, Newport, Rhode Island. Their request was denied and they said they intended to go to the Naval Station, Newport, Rhode Island to deliver the letter to General Khanh at that station.

Further that General Khanh had arrived at the Naval Station, Newport, Rhode Island via helicopter at 10:20 a.m. for the purpose of delivering a lecture at the War College located on that station.

Further, at about 10:30 a.m. four white individuals -- two males and two females appeared at the intersection of Station Road and Third Street Extension, Newport, Rhode Island which borders on the Naval Station property and requested permission to enter on the government property to be permitted to go on the station and deliver a letter to General Khanh. Their requests were denied and they immediately

62-61208-

100-443459

ENCLOSURE

## UNITED STATES GOVERNMENT

## MEMORANDUM

TO: DIRECTOR, FBI

FROM: SAC, PHILADELPHIA (100-47881)

SUBJECT: DEMONSTRATIONS PROTESTING  
U.S. INTERVENTION IN VIETNAM  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

DATE: 3/16/65

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6/AG/JS  
FPP # 92-0388

Remyairtel 3/3/65.

Enclosed herewith for the Bureau are 17 copies  
of a letterhead memorandum captioned as above.

Information copies are also being furnished New York,  
Newark and Pittsburgh. Copies of the LHM are also being  
furnished INTC, ONI, OSI and Secret Service (2), Philadelphia.

The first source is 

b7D

- 9 - Bureau (Encl. - 17) (RM)
- 2 - 100- (DEMONSTRATIONS)
  - 1 - 100-439513 (SENSE: STUDENTS FOR PEACE)
  - 1 - 14- (FPC)
  - 1 - 14-2935 (CNVA)
  - 1 - 100-434591 (STUDENT PEACE UNION)
  - 1 - (WAR RESISTERS LEAGUE)
  - 1 - (CATHOLIC WORKER)
  - 1 - 61-1538 (WILPF)
- 5 - New York (Encl. - 5) (RM)
- 1 - 100- (DEMONSTRATION)
  - 1 - 100- (CATHOLIC WORKER)
  - 1 - 100- (CNVA)
  - 1 - 100- (SPU)
  - 1 - 100- (WRL)
- 1 - Newark (Encl. - 1) (RM)
- 1 - Pittsburgh (Encl. - 1) (RM)
- 9 - Philadelphia
- 1 - 100-47881
  - 1 - 100-46423 (SENSE)
  - 1 - 100-9882 (WILPF)
  - 1 - 100-45836 (SPU)
  - 1 - 14-43 (CATHOLIC WORKER)

limited Classification  
Review Conducted  
See Top Serial  
Form 4/74

62-61208-

100-443459-

NOT RECORDED  
184 MAR 19 1965

- 1 - 14-206 (CNVA)
- 1 - 14-207 (FPC)
- 1 - 100-4899 (FPC)
- 1 - 100-35453 (WRL)

TJD:lac

(25)

ENCLOSURE

66 APR 1 1965

*Classification*  
NO ACTION

ORIGINAL FILED IN 105-136315-153

62-61208-

PH 100-47881

b7D

[REDACTED]  
[REDACTED] who requested his identity be  
concealed; contacted by SA THOMAS J. DOLAN.

The second source is [REDACTED]  
[REDACTED] (by request)  
who furnished unsolicited information to SA THOMAS J. DOLAN.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

Philadelphia, Pennsylvania

March 16, 1965

Limited Classification  
Review Conducted  
See Top Serial  
Form 1-774

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6 RCL/JS

DEMONSTRATIONS PROTESTING UNITED STATES  
INTERVENTION IN VIETNAM

On February 25, 1965, a source advised a "Fast for Peace" demonstration which began at 9:30 a.m., February 24, 1965, at Pennsylvania State University, University Park, Pa., continued in a peaceful fashion. [redacted] a member of SENSE: STUDENTS FOR PEACE, an organization chartered by the Pennsylvania State University, proposed the event after returning from Washington, D.C., where he spoke with students from George Washington University who had staged a similar demonstration the previous week. [redacted] was reported to have stated that the primary purpose of the fast was to "precipitate feeling toward a negotiated peace in Vietnam." The participants were expected to commit themselves to a fast of at least 24 hours and could commit themselves for the entire 72 hour period. Only one student, [redacted] had announced his intention of completing the entire 72 hour period without food.

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On March 3, 1965, the source furnished the following information:

The "Fast for Peace" demonstration which took place on the grounds of Pennsylvania State University, University Park, Pa., during the period February 24 - 27, 1965, was completed without incident. During the time of the demonstration, the number of students who participated in it was minute in comparison with the size of the student body (20,000). He said the demonstration group may have had thirty when they began but at the end they seemed to dwindle considerably and only had about six or seven at the end. Names of those who seemed to support this demonstration included the following:

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100-443459-

ENCLOSURE

DEMONSTRATIONS PROTESTING  
UNITED STATES INTERVENTION  
IN VIETNAM

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[redacted] Senior, Department of Chemistry,  
who resides 706 West College Avenue, State College,  
Pa., and is known to be affiliated with SENSE:  
STUDENTS FOR PEACE. His home address is [redacted]  
[redacted] Bergenfield, New Jersey.

[redacted] Women's International League  
for Peace and Freedom (WILPF), State College, Pa.

Reverend ALLEN CLEETON, Director of the State  
College Wesley Foundation, Pennsylvania State  
University.

Reverend ROBERT BOYER, Baptist Minister for Students,  
Pennsylvania State University.

[redacted] Senior, Department of Mathematics,  
whose home address is [redacted]  
St. Clair, Pa., but resides locally at 501 West  
College Avenue, State College, Pa.

[redacted] graduate student, Philosophy,  
whose home address is [redacted]  
Aliquippa, Pa., but who resides locally at 106  
West College Avenue, State College, Pa. He  
is Vice President of SENSE: STUDENTS FOR PEACE.

[redacted] Senior, Department of  
Arts and Letters, whose home address is [redacted]  
[redacted] Abington, Pa., and who resides locally  
at 138 South Ahterton Street, State College, Pa.

[redacted] no affiliation with Pennsylvania  
State University. He reportedly originates from  
New Hampshire. He was residing with [redacted]  
[redacted] State College,  
Pa. Source thinks [redacted] may be associated  
with [redacted] Chairman for the New England  
Committee for Non-Violent Action, who visited  
Pennsylvania State University on or about February 15,  
1965, at the invitation of SENSE: STUDENTS FOR PEACE.

DEMONSTRATIONS PROTESTING  
UNITED STATES INTERVENTION  
IN VIETNAM.

Organizations which sponsored the "Fast for Peace" demonstration included the following:

SENSE: STUDENTS FOR PEACE

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND  
FREEDOM

METHODIST STUDENT MOVEMENT

FRIENDS PEACE COMMITTEE

On March 2, 1965, a second source advised as follows:

During the "Fast for Peace" demonstrations held at Pennsylvania State University during the period February 24 - 27, 1965, he obtained three articles found on the table under the sign "Fast for Peace," which was handout material by those who participated in the demonstration.

One article was entitled "An Appeal to the Conscience of America for Peace with Honor in Vietnam." Those who endorsed this article included the following:

Catholic Worker  
Committee for Nonviolent Action  
Student Peace Union  
War Resisters League

On the reverse side was printed "Declaration of Conscience," which was described by this source as "treasonous." It was noted that this declaration urged those who sign the declaration to declare their conscientious refusal to cooperate with the United States Government in the prosecution of war in Vietnam and included the statement that "Those of us who are subject to the draft ourselves declare our own intention to refuse to serve." The second source furnished a copy of this item which is attached hereto.

Also obtained from the second source was another reprinted article which appeared in the November 25, 1964, edition of "The New York Times" concerning "Reassessment in Vietnam." This reprint came from the Friends Peace Committee, and is attached hereto.

DEMONSTRATIONS PROTESTING  
UNITED STATES INTERVENTION  
IN VIETNAM

The second source furnished a copy of "SENSE,  
STUDENTS FOR PEACE: STATEMENT ON VIET NAM," a copy of which  
is attached.

This document contains neither recommendations nor  
conclusions of the FBI. It is the property of the FBI and  
is loaned to your agency; it and its contents are not to be  
distributed outside your agency.

Thursday, November 25, 1964



20 S. 12th St.  
LO 3 - 4310

# The New York Times.

## Reassessment in Vietnam

The hawks seem to be emerging from the dove-cotes of the Johnson Administration now that the election is over and another Vietnam reassessment is under way. All five members of the Joint Chiefs of Staff are said to be pressing privately for broadening the conflict. And Ambassador Taylor, who will bring an on-the-ground report from Saigon this week, has talked publicly of bombing both Vietcong infiltration routes in Laos and "training and staging areas in North Vietnam itself."

No Administration doves have yet tried their wings in public. One high official who, as "devil's advocate," dared privately to sum up the counter arguments of the President has already had his head hawked to a hostile columnist. This is an atmosphere that augurs poorly for the careful judgment President Johnson will have to make.

It is far from clear what has led General Taylor to depart from the anti-escalation views he held only a few months ago when, as chairman of the Joint Chiefs, his responsibilities were global rather than local. In his Life interview, Ambassador Taylor acknowledges that "pure military action outside the country, just as pure military action inside the country, will not win and that the central task is still to 'restore a viable society within these provinces of South Vietnam.'"

FROM

Friends Peace Committee

The totality of General Taylor's remarks indicate that his real aim in aerial bombardment would not be merely to interdict supply lines but to warn the North Vietnamese that "they stand to lose far more than they have any likelihood of winning." That implies, if necessary, the bombing of North Vietnamese railways, ports, bridges, power stations and industrial plants, inflicting substantial civilian casualties. It implies a willingness to send as many as eight American divisions to defend South Vietnam if the North Vietnamese Army of 225,000 responds with a land invasion. It could involve war with China.

This risky route might offer some hope if there were a strong government in Saigon prepared to make a simultaneous offer to Hanoi of a negotiated settlement based on neutralization of Southeast Asia. But Premier Huong's Government is too shaky to negotiate even with its own dissident elements. Under these circumstances escalation linked with Washington's current demands that the Communists "leave their neighbors alone" would be as foolhardy as it would be hazardous.

Only two months ago, in Manchester, N. H., President Johnson expressed these views about "going north" in Vietnam: "I want to be very cautious and careful and use it only as a last resort when I start dropping bombs around that are likely to involve American boys in a war in Asia with 700 million Chinese. . . . So we are not going north and we are not going south; we are going to continue to try to get them (the South Vietnamese) to save their own freedom with their own men."

If there is to be a new policy now, if an Asian war is to be converted into an American war, the country has a right to insist that it be told what has changed so profoundly in the past two months to justify it.

Recently we learned that a high official in the State Department called the National Council of Churches and asked how the churches feel about the U.S. involvement in Vietnam. The State Department man said that a major re-evaluation was occurring in Washington, and they wanted to know what the grassroots feeling is.

This is just another indication that this is a key time for you to write a letter on the Vietnam issue. Friends Peace Committee is busy rounding up signatures of public figures for a statement, and has written and issued to Washington a statement of its own. But there is no substitute for your letter, in your own words. Address it to the President, with carbon copies to Dean Rusk and your Senators. If you have time, write fresh copies to your Senators.

ENCLOSURE

100-443459-62-61208

SENSE, STUDENTS FOR PEACE: STATEMENT ON VIET NAM

For the past nine years the United States has been actively engaged in supporting a series of dictatorial regimes in South Viet Nam in their futile battle of survival against the National Liberation Front, or Viet Cong, which has the support of most of the people. This involvement in the internal affairs of this southeast Asian country has cost the United States over 800 battle casualties; in terms of dollars and cents something like 2 million dollars per day is being spent to maintain inept and obviously unpopular regimes. Such behavior not only has earned the U.S. the scorn and contempt of other nations, but threatens to heat to the boiling point a situation which could result in full scale war, with disastrous results for mankind.

U.S. officials claim that this crusade is born of noble intentions and is necessary to protect the people of South Viet Nam from aggression by the Viet Cong. Before such a charge is leveled against the Viet Cong, perhaps an investigation of U.S. activities in this area is in order.

In 1954 the U.S. entered the war at first as a non combatant, furnishing millions of dollars in aid to the French in order for them to maintain their 400,000 man army, whose mission it was to preserve French rule over a dissatisfied and unhappy people. When the French army was defeated, decisively in fact, at Dienbienphu by the forces of the Viet Minh, (the Vietnamese army of liberation) to all intents and purposes the war in Viet Nam was over. The U.S. haunted by the spectre of Communism, was intent on continuing the war at all costs. Such acts of desperation which have marked our policies with respect to Viet Nam are best exemplified by the following: 1, 2

A. The U.S., though it had not taken part in the fighting directly prevailed upon France to accept a settlement, whereby Viet Nam would be partitioned into two sections- at the 17th parallel- thus allowing the French to regroup their forces in the southern sector and continue the war there, rather than surrender to the Viet Minh.

B. In areas controlled by the Viet Minh prior to 1954, extensive land reforms had been enacted to rid the country of the feudalistic peasant- landlord social order which had thrived under French colonial rule. Under the terms of the reforms, the peasants, who had previously farmed the land for the landowner, were given their own plots.

ENCLOSURE

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100-443459

to farm. Of necessity, many of these plots were carved from the large plantations held by the landlords who were sympathetic to the French. With the coming of U.S. troops, the landlords trotted back to reclaim their vast estates with the backing of U.S. military forces. In short, the land reforms of the Viet Minh, which had brought a brief measure of happiness to 85% of the population, were eradicated, with the wholehearted support of the U.S. government.

C. The U.S. shamelessly violated the Geneva Agreement of 1954 which dealt with the ultimate question of Viet Nam, an agreement which we had pledged to uphold, in the following ways:<sup>1,2</sup>

1. The provisional governments of the two sections created by the partition, the north under Ho Chi Minh, and the south under Bao Dai, had to give way, after two years, to an all-new Vietnamese government, freely chosen in a nationwide election, supervised by the International Control Commission. The U.S., fearing that free elections might result in the selection of a pro-Vietnamese rather than a pro-U.S. government, sabotaged this provision by recognizing the pro-western, puppet government of Bao Dai as the government of the whole of Viet Nam. This move of forcing upon the people a situation not of their own choosing, precipitated the civil war in that area, a war which we so sanctimoniously claim was instigated by aggression on the part of the Viet Cong.

2. The U.S. has committed more than 18,000 American nationals to Vietnamese soil in defense of the puppet regime (s) of South Viet Nam. According to the Geneva agreement, all foreign troops were to be withdrawn within two years after the agreement was signed. And some 8 years after this provision was to have gone into effect, the U.S. talks of sending in more troops and expanding the war into North Viet Nam and Laos.

3. The U.S. forces have sanctioned the use of torture of war prisoners in an effort to gain information about their elusive adversary.

4. American-led South Vietnamese commando units have repeatedly invaded the territory of North Viet Nam and Cambodia in raids which have resulted in the murdering of innocent civilians.<sup>3</sup>

5. U.S. ships have continually participated in commando raids on North Viet Nam's seaports.<sup>4</sup>

6. U.S. troops have committed all manner of atrocities such

as the burning of villages with napalm bombs, destruction of crops and foodstores through the use of herbicides dropped from the air, and the murder of women and children in so called "mop up operations".<sup>5</sup>

Such behavior on the part of the U.S. cannot be tolerated. As students for peace, we suggest that the following steps be taken to secure a lessening of tension in the area.

1. An immediate cease-fire, with withdrawal of U.S. troops and military aid from the area over a specified period.
2. Within a two month period after withdrawal of U.S. troops and so called military advisers from the territory, nationwide election must be held to determine a new all-Vietnamese government. The election itself, could be supervised by the International Control Commission, manned exclusively by neutral nations.

Recent incursions on the part of our air force into the territory of North Viet Nam, coupled with the bellicose demand by Ambassador Maxwell Taylor and McGeorge Bundy that the U.S. attack North Viet Nam and Laos have increased the urgency that a peaceful settlement be found. For those who would seek an alternate solution in the name of national honor, we can only proclaim that such a consideration becomes infinitesimal in consequence when the issue of life or death for the entire world is involved.

#### REFERENCES

1. "Vietnam: Symptom of a world Malaise" Fellowship May 1964
2. "Memo on Viet Nam" McReynolds and Muste W.R.L.
3. New York Times 12-3-64
4. New York Times 8-10-64
5. Saigon Post 1-10-64



Rev. 11-29-61

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

Philadelphia, Pennsylvania

March 16, 1965

Title	DEMONSTRATIONS PROTESTING UNITED STATES INTERVENTION IN VIETNAM
Character	
Reference	Memorandum dated March 16, 1965, at Philadelphia, Pennsylvania, captioned as above.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

Second source, with whom insufficient contact has been had to establish reliability.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

UNITED STATES GOVERNMENT  
MEMORANDUM.

TO : DIRECTOR, FBI

DATE: MAR 11 1965

FROM : SAC, PHILADELPHIA (100-47881) (P)

SUBJECT: DEMONSTRATIONS PROTESTING  
U.S. INTERVENTION IN VIETNAM  
INFORMATION CONCERNING  
(INTERNAL SECURITY)

Enclosed herewith for the Bureau are 14 copies of a letterhead memorandum captioned as above. Appropriate copies are also being furnished to New York for information. ONI, OSI, INTC, and Secret Service (2), Philadelphia, are being furnished copies of the letterhead memorandum for information.

- 6 - Bureau (Encs.-14) (RM)  
2 - 100- (DEMONSTRATIONS PROTESTING  
U.S. INTERVENTION IN VIETNAM)  
1 - 14-2939 (CNVA)  
1 - 100- (WAR RESISTERS LEAGUE)  
1 - 100- (STUDENT PEACE UNION)  
1 - 100- (CATHOLIC WORKER)  
6 - New York (Encs.-6) (RM)  
1 - 100- (DEMONSTRATIONS PROTESTING  
U.S. INTERVENTION IN VIETNAM)  
1 - 100- (CNVA)  
1 - 100- (WAR RESISTERS LEAGUE)  
1 - 100- (STUDENT PEACE UNION)  
1 - 100- (CATHOLIC WORKER)  
1 - 100- (SANE)

- 7 - Philadelphia  
1 - 100-47881  
1 - 100-43494 (CNVA)  
1 - 14-206 (CNVA)  
1 - 100-35453 (WAR RESISTERS LEAGUE)  
1 - 100-45836 (STUDENT PEACE UNION)  
1 - 100-43508 (SANE)

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WSB:pck  
(20)

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/11/96 BY SP6/AG/JS  
APP 92-0388

62-61208-

100-443459

NOT RECORDED  
180 MAR 15 1965

ORIGINAL FILED IN 105-138315-137

ENCLOSURE  
MAY 30 1965

PH 100-47881

The source utilized in the letterhead memorandum is who furnished the information to SA WILLIAM S. BETTS.

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Original leaflet is being retained in 100-47881-1B.

The letterhead memorandum is being classified confidential since information reported by the source could reasonably result in the identification of a confidential informant of continuing value and compromise the future effectiveness thereof.



~~CONFIDENTIAL~~  
UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

Philadelphia, Pennsylvania

MAR 11 1965

DECLASSIFIED BY 2040

ON 9/12/77

EF61TLC

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-74

DEMONSTRATIONS PROTESTING U.S.  
INTERVENTION IN VIETNAM

A source, who has furnished reliable information in the past, furnished on March 3, 1965, a leaflet captioned "An Appeal to the Conscience of America for Peace with Honor in Vietnam." On the back of this leaflet was a "Declaration Of Conscience" with a partial list of signers of the Declaration and a space for the recipient to sign.

This item was issued by the Catholic Worker, 175 Chrystie Street, New York, N. Y.; Committee for Nonviolent Action, 325 Lafayette Street, New York, N. Y.; Student Peace Union, 5 Beekman Street, Room 1029, New York, N. Y., and the War Resisters League, 5 Beekman Street, Room 1025, New York, N. Y.

A copy of this leaflet is attached hereto.

Source advised that this leaflet was among the literature available at a meeting of the West Philadelphia Chapter of the Committee for a Sane Nuclear Policy held at 5418 City Avenue, Philadelphia, Pa., on February 24, 1965.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

~~CONFIDENTIAL~~

~~Group 1~~

~~Excluded from automatic  
downgrading and  
declassification~~

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 9/20/77 715/77

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/14/96 BY SP6AC/JS  
APP # 92-0388

62-61208-

100-443459-

ENCLOSURE

100-445459-2  
62-61208-88X/

# The Register

Sunday, June 21, 1964

B19

## What Our Flag

## Stands For

By LEONARD L. WRIGHT

(Americanism Chairman, Elks Lodge, Huntington Beach)

We feel a thrill when we honor our Flag during patriotic ceremonies. We tingle when we sing together "God Bless America." Our Flag symbolizes the American Way of Life. We have a great abundance because of one factor — freedom.

We're aware of our political freedoms guaranteed by the Constitution: right to worship, free speech and press, assembly, petition for grievances, privacy in our homes, not be held without bail for a long period of time, trial by jury, travel freely, elect our officials by secret ballot, and contract about our affairs. These freedoms help provide for our social and civil progress. Some organizations vigilantly protect these freedoms.

Our free-enterprise (capitalistic) system brings our phenomenal economic progress. We can represent "Man's Material Welfare" by the simple equation:



$MMW = NR + HE \times T$   
(where MMW is Man's Material Welfare, NR is Natural Resources, HE is Human Energy, and T is Tools)

Most of us want more material goods (larger home, clothes dryer etc.). In the above equation we want MMW to increase. If MMW increases, either NR, HE or T must increase also. Our natural resources are limited and we can't work much harder than men have in the past. Therefore the number and quality of

our tools must increase. In 1800 men worked 80 hours a week. Tools supplied only 5 per cent of the work - power. In 1960 tools furnished 95 per cent of the power. Men worked 40 hours a week and had a much higher standard of living.

To have more we must produce more. To produce more we must have more and better tools. It costs \$20,000 average to buy the tools (buildings, machines, desks etc.) to create each new job. People invest in tools only if there's a chance for a good or reasonable profit. Why risk their money if they know their profit won't be any greater than the interest they would collect on a savings account? Profits are the backbone of our capitalistic system.

The people decide what will be produced and how much via the law of supply and demand. Few "buggy whips" are made today because customers voted (with their pocketbooks) against buggy whips. These who serve the most people in the best, most efficient, least costly way profit the most. Thus, high profits signal that a demand exists for a product; that more people should get into this business.

Competition arises out of search for profit. A company that sells good ball-point pens for 50 cents sells more pens than the company that sells \$2 pens. Thus, competition lowers prices. Companies also compete by giving better service (e.g. maintenance guarantees on new cars), installment buying,

better

making (and more diversified) products and supporting newspapers (ads).

Capitalism works because men are free to keep most of

what they earn. Since we have the right to profit and to own private property, we have the incentive to dream, work hard and save.

We use profits to: (1) lower prices, (2) raise wages, (3) reward stock holders, (4) provide for research and development (creates new products and jobs and lowers prices), and (5) pay taxes. Twenty years ago a coast-to-coast phone call cost \$20. Now (because of radio relay and coaxial cables) the same call costs \$2.25.

A TV set cost \$500 in 1940. Someone seeking a larger profit improved production to make a better set for half the price. Now many more people bought sets (to raise their standard of living and provide more jobs). TV wouldn't have been readily available to a majority of the people if: (1) business or labor kept the price up by keeping most of the increased profit, (2) the person who improved the production process wasn't rewarded, (3) prospects for low or average profits discouraged stock holders from investing the necessary money.

Some people either don't understand or appreciate free enterprise or would like to destroy it. Communists and other socialists condemn capitalists as being selfish. Communists appeal to selfishness when they tell one group it can take from the others. This form of selfishness brings about the universal poverty and low living standards found in all communist-bloc countries because the incentive of the best pro-

ducers is destroyed since they can't keep what they've earned; the free-loaders are encouraged to do less since they'll live off the producers. Here communism violates two of the Ten Commandments ("Thou shalt not steal" and "Thou shalt not covet thy neighbor's goods"). But under capitalism someone in a selfish search for profit gets more money for himself, creates jobs and

provides lower-priced goods for a greater number of people. Thus, Capitalism delivers what communism promises. Capitalism satisfies our moral code expressed in the Ten Commandments.

A greater abundance and political and economic freedom are the privileges of the American Way of Life. Privileges imply responsibilities. If the responsibilities aren't met, the privileges are in danger of being lost.

Set a good example. Participate in church, civic and community organizations. Respect the law, human dignity and individual rights. Support civic programs for social improvement. Attack bigotry and prejudice wherever they exist.

Learn how to explain clearly the American Way of Life and compare it with opposing ways of life. Avoid extremism and political partisanship. But speak up strongly for America and against communism, even in the presence of critics. Too many cry "Peace at any price—even surrender." Some people are so afraid of communism that they don't want to hear anything about it. Freedom is hard won and easily lost. The prices of liberty are courage and eternal vigilance.

Display your faith in America. Vote for candidates of integrity who support your beliefs. Keep yourself and others informed from reliable sources (such as Reader's Digest and U.S. News and World Report). Support and contribute to responsible patriotic organizations of your choice (e.g. write to Freedom Foundation, Valley Forge, Penn., for a free copy of Freedoms Handbook; request the monthly newsletter from Christian Anti-communism Crusade, Box 890, Long Beach 3, Calif.).

It's your Flag and my Flag. Let's ever love and defend it.

Publication of Elks Lodge

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# THE CATHOLIC WORKER

Vol. XXXI No. 7

FEBRUARY, 1965

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## CHRISTIE STREET

By THOMAS FRANCIS RITT

"We must have the courage to form our conscience and follow it, regardless of the point of view of cardinal or bishop."

Dorothy Day

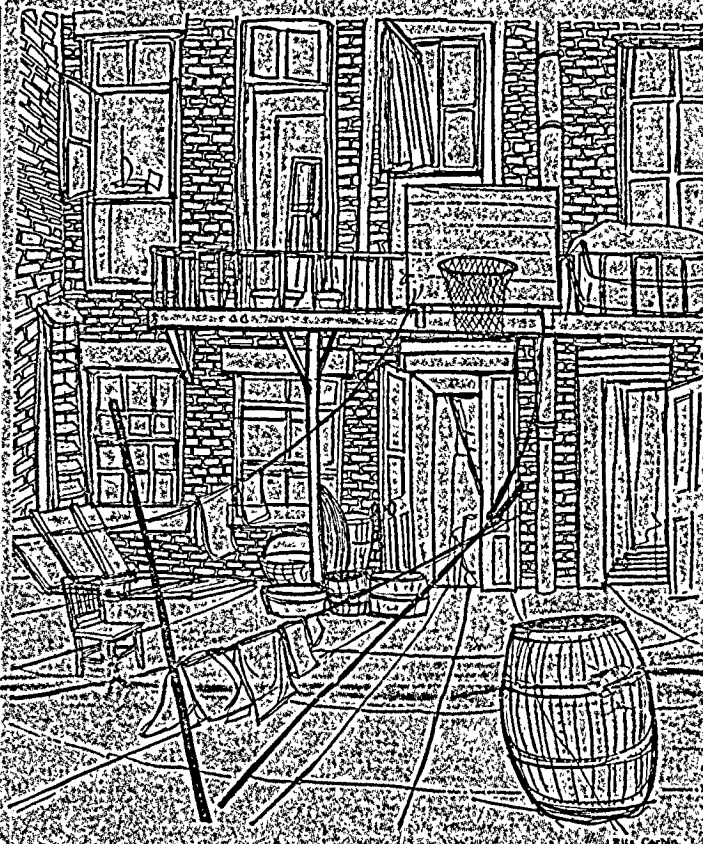
Pax Conference, Spode House, October, 1964

The words "courage," "conscience," and "cardinal" carry a connotation which, to many American Catholics, seem to imply confusion, even contradiction. All too many Catholics seem to rely on the cardinal or the bishop in forming their conscience, on any specific problem, which confronts them. For example, there is no more pressing problem facing American Catholics than that of being involved, however indirectly, in the continuation of the arms race and the fabrication of weapons of warfare, which many theologians have already characterized as "immoral."

Conversely, however, some American bishops (and cardinals) seem to be attempting to block a definitive condemnatory statement on this issue, on the part of the Council Fathers when the Vatican Council reconvenes in September. In this regard, we were pleased when a recent issue of Ramparts magazine (1312 Chestnut St., New York, N.Y.) featured an article on this grave issue, written by Dr. Gordon C. Zahn, professor of sociology at Loyola University, Chicago. Pope John XXIII, in Pacing in Terra, entirely abandoned the theory of the just war upon which participation by Catholics in the arms race could, perhaps, be justified. At least, that is how I read the Pope's encyclical. Father Peter Riga (scheduled to speak at St. Joseph's House on February 19th) maintains that Pope John's encyclical "admits the possibility of using thermonuclear weapons in certain circumstances," but that in actual fact, the Pope is opposed to the use of such weapons. Within the Church itself, some of the more obvious conclusions to be drawn from Pacing in Terra are meeting strong opposition. The "cold war and Communism" for example, are being used to advantage among American Catholics by those within the Church who are not blessed with the spiritual vision so evident in the writings of John XXIII. In this regard, we are looking forward to the coming Convocation on Pacing in Terra, which will be held at the New York Hilton Hotel on February 18th, 19th, and 20th. The Catholic Worker will be represented at this Convocation by Martin J. Corbin, managing editor of the CW, Ed Forand, manager of St. Joseph's House, as well as the present writer.

We were pleased, too, when an invitation arrived for Dorothy Day. Unfortunately, Dorothy is on a speaking tour and will not be in New York. Although we are prejudiced, there is no doubt in our minds that Dorothy will be present in spirit and that many of those actually attending will have been influenced by her example over the years since the foundation of the Catholic Worker movement. Dorothy, we feel, is beginning to see some objective evidence of the fact that radical Christianity does indeed have something to say which is vitally important to the

(Continued on page 7)



## THE CHURCH OF THE POOR

By REV. PETER J. RIGA

It must certainly seem strange to the average American Catholic that at a time for unprecedented affluence in America (a gross national product of six hundred twenty-five billion dollars in 1964) the Vatican Council II is emphasizing poverty and its revival as one of the fundamental characteristics of the Church's *aggiornamento*. Strange indeed, for unless he has understood the paradox which is Christianity, it will be the source of the deepest scandal for him. The whole of Christianity is a paradox: its goals and distinguishing characteristics are a scandal to the world understood here according to St. John, as that spirit which cannot see beyond matter and time. The paradox of life and death, of humility and suffering, of riches and poverty. Death is the end of all for this strange animal we call man, but for the Christian it is just the beginning of the only experience worthy to be called life: suffering for the man of the world is that hated and fearful reminder of his frail mortality; suffering for the Christian is that by and through which alone he can hope to conquer with Christ material riches, social status and power are what make the man of the world powerful and esteemed. Poverty is a humiliation to be hidden and kept out of sight at any cost; for the Christian, the poor are Christ's closest friends, and whoever would approach Christ must love and serve the poor to the greatest possible degree.

The poor man is Christ, and if the Christian cannot come to see Christ in him, he will never see Christ, either here below or in the future life. Depart from me, for if you have not done it to one of these, the least of my brothers, you have not done it to me (Matt. 25:28). To the man of the world, the enemy is the one who would threaten his social status, his economic prosperity, his racial caste, his absolute license to do what he wants when he wants with no interference from man or the state. This enemy is the conspirator, the enemy from within and from without, the subversive of "cultural" and "religious" values who must be destroyed at all costs; the Christian seeks out his enemy to do him good, to return benevolence for malevolence, who seeks what blinds and heals, rather than what separates and destroys; who knows that even when he must resist the injustices of his enemy, there are bounds of morality beyond which he may not go and who must never discourage, attempt to seek peace and an atmosphere of trust and confidence. For his pains, furthermore, the Christian must be prepared like Jeremiah of long ago to himself be considered a "stupid" or "fool" on a half a dozen or at best a subversive whose motives will lead to "surrender" and "destruction."

Thus, some paradoxes of the Christian will only inspire a smile or a shrug from the man of the world. He will consider the Christian stupid (in the Pauline sense of this word (1 Cor. 2:8) or at best a crackpot/preacher of doom who must be tolerated in a liberal and "free" society. Other paradoxes will inspire in the man of the world rage and active opposition. This is nothing new; Stephen was the prototype in Acts VI, 8 and today this hatred is directed against those "soft hearts" who seek nuclear disarmament, racial justice, an equitable redistribution of wealth, an international society, protection for migrant workers and for the aged. What is even more painful to the Christian is the fact that hate, prejudice, and murderous nuclear intentions can stalk under Christian auspices and be manifested by those who glory in the name of Christ. Such duplicity and perversion of the word Christian must bring tears to the eyes of anyone who has based his concept of Christianity on the gospel and the social teachings of the Church.

Further Paradoxes  
The Church today, in Council under the inspiration, no doubt, of the Holy Spirit, is attempting to bring out one of these paradoxes, the one most appropriate for our time: poverty. It is ironic that the United States, which considers itself a "Christian" nation, prepares for war like a preoccupied giant and for peace like a retarded proxy. One of the greatest obstacles to true peace around the world is the man of the world. He will consider the Christian stupid (in the Pauline sense of this word (1 Cor. 2:8) or at best a crackpot/preacher of doom who must be tolerated in a liberal and "free" society. Other paradoxes will inspire in the man of the world rage and active opposition. This is nothing new; Stephen was the prototype in Acts VI, 8 and today this hatred is directed against those "soft hearts" who seek nuclear disarmament, racial justice, an equitable redistribution of wealth, an international society, protection for migrant workers and for the aged. What is even more painful to the Christian is the fact that hate, prejudice, and murderous nuclear intentions can stalk under Christian auspices and be manifested by those who glory in the name of Christ. Such duplicity and perversion of the word Christian must bring tears to the eyes of anyone who has based his concept of Christianity on the gospel and the social teachings of the Church.

## ON Pilgrimage

By DOROTHY DAY

When I left New York on February 1st, it was snowing and not so cold. It had been ten below zero the day before. Stanley Vishnevski from Tivoli was going to meet me at the station to bring me some things I had forgotten, but his train was an hour late, so I missed him. Mr. Clare Bee, Ed Forand and Walter Kerell saw me off. My sister had provided me with sandwiches, so I had supper on the train and my fare and berth was paid for by one of our readers, Dittie Shafer, of Tryon, North Carolina, so I travelled in great comfort.

When I woke up I was in North Carolina, with its yellow and red earth and green cover crop on the fields, and brilliantly green pine trees (all the other trees were bare). I read the psalms for matins and lauds in Father Frey's little book, Confraternity edition (5300 Ft. Hamilton Parkway, Brooklyn 15, N.Y.). I include the address so that our readers can get them and be comforted as I was, sorry as I was to leave home and family on another trip. I needed the strength and courage that the psalms always give.

As I write I am passing row upon row of Negro shacks, the scores of them, and the earth cover and love is surrounded with erosion. All these things hurt. Of course I am surrounded by squalor on the Bowers, and moral squalor too, but here people are closer to the earth, and so much alone with their poverty and pain.

In Tryon, I visited Dittie for two days, spoke at the beautiful little church there and met Father Kerlin, who is principal of the Catholic high school in Atlanta and drives down once a week to offer Mass. It was cold that night, around the zero mark, and Father Kerlin had made the extra trip for the meeting, a long drive. The next day there was a morning meeting after Mass at Brevard, and the mothers of the parish came. Early Thursday morning Father Charles Mulholland, an old friend, came far out of his way from Brevard to Tryon to pick me up, and we drove first to Highland, over the steepest mountain road, which were icy at every turn, roads that climbed thousands of feet and wound down around the mountains into Alabama. At one point we were four thousand feet up and stopped at a little church at Highland, where three of us assisted at Mass in the warm living room in back of the church. Water had frozen in the pipes, but one of the parishioners had prepared a good breakfast after Mass. All its complete with home-made coffee, cake, which warmed us for country trip. Then we set forth to drive up to the Trappist Monastery of Our Lady of the Holy Spirit, at Glenthers, Georgia, east of Atlanta, remounted there at three p.m. and I been in Mulholland had to start baptism in Brevard after a brief rest at the coffee.

It is strange to write registers a conversations at a Trappist death. But tery, but the season is still, make people one of Epiphany and I and the from, mitted to speak to Fatherhood of heads and Father Peter. Boldly, aroused long associated with it will repudiate Worker, Father, Charland, punishment, merely Jack English.

Peter was Victor AMBERT CAMUS.

(Continued on page 8)

## CATHOLIC WORKER

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DOROTHY DAY, Editor and Publisher

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Will you sign this?

## Declaration of Conscience

Because the use of the military resources of the United States in Vietnam and elsewhere suppresses the aspirations of the people for political independence and economic freedom:

Because inhuman torture and senseless killing are being carried out by forces armed, uniformed, trained and financed by the United States:

Because we believe that all peoples of the earth, including both Americans and non-Americans, have an inalienable right to life, liberty, and the peaceful pursuit of happiness in their own countries:

Because we think that positive steps must be taken to put an end to the threat of nuclear catastrophe and death by chemical or biological warfare, whether these result from accident or escalation:

We hereby declare our conscientious refusal to cooperate with the United States government in the prosecution of the war in Vietnam.

We encourage those who can conscientiously do so to refuse to serve in the armed forces and to ask for discharge if they are already in.

Those of us who are subject to the Draft ourselves declare our own intention to refuse to serve.

We urge others to refuse and refuse ourselves to take part in the manufacture or transportation of military equipment, or to work in the field of military research and weapons development.

We shall encourage the development of other nonviolent acts including acts which involve civil disobedience, in order to stop the flow of American soldiers and munitions to Vietnam.

Note: Signing or distributing this Declaration of Conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the draft to refuse service. Penalties of up to 5 years imprisonment and/or a fine of \$5,000 are provided. While prosecutions under this provision of the law almost never occur, persons signing or distributing this declaration should face the possibility of serious consequences.

Some of those who have signed are:

Rev. Daniel Berrigan, S.J.

Rev. Philip Berrigan, S.J.

James Bristol

William C. Davidson

Dorothy Day

David Dellinger

W. H. Ferry

Rabbi Everett E. Gendler

George R. Lakey

Irving Laucks

Sidney Lens

Stewart Meacham

Morris R. Mitchell

A. J. Muste

Otto Nathan

A. Philip Randolph

Name:

Address:

Please return to Catholic Worker, 175 Chrystie St., New York 2, N.Y.



## REPORT FROM LONG ISLAND

By ROBERT W. GOLDFARB

Every spring and summer ragged armies of migrant workers advance upon the fringes of America's bright suburbs. Automation has sharply cut the number of these workers, and shopping centers and endless rows of split-level houses now sprout from what once were orange groves and potato fields. Yet like fish swimming up-river toward familiar spawning grounds, thousands of migrants make their way north each fall to fields and orchards which lie in the shadow of America's great cities.

One such army arrived in Suffolk County on New York's Long Island, one of the Nation's fastest growing suburban communities. Here in the Riverhead area, two hours from New York City, is a collection of shacks, more appropriate to some corner of Appalachia than to a comfortable suburb. Live 5,000 seasonal and migrant farm workers. During the harvest season these workers, some of them year-round residents of Riverhead, others transients from the deep South, graded potatoes six days a week from 7:30 a.m. to 11:00 p.m. The conditions under which they worked and lived were much like those faced by migrant farm laborers throughout the Nation.

Farms still thrive on the eastern end of Long Island, often extending for within a few feet of the sweeping white beaches of the

house. They consider themselves fortunate, however. Very few of their co-workers live in homes designed for human beings and the privy they share at least far away from the house—sparing them the stench and borders of nickel-sized flies which plague the people living in the duck-sheds where the privies stand only a few feet from their doors. The shacks and duck-sheds are clustered into hamlets, called "The Bottom," "The Point," "The Main," and "40 Acres."

The Southern migrants on the other hand, are housed in work camps in Riverhead and its surrounding villages. These workers begin trickling into eastern Long Island early in May to begin picking strawberries. Their number mounts during the stringbean and cauliflower harvests and reaches a peak from September through early November when potatoes are graded by size and weight before being shipped to market.

Late in August, buses jammed with migrant workers begin making their way from Florida to Alabama, to Mississippi, back to Alabama, up through Georgia, and north to New York, collecting along the way men and women willing to work for upwards to \$125 a week. The buses are owned or chartered by contractors—called crew leaders—who are hired by the potato companies to supply gangs of workers.

Each crew leader is given a work camp which is his to fill and to operate as he sees fit. After one or two trips through the South, a leader manages to fill his camp barracks with 200 to 300 migrants. As part of his contract with the potato distributor, the crew leader rents rooms, sells meals, operates a grocery store and bar, and supplies all the other services required by his workers. The proceeds from these operations belong solely to the crew leader. Crew leaders who ran away from one of the camps last fall declared that even before they had done an hour's work they owed their leader nearly \$30. Older workers had told the boys they probably would never catch up and would be lucky if they earned enough to go home to Meridian, Mississippi.

Hitting Bottom  
When a migrant does not have enough money to return South he fills a paper bag with his few belongings and goes over to "The Bottom," or to one of the other shack colonies in Riverhead, probably to spend the rest of his life. One man who has lived in "The Bottom" for 17 years says of the accounting system practiced by the crew leaders, "I sometimes make maybe \$65 a week, but when they add up all they told me, I spent on food and rent, I have only 20c left."

That man is only 50 years old but when he recently applied for a job as a supermarket porter the personnel manager refused to hire him. Insisting the man obviously was over 65. Most inhabitants of the ducksheds appear far older than they are: a 45-year-old closer to 60.

Riverhead is a study in contrasts:

Thirty feet from the clump of shacks called "The Point" is a sparkling inlet to Peconic Bay. Two little Negro girls, toting the cool mud along its banks, stand watching a 38-foot cabin cruiser steam out to the bay. A young white woman in a red bikini, sunning on the cruiser's foredeck, ignores the children and the ducksheds squatting behind them. When the boat turns out of sight, the children walk back through coarse grass to the dirt road which runs in front of their ducksheds home. It stands next to the ruins of a shack in which two of their friends burned to death last year.

Eighty feet from the squalor and clutter of "The Bottom," one can see the glittering expanse of the 50 people who crowd into the

house. They consider themselves fortunate, however. Very few of their co-workers live in homes designed for human beings and the privy they share at least far away from the house—sparing them the stench and borders of nickel-sized flies which plague the people living in the duck-sheds where the privies stand only a few feet from their doors. The shacks and duck-sheds are clustered into hamlets, called "The Bottom," "The Point," "The Main," and "40 Acres."

Residents of "The Main" peer through the chicken wire windows of their ducksheds homes across a gulley into clean, new sheds inhabited by families of ducks.

On Sunday in "40 Acres," it is hard to find a man who is not drunk or a woman who is not sitting empty-eyed in the dirt outside her house. A few block away, white people file past robust young ministers, through the doors of a heavily endowed church.

The migrants who journey north each fall, swelling the ranks of the seasonal workers, are charged \$10 for their bus trip and are blind for the meals they eat en route. When they arrive at the work camp, they buy a blanket and then rent a room and cot for \$5 a week or more. They are issued a \$10 meal ticket which may last, from two days to a week, depending upon a worker's appetite. Laborers rarely are paid more than \$125 an hour and work 60 to 80 hours a week. From September, through November, after paying their debts to the crew leader, thrifty workers are left with about \$20 for a week's labor. Some who eat heavily after the grueling hours of work, or who drink pint bottles of wine during the day, frequently end up with less than \$10.

Where the "Boys" Are

Work camps which house the migrants are tight with tension. There is a lot of drinking, gambling and homosexuality. The gates of one work camp are blocked by armed guards. A crew leader does not want welfare investigators, representatives of the Congress of Racial Equality (CORE), or union organizers to approach his people. The crew leader is usually armed, and the boys who protect him, in return for a favored job, they sleep in his trailer, the best housing in camp, and bring their women there when they wish. An outsider who drives into a work camp immediately senses the hostility of the leader and his boys. Unfolding like straight razors, they stand up and move slowly toward the visitor. One CORE worker said, "Walking into this camp is like being picked up by the scruff of the neck and dropped into Mississippi—the same, hard faces, the same hatred, except here the man with the gun is a Negro."

One articulate young crew leader—the only one willing to talk about his activities—boasted that he would make at least \$13,000 between August and December. The potato man wears a badge and gives him \$20 of them, he said. "For that he gives me this camp," he proudly shows visitors his shivering bar and his grocery store stocked with beans, catnip, lard and grist, all bearing prices 50 to 100 percent higher than those charged in local stores. He demands 50c for cigarettes, and \$1 for a pint of wine which he buys by the gallon for \$1.

This crew leader declared, "I have a Caddy and my wife has a fur coat. We got this big trailer, and a real good home back in Florida. Lots of people in my camp are here five or six weeks, before they do any real work. It takes care of them so that when they start to work they owe me a lot of money."

On payday, the crew leader calls his workers into a room. Armed with a pistol and surrounded by his boys, he sits before them and begins the "tucking up" which tells the migrants how much they earned and how much they owe. One young boy who made \$45 paid, \$20 for room and board, was charged \$6 for cigarettes despite his claim that he "never bought all them smokes," and after paying for his bus ride north and for a blanket, was left with \$3.50 for a full week of labor.

One man complained that he was billed 5c for the sugar and 5c for (Continued on page 6)

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## LETTERS

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## Czech Dialogue

Hilltop Farm  
Deerfield, Mass.

Dear Miss Day:

The Christian-Marxist Dialogue in your January issue finally does it. This article should be in the hands of every priest, minister and religious teacher. It should be read by every sincere atheist interested in human values.

Ultimately, I suppose, the schema of Christ will prevail, but no doubt in some form inconceivable to us as men who are, at present, relatively primitive. In evolutionary terms, how exciting it would be if we could listen to Pierre Teilhard de Chardin, who, before his death ten years ago, had entered this dialogue from an entirely different point of view.

I am enclosing a check for five dollars to help you in your work. Could you please send me five or ten copies of the last issue?

Sincerely yours,

Arthur A. Rogers

115 Charlton St.  
New York 14, N.Y.

Dear Friends:

Please send me 16 copies of the January CW. Enclosed is a one-dollar bill. Keep the balance as a modest contribution.

That Christian-Marxist dialogue is so good that I want to send it to friends and acquaintances in this country, Poland and East Germany.

More power to you. I do not have to wish you grace. You have it.

Sincerely,

Paul Wohl

## Save a Tiny Life

P.O. Box 640 Morogoro  
Tanganyika, E.A.

Dear Editor:

The Living Lord bless you for printing this appeal. In our Orphanage-Mirolote we have, at the moment, 73 orphans alive and 83 buried in the churchyard. (We did not have the means to save them all). We get no support from government or fixed income.

Be a friend to a child in need. Try with us to save a tiny life. (Please send one dollar today to First National City Bank 640 Fifth Ave., New York 19, N.Y., with a notation: For account AY 100231. Rev. H. A. Egemeers).

The Divine Child bless you and all yours for your generosity.

Sincerely yours in Christ,  
Rev. Hubert A. Egemeers, csap.

## To Offset Bigotry

1688 O'Farrell Street  
San Francisco, Calif.

Dear Editor:

Through its rapidly growing membership and determined efforts, the San Francisco Chapter of the Congress of Racial Equality (CORE) has become "the most active chapter" outside the Deep South.

It has carried on the fight for justice and equality in the streets, the courtroom and the conference room. It has negotiated dozens of agreements opening up hundreds of jobs for members of minority groups. It has succeeded in "de-segregating" many of the larger retail agencies in San Francisco.

We would like to ask the readers of the Catholic Worker for help in the passage of Proposition 13, which we expect to face what may be an uphill struggle against.

When the cleaning should begin some day in the spring or the fall, because of the bitter weather in winter, Saturday seems a suitable day, but other days could be arranged, depending on the local situation. Early morning is strongly recommended, because the air is crisp and clean and the children feel a sense of accomplishment.

The purpose of this campaign

is not just to clean the streets, machines can do that. It is to promote brotherhood.

I came to New York about six months ago. When some generous people took me around the city I noticed that some parts of it are not at all clean. I thought of the Japanese children who use their holidays to sweep the streets regularly. I decided to write to the city officials of my home town, Shimizu-shi. A fund-raising campaign to buy bamboo brooms was initiated, and a hundred of them will arrive by the middle of February. If more are needed, more will come. Each broom is being signed by a Japanese child, who wishes to become "friends" with American children.

As far as I am concerned, the campaign can now begin. All we need is a committee. So I suggest that we form one as soon as possible. I feel that this campaign may spread throughout the world very quickly.

I close this letter by asking the help of God.

Respectfully,  
Mitsuki Uemura

## In the Valley

15 Washington St.  
Poughkeepsie, N.Y.

Dear Martin Corbin:

We want to thank you for co-operating so magnificently with the Mid-Hudson Peace Center and the Dutchess County Women for Peace, who sponsored the lecture you gave on "A Catholic View of Disarmament" at the Marist College on December 4th. The lecture was also sponsored by the Catholic Worker and the Newman Clubs of Yonkers, Coler, Dutchess Community College, and New Paltz College.

On December 19th, eight hundred leaflets protesting the war in Vietnam were distributed on Main Street in Poughkeepsie by Catholic Workers and members of Women for Peace, the Fellowship of Reconciliation and the Committee for Non-Violent Action. I can safely say that this is the first time anyone has had the courage to distribute anti-war leaflets in Poughkeepsie on such a large scale.

We ask anyone who is interested, or knows someone else who would be interested, in doing volunteer work for peace and disarmament to write to or visit the Mid-Hudson Peace Center, at 15 Washington St. in Poughkeepsie. Contributions will also be greatly appreciated.

Sincerely,

S. Kaplan

## New Brooms

175 Chrysler St.  
New York 2, N.Y.

Dear Fellow:

I propose that children serve the community by cleaning the streets of their own community. This is a very common practice in Japan.

Why? So that children may learn to serve their community and eventually develop a sense of responsibility.

How? Groups of from ten to fifteen children are to be organized, each with its own leader. Each group will be responsible for cleaning one block. An adult ought to be on hand to check the extent of the children's cooperation, but not the results. After the job is completed a tea meeting could be held to discuss other responsibilities that the children can assume.

How often? I believe that once a week or twice a month would be sufficient.

When? The cleaning should begin some day in the spring or the fall, because of the bitter weather in winter. Saturday seems a suitable day, but other days could be arranged, depending on the local situation. Early morning is strongly recommended, because the air is crisp and clean and the children feel a sense of accomplishment.

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I close this letter by asking the help of God.

Respectfully,  
Mitsuki Uemura

## Old Possum

5 Pinhurst Ave.  
New York 33, N.Y.

Dear Dorothy:

One day, I was in Harcourt, Brace's office to meet one of the editors. She told me that I should have been there five minutes sooner for T. S. Eliot has been in and gone.

She told me that he had been asked if he wanted the editors to get him any particular reading material. He said the person asking that he was interested in only two publications: Dwight Macdonald's Politics and the Catholic Worker. The year was 1946 or 1947.

Regards,

Arthur Sheehan

## Warfare State

Route 2  
Box 208  
Fort Bragg, Calif.

Dear Editor:

An armed Germany has cost the U.S. rivers of blood, billions of dollars and made tax slaves of the American people for untold generations to come. Yet today our tax dollars have put the old Nazi murder machine back in power with a flock of loyal Hitler henchmen in command and an arsenal of atomic weapons at their fingertips. How easy for one of them to touch the button that would cremate millions of people in the holocaust of an atomic war. These same Nazi henchmen are in control of NATO. It is reported that one of them issued the orders that resulted in the mass murder of millions of unarmed and helpless prisoners—Russians, Poles, and Jews—in World War II. An American President told these Generals that he was willing to risk the destruction of Americans in order to keep them in power.

We have built up a multi-billion dollar war machine that takes over half of the national income to support it. This huge military buildup has saddled the American people with a national debt of over three hundred billion dollars, with no attempt being made to even hold it at its present level—let alone reduce it. All the income taxes paid by every person in the United States with an income of six thousand or less is required to pay the interest alone on this huge debt, and yet a docile Congress increases it every year without a murmur of protest.

Labor leaders and manufacturers, and even Senators and Congressmen—have sought lush defense contracts for their constituents until we have built up the

most powerful "War Machine" in the world. Men kill for a few dollars. What happens when billions are at stake? Our wasteful "Foreign Aid" program dumps billions of our tax dollars into foreign "rat holes" while our own people are neglected. The cost of this senseless program is added to our national debt—for future generations to worry about.

Our powerful C.I.A. has unlimited power and money at its disposal to meddle in the political affairs of other nations and foment hatred and dissension in order to create the illusion that our huge War Machine is needed for "defense." Cuba, Vietnam and Korea are good examples of the results of this meddling policy. Does the U.S. have a mandate to dictate to other countries to what kind of government they should have?

To label all people who try to throw off the yoke of tyranny, oppression and hunger "Communists" is an old trick that harks back to the Middle Ages when the dirty name was "heretic" meaning non-Catholic. Our just to kill "Communists" inspired and directed by the same spirit, the one to whom we gave the most, can no longer take our stupid and corrupt "foreign" policy. HOW LONG WILL THIS MADNESS CONTINUE?

Jack Odum

## Prisoner's Wife

835 Ridge Avenue  
Evanston, Illinois 60202

Dear Martin:

I am enclosing a check for \$4 for a year's subscription to the Catholic Worker.

Although I have not seen the January issue, I have received several letters from people offering for living accommodations near Minneapolis, and copies of letters to Judge Hoffman, as well as an offer for baby clothes. I wasn't aware until I began receiving letters that you had published Bob's statement. Thank you.

Through some miracle I found a job and will work until May, allowing me to visit Bob only on weekends until after the baby is born (June). I'll be staying with my parents in Evanston until the baby and I are able to travel. Perhaps at that point I'll be able to use some of the generous offers that have been made.

I still would like to spend some time at Hilltop Farm. I just finished Ammon Hennacy's Book of Ammon, from which I learned a great deal more about the Catholic Worker. I would really enjoy the experience of living with the group and helping out if possible. Perhaps August or October.

Again thank you for your article in the January issue. I hope I'll be able to get a copy from you so I can at least read it. I have answered all the letters I received with offers for a place to live, but due to the large amount of letters to Judge Hoffman, have not been able to thank each person individually. Perhaps you could say thank you for me in the next issue. I sincerely appreciate these letters, although it appears that Judge Hoffman did not change his mind (the 60-day limit to reduce Bob's sentence ended January 1st). Perhaps they will change his heart, however, and he will be less likely to impose such a stiff sentence, should another pacifist come before him.

Thanks again, and I hope to be able to visit with you eventually.

Peace,

Jayne Switzer  
P.S. Bob receives the Catholic Worker at Sandstone and thoroughly enjoys it. He was very pleased with the January issue.

## Northeast Kingdom

Salesian Mission  
Box 30  
New Rochelle, N.Y.  
Tel.: (914) 632-8344

Dear Editor:

I have, but recently arrived, in America in order to raise some funds for establishing trade and technical schools in the Kingdom of Bhutan, at the top of the Himalayas, where the Gospel has never been preached. The local authorities have requested us, Salesian Missionaries of St. John Bosco, to set up such schools in Bhutan on the model of those we have put up in Assam and Bengal.

Would you be able to interest your friends in this unique venture? Civic and religious groups, or parish organizations welcome talks on unusual topics. I have some excellent slides of Bhutan. Should you wish to be present, just let me know and I will come flying, heard and all.

I have visited your Chrystie Street house of hospitality and am full of admiration for the great humanitarian work which is being carried on there.

Sincerely yours in Christ,  
Rev. A. Ravalleo, S.D.B.  
(Procureur for India)

## The First Hurrah

175 Chrysler St.  
New York 2, N.Y.

Dear Marty:

It just came across this in Vol. II of War and Peace. It made me think of Vietnam.

A good general has no need of any special qualities; on the contrary, he is the better for the absence of the loftiest and finest human attributes—love, poetry, tenderness and philosophy and including doubt, life should be limited, firmly, convinced that what he is doing is of great importance (otherwise he will not have the patience to go through with it), and only then will he be a gallant general. God forbid that he should be human, should feel love; or compassion, should stop to think what is just and unjust; it is understandable that a theory of their "genius" was invented for them long ago because they are synonymous with power. The success of a military action depends not on them, but on the man in the ranks who first shouts "We are lost" or "Hurrah!"

Bob Steed

## Twilight Zone

P. O. Box 35  
McIntosh, Fla.

Dear Editor:

I am seeking publicity for unemployed, willing and able to work persons between the ages of 45 (when they are too old to get a job) and 65 (when they are old enough to get a pension). I propose for us the title Twilight People and for our age the Twilight Age. (Perhaps Purgatory Age would be better).

I do not even have a plan for anything that can be done to make life better for us. I would be most happy to hear from anyone having such a plan, and from all who would like to participate in some sort of group action to improve our way of life.

To the group I can offer nothing except that I have a versatile typewriter and that as a Quaker I have had many years' experience in accomplishing things through letters to the editor. I have also written many letters to politicians which, to my knowledge, have never accomplished anything.

If interested please write. But please do not visit. I have nothing to share but my poverty and good will, neither of which are nourishing or warming.

Everett Reid

# On Pilgrimage

(Continued from page 1)

the new look is that from now on Trappists, the new ones at any rate, are going to keep their own names, and the lay brothers now dress the same as choir monks.

The next night I spoke to the community in the crypt and I was happy to speak, begging the prayers of this powerhouse for those in Alabama and Mississippi that I am going to visit, as well as for myself. I spoke and answered questions for an hour and a half, and before I went to sleep in the little guest house on the lake near the entrance to the monastery, we enjoyed visiting with the Sherry's, Gerald and Evelyn, who had come out from Atlanta, and getting first impressions of the work of the Council, which Mr. Sherry had attended for some weeks.

Mr. Sherry is editor of the diocesan paper, and before he and his wife left he gave me a list of questions which he begged me to answer and mail back to him as I proceeded on my way. So now that I am settled before a typewriter at the Holy Name of Jesus Hospital (integrated) in Gadsden, Ala., I can add these pages to what I have written for him and send them on to Martin Corbin to include in my February On Pilgrimage column. There is always the need for recapitulations.

## INTERVIEW

Q. Can you explain briefly the aims and purposes of the Catholic Workers movement?

A. The aim of The Catholic Worker movement is really to further what Peter Maurin (the founder and leader of the movement in 1933) called the Green Revolution. He wanted to make the kind of society "where it would be easier for men to be good," he said. That involved us of course in a program of action, which began with 1) clarification of thought, through discussions, courses, retreats, work camps, which go on at our Catholic Worker farm at Tivoli, New York throughout the year, and 2) the running of houses of hospitality where there can be the direct action of the works of mercy, running a breadline, clothesroom, hospice where immediate needs can be taken care of those who come to us. That has meant the building up of a family around the country of people from all walks of life, of different backgrounds, people of every race, color and creed. The leaders of the work are Catholic. There are probably about ten or twelve houses and farms around the country, each autonomous. But the readers themselves throughout the country try to carry on what Ammon Hennacy calls a one-man revolution.

Q. Is there such a thing as Christian Communism?

A. Peter Maurin wrote an essay, to the effect that there was a Christian communism and a Christian capitalism, in which he made his point very clear. The quotation "Property, the more common it becomes, the more holy it becomes," is from the writings of St. Gertrude. It was Eric Gill who said, "Property is proper to man." And St. Thomas said that a certain amount of property is necessary to lead a good life. It would take a book to answer such a question.

Q. How do you think the Church can best assist the War on Poverty?

A. By teaching Holy Poverty—a philosophy of poverty and a philosophy of work. If children took the lives of the saints seriously, they would realize their capacity for spiritual and material action and the importance of their contribution to the Green Revolution. The plight of the migrant and agricultural worker would be alleviated by farming communities such as the kibbutzim of Israel or the collectives and communes of China and Russia and Cuba. Joan Robinson, British economist teaching at Cambridge, has written

favorably about Cuban and Chinese communes. In his book Paths in Utopia, Martin Buber says that only a community of communites deserves the name of commonwealth. A great deal of study of cooperatives and small-scale enterprises, as well as a sense of personal responsibility, is necessary in this war on poverty. You find the workers in the interracial movement in the South, determined to begin a war on poverty right where they are, through mutual aid, the use of talents and physical resources, study groups, adult education and so on, before they call in the government for aid. They are starting from the bottom up.

Q. What do you think is wrong with the present approach in this regard?

A. Everyone is saying the problem is too vast for any but public agencies and large-scale government help. People are waiting for Church or Government, or in general for George to do it. We begin with ourselves and give what we have, and the movement spreads. This is the dynamic, organic approach.

Q. What do you think is the minimum that Catholics can do in view of the needs of the times?

A. We should not think in terms of minimum. Aim at perfection. Aim high, and we will get somewhere. God can take the loaves and fishes. If that is all we have, and multiply it. But the thing is to want to give all. A new commandment Jesus gave us, to lay down our lives for our brothers. If we are ready and willing, God can show us what we can do. We are living in a time of crisis. In war the State asks men for everything, to lay down their lives, to endure hardship, loss of family, blood, sweat and tears.

Q. People have accused you of supporting the Communist take over in Cuba; would you clarify your views on this?

A. With John XXIII, our beloved late Holy Father, I think that where the social aims of Communism are the Christian aims they should be supported. Our own bishops have also said this in one of their annual messages. Interracial justice, education for all, medical care, housing for the poor, twelve months' work a year instead of four months—these are good aims. And I can only report what I saw in Cuba, the churches open, retreats and days of recollection being given, catechisms printed, instruction going on. The Catholic schools have been confiscated, yes, but if we listen to Our Lord, who said, "If they take your coat, give them your cloak too," we could meet such things with holy indifference. These things have happened many times before. All the land taken from the papacy has meant no diminution of her influence in the world. At no time in history have people listened so warmly to the Popes in their encyclicals.

Q. Do you think that the work of the Vatican Council has in any way justified your pioneer work in the dialogue with the community?

A. We are tremendously interested and encouraged by the work of Vatican Council II and are looking forward to the work of the last session, hoping that Article 25 in Schema XIII will be made even stronger, so that they will condemn not only nuclear weapons but all weapons of modern war, napalm, blockbusters, chemical and biological war, as well as nuclear war. And we hope that the teaching on the meaning of conscience will be made clear. Of course we rejoice in the liturgical reform, and thank God for such prelates as Archbishop Paul Hallinan, for their pastoral letters, informing their people as to what is going on.

Q. What is in your opinion the

root cause of the tremendous gap between haves and have nots?

A. One can't answer this question without taking into consideration the entire history of the United States, man's nature, his fall and his redemption. To put it simply, the root cause of the gap is man's greed, avarice, acquisitiveness, his fear of insecurity, and the lack of attention to the teachings of Jesus and the saints throughout the ages.

Q. What must the lay apostolate do in the light of Vatican II to keep it abreast of the call to aggiornamento?

A. Read and study, listen and learn. We have to know God in order to love and serve Him. We have to know our neighbor likewise. As I travel through the country, I am trying to learn what is going on—all the exciting things that are happening—the strength, the courage, the vigor of the struggle going on in the South. They are teaching the rest of the country.

Q. What is the future for the church in America?

A. I'm hoping that young Catholics will become more and more involved in a cause which increases their love of brother and that they will be growing in the love of God. Here is Gadsden, my first



stop after Conyers, Georgia. I find a young Negro Catholic, born in New Orleans, Bennie Luchion, who is involving the whole community, not just in a fight for justice but in the building up of a center where arts and crafts, puppet shows, clothes center for mutual aid, education classes to fight illiteracy to help men get jobs, and many other activities, are going on. He has been jailed six times for taking part in demonstrations. I saw him for the first time in church this Sunday morning, going to the communion rail and getting his throat blessed after Mass. Some one said without words that he came here after another, is fed by the community and is involving everyone. And thank God the Catholic community is involved!

## A CALL TO DEMONSTRATE AGAINST UNITED STATES WAR POLICY IN VIETNAM

Thursday, February 18

During the day messages will be delivered to representatives of the 15 nations supporting U.S. policy in Vietnam.

8 p.m. Rally at Community Church, 40 E. 35th Street, NYC. Speakers will include Rev. Daniel Berrigan, S.J., Kay Boyle, Dave Dellinger, John Lewis, Roger Lockhart, Jay Moss and A. J. Muste. Pete Seeger will sing. (Contributions) Friday, February 19

11 a.m. Sit-in and vigil at the United States Mission to the United Nations, 1st Ave. and 45th St., till closing time, to resume Saturday morning till 1 p.m.

4 p.m. Picket recruiting centers, Broadway and W. 71st St., 125th St. and Lenox Ave. Civil disobedience is contemplated.

Saturday, February 20 11 a.m. to 12:30 p.m. Vigil to indicate support of those engaged in convocation to study Peace in Terrors at Hilton Hotel, 6th Ave. between 52d and 53rd St.

12:30 Walk to United States Mission to U.N. for half hour vigil.

# Report From Long Island

(Continued from page 2)

the milk he put into his coffee. Another, stricken with a virus and unable to eat, was charged for food even though his meal ticket had never been punched. "He livin' in this camp, he got to pay for his food even if he don't eat it," the crew leader ordered. After five weeks another man was left with a total of \$28.32. For a full day and half of work a young woman received 12c. Most of the workers are illiterate and numbly accept the long list of words and figures thrust at them by the leader.

## Invisible Men

The seasonal workers and the migrants who join them to crowd this area in the fall seem almost invisible to the white people walking the streets of Riverhead a mile and a half away. Scarcely anyone seems to know or to care that tools and canned goods recently were moved from old shacks into new Quonset huts so seasonal workers could live in the shacks. After inspecting homes measuring 8'x12' in which two families live, and administrative assistant in the War on Poverty program shook his head and said, "This is worse than Appalachia."

Suffolk County has begun to take steps to ease the plight of its seasonal workers. This past May the County purchased the largest of the duck farms and has begun to tear down the sheds and to relocate the residents. Approximately 300 families who lived there have been provided with better housing in the eastern part of Long Island.

In recent months, religious leaders have tried to shock their parishioners into seeing the poverty around them and doing something about it. A few have responded by demanding County action and have begun to join together to rid Suffolk of its human blight. If nothing else, this community action has resulted in the asking of a number of basic questions which plague conscientious citizens wherever there are migrant farmers. Should strict state and national laws be enacted to assure that migrant workers will not have to live in conditions unfit for ducks? Should all harvesting and grading be so totally automated that migrant labor will become absolutely unnecessary? If so, can migrant laborers be retrained for industrial work? Yet, even as these questions are being asked, migrant farmers continue to live very much as they did a quarter of a century ago.

Riverhead is the end of the line for New York's migrants. When they arrive, here at the edge of Peconic Bay there is nothing for them to do but to stop or to go back South. Many, too poor to return, remain behind, swelling the area's relief rolls. As a result, parts of eastern Long Island have come to resemble a dark corner of Mississippi. Dogs and children play in the dust. The odor of "soul food"—greens, grits, yams and pork—frying in deep fat, fills the air.

Many have given up and apathetically accept welfare checks from "the man, downtown." But, last year, a boy who was living in one room with seven brothers and sisters, was found to have an IQ of 136. His high school guidance counselor had placed him in a vocational program to prepare him for a factory job. After graduation something within the boy drove him back to the classroom to study academic subjects. Within a few months he had scored 83 in the State English Regents examination and nearly as high in history and biology. It seems likely that if the boy had received earlier academic training he would have graduated near to the top of his class. Now, only with a great deal of luck will he realize his dream of going to college.

Most of this waste and despair is invisible from the roads leading out to the beautiful beaches of eastern Long Island. Yet here, two

hours from Manhattan, is a place called "The Bottom" where a dog runs with a gray rat clamped in its jaw; where a man weeps for his daughter burned to death in their toolshed home; where a girl in a red bikini drifts idly by in a cabin cruiser, while two Negro children stare at her silently and in silence turn away.

Ed. note: Mr. Goldfarb's article first appeared in Jubilee (168 E. 91st St., New York 23, N. Y.; \$5.00 a year), and is reprinted by permission of the author. For further information about the plight of Long Island's seasonal workers, consult the article "Way Down North" by Frank Salomon in our September 1964 issue.

## CONSCIENCE AND ANTI-COMMUNISM

"When are the narrow anti-Communists who trust in the police to combat Communism going to understand that they are promoting Communism every time they deny as Communist the attitudes of those who hunger and thirst after justice, and who want to progress beyond paternalism toward a true promotion of men? In the North-east (of Brazil) anybody who feeds the hungry, who clothes the naked, who improves the slums, who fights illiteracy, who opens orphanages and medical first-aid centers, is received well by everybody, especially by the rich. However, as soon as anybody attempts to conscientize the masses he is immediately singled out as a pro-Communist, or as a dangerous leftist.

"Conscientization means to awaken the people's conscience, to develop their political consciousness. It means to make them realize the conditions of poverty, the value of teamwork, and the duty to struggle against injustice and oppression. If Communism didn't exist, the Christian would still be obliged to arouse the political self-awareness of the masses that live in a sub-human condition. To equate this with Communism is to help Communism. To wish to hold back Christians from this task, or even from using this term on the grounds that the Communists are doing the same is to abandon a cause good in itself only because our enemies have adopted it. If Christians refrain from their duty, then when the masses some day become aware of their condition, their revolt against Christianity will be inevitable. It will be impossible to convince them that the Christian's reluctance to conscientize the masses did not stem from a secret compromise with the privileged classes."

—Archbishop Heider Camara, of Olinda and Recife, Brazil, in the Commonwealth (December 18, 1964).

"Christian piety has all too often seemed to be a withdrawal from the world and from men, a sort of transcendent egoism, the unwillingness to share the suffering of the world and man. It was not sufficiently infused with Christian love and mercy. It lacked human warmth and the world has risen in protest against this piety as a refined form of egoism, an indifference to the world's sorrow. Against this protest only reborn piety can stand: care for the life of another, even material bodily care, is spiritual in essence; bread for myself is a material question, bread for my neighbor is a spiritual question."

—Nicholas Berdyaev, The Fate of Man in the Modern World

"Without truthfulness, freedom is impossible. Without freedom, peace is impossible. To reverse the order—first peace, then freedom, then truthfulness—is hopeless."

—Karl Jaspers

## Chrystie Street

(Continued from page 1)

image of the Church, particularly in the United States.

Every article of Catholicism in America knows that the CW is a threat. Over the years, we have been criticized for our position, but since the publication of "Terror in the Cathedral," we have been able to begin to recognize the fact that historical change is a reality, and Pope John's monumental encyclical gives the progressive forces an almost irrefutable basis for more vigorous leadership and, for some, "new" thinking with respect to the position of Catholicism taken by the CW.

In a lecture at Immaculate Heart College, in Los Angeles (of all places), Fred Warner Neal, a professor of International Relations and Government at Claremont Graduate School, pointed out that Pope John called for a "new and serious Western understanding of existence," and went on to state that he had been in touch with Monsignor Pavan of the Lateral University, Rome, who had collaborated with Pope John in the actual writing of the encyclical and that the idea for "Terror in the Cathedral" had developed at the time of the terrible humanitarian confrontation of the Cuban crisis of 1962. Professor Neal then told his audience that Pope John had been in touch with President Kennedy and with Chairman Khrushchev while writing the encyclical, and that one should never doubt that he was concerned with real and immediate problems and in a practical sense.

Predictably, the conservative Catholic press has already begun to try to sabotage the Convocation in "Terror in the Cathedral." However, it was gratifying to see the extensive and favorable coverage that the Convocation has received in many Catholic papers.

Friday Night Meetings began with Arlo Tatum, who talked to us about the draft law. The Friday night meetings have been especially provocative. Father John J. Harmon, an Episcopalian priest who is now an associate director of Packard House, an ecumenical center at Stoughton and Roxbury, Massachusetts, which is concerned with the renewal of both Church and society, came to us with a moving and passionate message. The group which filled St. Joseph's House was a tribute to Father Harmon's convictions. Dorothy Healy, a Southern California Communist leader, spoke on "Why I am a Communist." She would have been more effective, perhaps, if she spoke on "Why I am Still a Communist," but Mrs. Healy, obviously trained in the art of polemics, successfully skirted that issue, although the questions which followed her rather brief formal talk indicated I believe, that those in the audience were more interested in dialogue than in polemics. Mrs. Healy, I might add, is a personal friend and I know her to be a devoted and dedicated person who is passionately concerned with the central issue of the capitalist system. At the time, I could not recall the words of Pope Paul VI in Ecclesiam Suam: "We are aware... that there are many who profess themselves, in various ways, to be atheists. We know that some of these proclaim their godlessness openly and uphold it as a program of human education and political conduct, in the ingenious but fatal belief that they are setting men free from false and outworn notions about life and the world and are, they claim, putting in their place, a scientific conception that is in conformity with the needs of modern progress... We shall therefore resist with all our strength the assaults of this denial..." The Pope continues: "Dialogue in such conditions is very difficult, not to say impossible, although even today we have no premeditated intention of excluding the persons who profess

these systems and belong to these regimes. For the 'lover' of truth discussion is always possible."

The Catholic Worker acts upon those words. Dorothy Healy, an avowed atheist and Communist, has used the platform we offered. We hope she will be afforded the same opportunity in a Catholic institution of higher learning. We hope, too, that the Communist Party will open their doors to representatives of the CW and of Catholic organizations generally.

Finally, Michael Harrington, a former member of the CW family. Mr. Harrington is the author of "The Other America," a definitive study of the widespread poverty which exists in our land. Turning, we hope temporarily, from poverty and its current ramifications, Mr. Harrington delivered a provocative lecture on Thomas Mann and the philosophy of decadence. He was in complete command of his material and his platform presence had a mesmerizing quality. We will await his new book on Decadence with a great deal of interest.

### Vietnam

Just a night or so after Mr. Harrington talked to us of decadence and its meaning, the President of the United States announced that he had ordered "retaliatory" air raids into North Vietnam. As these words are committed to paper, the mass media are busy announcing that a second air raid has taken place. The people at St. Joseph's House, fully aware of the CW position on Vietnam, were shocked. Concurrently, however, we are also aware of the large numbers of Christians who live quite easily within a climate of opinion which is formed by the press, both secular and religious, a climate which comes into being, perhaps, because of the apathy and indifference of millions.

According to Thomas Merton, writing in "Seeds of Destruction," this is what prompted Pope John to speak out against the abuse of the mass media, both in "Matter and Magistra" and "Terror in the Cathedral." A falsely informed public with a distorted view of political reality and an oversimplified, negative attitude toward other races and peoples cannot be expected to react in any other way than with irrational and violent responses. The best comment, perhaps, on our irrational and violent actions in Vietnam is to say that Pope John insisted on a basic right of the free man: "the right to be informed truthfully about public events." (Paragraph 12, "Terror in the Cathedral.") So much for Vietnam. We are not barbarians; we should not act as if we were.

### HUAC

Recently, in two Catholic publications, both emanating from the Middle West, the apostles of the poison-pen letter to the editor struck again. Ostensibly defending the House Committee on Un-American Activities (HUAC), their targets were the Rev. William J. Kennedy, S.J., of the Boston College Law School and, your columnist, I am, a sponsor of the National Committee to Abolish the HUAC. Father Kennedy joined, incidentally, by Dorothy Day and Marty Corbin of the CW, signed a petition calling for abolition of the committee. Identical letters attacking us on a personal basis were printed in Our Sunday Visitor and The Wanderer. The Brooklyn Tablet printed a letter personally attacking Father Kennedy. The issue is HUAC, not personalities; what is at stake, I think, is civil liberties and the guarantees of freedom of speech to all Americans.

### Music/Hath Champ

With a 24-watt amplifier supplying the power, Walter Watrowski has wired St. Joseph's and Silgo House, so the men on the line can now hear music like the "quartet"

from Rigoletto, "Un Bel Di, Vedremo," from "Madame Butterfly," Vivaldi's "Four Seasons" and the melodies of Mantovani. Moreover with two 8-inch loudspeakers, we can now accommodate larger groups at our Friday night meetings.

### Visitors

We was tall with a gentle smile, named our guest book James Roosevelt, Jr., a student at Harvard. Young Roosevelt, a grandson of FDR, told us of his father's interest in the Catholic Worker and we wished his father well in his coming political battle in Los Angeles. We would do the same for the incumbent mayor, the honorable Sam Yorty. There were two sociology students from C.N.Y. They were doing a paper on poverty and they wanted to talk to some of the "derelicts." We tried to straighten them out, but do not have much confidence that we were successful. Their indoctrination seemed complete. People to these two students were only sociological categories. Conversely, the conversation of James Douglas, just back from two years of theological study in Rome, was a welcome relief. His articles have appeared frequently in the Catholic Worker, and he will be teaching at Bellarmine College in Louisville, Kentucky. We wish him well. One, Maryknoll nun, drove



up to the front door of St. Joseph's House in a taxi cab. As she got out, she was followed by two men, both showing a tendency to inebriation. When they came through the door, the nun proudly announced, "I saw them on the Bowery, and they looked hungry." Then, after a whirlwind tour of the house, she was off. The two men sat quietly for a bit, then drifted off. We offered food, but they weren't hungry.

### The House

Polish Walter has taken over Mike Herliak's duties. Mike, after the TV show, developed infections in his legs and is now recuperating at the Tivoli Farm after a short stay in the hospital. Charley Keefe, our poetic cook, who makes the "best soup on the radical left," has a secret passion: "The Hound of Heaven." Pacifica Radio continues to be kind to St. Joseph's House. This month it interviewed Professor Gordon C. Zahn, and Dr. Zahn answered all my questions about conscientious objection, the arms race, Article 25 of Schema 13 on the Church in the Modern World, and a host of other questions, with complete candor. His important book in Solitary Witness has just been published by Holt, Rinehart and Winston and will be reviewed shortly in the Catholic Worker. Walter Kerrel, our artist-residence, is feverishly preparing a small exhibition of his work at Barney McCallrey's Petrowich Gallery here this month.

## TIVOLI FARM

(Continued from page 3)

of our Chrystie Street staff, who finally took time off to visit us.

### Visiting Clerics

Among our visitors to whom we are most grateful are those priests who have visited us and said Mass for us in our chapel. A priest of the Eastern Rite brought four seminarians one day and sang for us a beautiful Mass of the Byzantine Rite. Two priests from upstate New York parishes spent the night with us and both said Mass the next morning. On another morning a priest who is chaplain of the Vassar College Newman Club drove over in a snowstorm to say Mass in our chapel. But best of all, Father Philip Weller, who teaches theology for the faculty at Loyola University in Chicago, and is the translator of the Roman Ritual, spent a whole week with us. It was a week of miserable weather, both outer and inner; we really needed those Masses. We are also grateful to Father Weller for all his kindness, for leading rosary and compline and mealtime prayers for us, and for his presence in our house. Once again I want to emphasize that we have a chapel with the Blessed Sacrament, and a room in our house which is reserved for visiting priests.

Ever since we came to Tivoli, I have been hoping that among our visitors would come one who would be willing and able to spend some time helping me. I have a book project with which I need slight help if I am to finish it. If there should be someone with patience, a reasonably good reading voice, and some secretarial ability, who would like to spend a month or two for less if that is not possible, at the farm and help me with this book project, it would be the answer to a prayer.

The routine work of the place promises another antidote to winter doldrums. Hans Tunneren, Joe Cotter, Larry Doyle, Fred Lund, Alice Lawrence, Joe Perry, Jim Canavan and others keep food on the table, the dishes clean, and the house running smoothly. Alice Lawrence, who possesses remarkable organizational ability, deserves much credit for this. Marty Corbin has duties enough as editor of the Catholic Worker and as manager here at the farm to keep him busy, and cause him to appreciate the help he receives in handling the correspondence from John Sullivan and Stanley Vishniwsky. Frank O'Donnell has been doing an important filing job for Dorothy. Lorraine keeps busy with her writing. When Rita Corbin finds time from children and art assignments, she sometimes bakes special delicacies for the community. Jean Walsh bakes delicious bread, nurses the sick, and shares the job of chauffeuring the Travel-all with Bob Stewart. Even though winter is a slack time, there is still much work to be done.

Winter is for some of us a time for pilgrimages. Joe Dumanski has gone to help out at Chrystie Street for a while. Peter Dunsen, scholar-worker, who worked with the International Voluntary Service work camp during their stay with us last summer and with the American Friends Service Committee when they brought the boys and girls from Harlem for a work camp here in December, and who has been in general a bulwark of strength for us, has set out for Salt Lake City to take charge of the Joe Hill House while Ammon is away on a speaking trip. We know that the Joe Hill House will be well run with Peter at the helm, but we have need of him too, and look forward to his return. Dorothy Day, whose life is a pilgrimage through the South, and is at this writing, I think, in Mississippi. She plans to spend some time with friends of ours, themselves Southerners, who have been working quietly and unob-

trusively for integration for many years. Now they are being harassed by their fellow Southerners—Klansmen. For Dorothy and for our friends in Mississippi, we pray God's great blessing and protection, and that what they do may sow seeds of His love even in the hard hearts of Klansmen, and inspire in all of us the desire and strength to uproot from our own hearts the rank weeds of prejudice that starve the flowers of God's love.

Yesterday, the fifth Sunday after Epiphany, the February cold gave way to thaw. All day the trickling sound of melting snow and ice made aquatic music, with the soft falling rain. We move toward Septuagesima and Lent. But now, today, the day after the fifth Sunday after Epiphany, the sun reaches warm hands to touch me through my Southern windows. The chickadees sing cheerfully. The air is sweet and mild with the irrepressible hope of Spring. Let many islands be glad.

## CO-OP IDEA

(Continued from page 3)

workers that makes the day go by pleasantly. They can retire from industry with a pension consisting of two-thirds of their highest pay. Hospitalization is almost entirely paid for by public contributions. The labor unions build huge dance palaces, where young people can get first-rate bands, food and soft drinks at low prices. Some form of adult education is always going on.

At the college, students from Africa and Asia learn how to set up agricultural co-ops and cooperatives, and how to transport them. "Never believe that you can't teach young people the most complicated economics," provided they are given the opportunity to apply it in the service of their own people. What a strong influence the Rochdale principle of co-operation has had! Allow me to quote Mr. W. P. Watkins, former director of the International Cooperative Alliance, on "The Cooperative Idea."

"As Peter Kropotkin proved in his classic 'Mutual Aid,' Co-operation springs from something very deeply implanted in human nature. British Co-operation differs from traditions of spontaneous mutual aid and from co-operation (without the capital), in that it consists in working together according to definite principles which look considerable time and experience firmly to establish. Co-operation originated in the marriage of working-class mutual aid and the social teaching of Robert Owen and other critics of the effects on Society of the Industrial Revolution of the 18th century. These critics asserted the priority of the community welfare over individual gain and the superiority of Co-operation to competition. They set the ideal and the goal—but it soon became clear that this was attainable by working people only insofar as they could acquire the material means. The Co-op Society, therefore, simply a means of cheapening the price of bread or other necessities, thus emerged as a 'mechanism' for individual and collective saving, or 'in other words, the generation and direction of the economic power conferred by the possession of capital and its employment in common."

"I have hardly any desires, but if I were to be born again I should have none at all. We should, say nothing, and refuse nothing, but leave ourselves in the arms of divine Providence without wasting time in any desire, except to will what God wills of us."

—St. Francis de Sales

[redacted]  
Buena Park, Calif. 90620  
April 12, 1965

*Copy 1*  
Mr. J. Edgar Hoover, Director  
Federal Bureau of Investigation  
Washington, D. C.

Dear Mr. Hoover:

*2-1*  
*500*  
*Newspaper Published US*  
You may be aware of the enclosed paper, "The Catholic Worker."  
We've been getting it, unsolicited, free through the mail for a  
good many months. I feel it's a communist paper, but know that you  
and the FBI often don't publicize the results of your investigations.  
I can readily see how this is a practical approach.

I've heard a rumor that one of my fraternity brothers (who  
graduated with me from [redacted] College in 1952) has become a  
communist. I have no first-hand contact to verify this, but feel  
this is a possibility since [redacted] *Ind.*

(1) in 1959 criticized [redacted] College for emphasizing the economics  
of capitalism, and not stressing enough the other economic  
systems. *D.1 C*

(2) we periodically socialized with each other while we were all  
in the San Francisco area in 1958-9. But after I sent an  
anti-communist message with our Christmas card one year, we've  
never heard from them since. *Wise*

(3) our last Christmas card from them was a UN card showing starving  
children. *E*

[redacted] (4) after graduating from [redacted] College in 1952 and getting a  
Masters from [redacted] in 1953, [redacted] as far as I know,  
never held a job other than a teaching fellowship through  
1960. This includes at University of [redacted]  
and at [redacted] and in [redacted] According to the  
San Francisco telephone directory he now lives at:

[redacted]  
Berkeley, Calif. *REC-100-443459-2*  
*62-61208-88X1*  
*10 APR 26 1965*

He is married and has children. My information may be no  
more than a rumor.

Thank you, again, for your continuous, dedicated, responsible  
service. *ENCLOSURE ATTACHED*

Cordially,  
[redacted]

ENCLOSURE  
*Ack 4/20/65*  
*62-61208-88X1*  
*ENCLOSURE*

*CORRESPONDENCE*

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP7 mpc/tv3

62-61208-88  
**CHANGED TO**  
62-110492-X

NOV 2 1965

MT/SS

F B I

Date: 8/17/65

Transmit the following in PLAIN TEXT  
(Type in plaintext or code)

Via AIRTEL AIR MAIL  
(Priority)

TO: DIRECTOR, FBI (105-138315)

FROM: SAC, NEW YORK (100-154786)

SUBJECT: VIDEM

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP7mac/3

Re New York teletype to the Bureau dated 8/14/65.

14-Bureau (Encls. 21) (RM)

(1-100-434591) (Student Peace Union)  
(1-100-443859) (New York Workshop in Non-Violence)  
(1-100-443080) (The Committee to End the War in Viet Nam)  
(1-105-16345) (War Register League)  
(1-62-107350) (Women Strike for Peace)  
(1-14-2935) (CNVA)

62-61208- (1-61-61208) (Catholic Worker)

0-7 NY  
9-21-65 dhr  
(1- (Greenwich Village Peace Center)  
(1- (Catholic Peace Fellowship)  
(1- (Welfare Workers Committee for Peace in Viet Nam)  
(1- (New York Fellowship of Reconciliation)

1-New York (100-144163) (Student Peace Union)  
1-New York (100-155444) (New York Workshop in Non-Violence)  
1-New York (100-155505) (The Committee to End the War in Viet Nam)  
1-New York (97-5) (War Register League)  
1-New York (100-146684) (Women Strike for Peace)  
1-New York (14-377) (CNVA)  
1-New York (100-148549) (Greenwich Village Peace Center)  
1-New York (100-7885) (Catholic Worker)  
1-New York (100-155678) (Catholic Peace Fellowship)  
1-New York (Welfare Workers Committee for Peace  
in Viet Nam)

1-New York (New York Fellowship for Reconciliation)

JSK:bak

(27)

ENCLOSURE

NOT RECORDED

125 AUG 24 1965 CARBON COPY

SEP 21 1965

Approved: Special Agent in Charge

Sent M Per

ORIGINAL FILED IN 105-138315-1102

NY 100-154786

Enclosed for the Bureau are 21 copies of a letterhead memorandum concerning a demonstration protesting the United States' intervention in Viet Nam on 8/14/65, at Times Square, New York, New York.

Regarding the CNVA, Bureau file 14-2935, the New York Office is not submitting a separate letterhead memorandum regarding their participation in this matter, UACB.

Copies of this letterhead memorandum are being disseminated locally to the OSI, ONI, Secret Service and Office of the Deputy Chief of Staff Intelligence.

NYO Indices are negative concerning [redacted]

[redacted] and [redacted]

b6  
b7C

Agents observing the demonstration were J. STEWART KAISER and JOHN J. DUNLEAVY.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
August 17, 1965

Bufile 105-138315  
NYfile 100-154786

Demonstrations Protesting United  
States Action in Viet Nam

On August 14, 1965, Special Agents of the Federal Bureau of Investigation, observed a demonstration from 12:00 noon until 3:00 p.m., involving about 75 demonstrators, sponsored by the following organizations:

Student Peace Union

New York Workshop in Non-Violence

War Register League

Women Strike for Peace

Committee for Non-Violent Action

Greenwich Village Peace Center

Catholic Worker

Catholic Peace Fellowship

Welfare Workers Committee for Peace in Viet Nam

New York Fellowship of Reconciliation.

The demonstration began in front of the United States Army Recruiting Booth, Times Square, New York, New York, at 12:00 noon and at 2:00 p.m., this group marched from Times Square to the United Nations Headquarters, arriving at the United Nations at 2:30 p.m.

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation. It is the property of the Federal Bureau of Investigation and is loaned to your agency; it and its contents are not to be distributed outside your agency.

~~1-1-6-1208-~~  
ENCLOSURE

62-61208-

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/11/96 BY SP6AC/JS  
MP 92-0388

Limited Classification  
Review Conducted  
See Top Serial  
4774

Demonstrations Protesting United  
States Action in Viet Nam

Barbara Alexander of the Committee to End the War in Viet Nam and Thomas Charles Cornell of the Catholic Worker delivered short speeches protesting United States' policy in Viet Nam. The speeches ended at 3:00 p.m. and the demonstrators dispersed.

Among the placards carried by the demonstrators were those which stated:

"War on Poverty Not People"

"Welfare Workers Protest War in Viet Nam"

"Ballots not Bullets"

"Peace in Viet Nam"

"LBJ this is Your War"

"We Thought the US Believed in Free Elections"

"Write The President: Stop the War in Viet Nam"

During the entire demonstration, the above group was picketed by twelve (12) individuals who identified themselves with the American Patriots for Freedom. This group carried signs declaring "Only Good Communist is a Dead Communist", and others referring to the demonstrators as Communists.

Thomas Charles Cornell

An article in "The Worker", May 5, 1964, an East Coast Communist newspaper, stated that the May Day Rally held on May 1, 1964, Union Square, New York City, was sponsored by (Greater) New York Labor Press Club (GNYLPC) and that Thomas Cornell was a speaker at that rally.

Attached hereto is a characterization of the GNYLPC and all sources therein have furnished reliable information in the past.

Demonstrations Protesting United  
States Action in Viet Nam

Cornell was a Conscientious Objector in  
1956.

Captain E. J. McCann, New York City Police  
Department, advised that the leader of the demonstration  
was one [redacted] white male, approximately twenty-  
two (22) years of age and that there were no arrests  
made during the demonstration.

b6  
b7c

No persons witnessed the demonstration other  
than the normal street traffic and the group known as  
the American Patriots for Freedom.

1.

APPENDIX

GREATER NEW YORK LABOR PRESS CLUB

A source advised on December 6, 1962, that the Greater New York Press Club (GNYPCL) was formed during February, 1961, by LOUIS WEINSTOCK when he was the General Manager of "The Worker" by obtaining members who would contribute funds, subscribe to and work for "The Worker," and also to hold social and cultural affairs.

The source stated that in the spring of 1962, JAMES LUSTIG was the Business Manager of "The Worker." LUSTIG announced at a press club meeting at Adelphi Hall, New York City, held on April 26, 1962, the formation of a new press club known as the "City Press Club Executive Board" (CPCEB). The purpose of this new club was to coordinate the work of all the borough press clubs in the New York City area; to strengthen the work of the press clubs; to organize new press clubs; and to draw in people who were not members of the Communist Party, United States of America (CPUSA). The source stated that the basic purpose was to raise funds for "The Worker" and increase the circulation of that publication. Persons not members of the CPUSA could be members of the new club, but leadership in the club was limited to members of the CPUSA. The name of the CPCEB was later changed to "Greater City Press Club" (GCPC) which club became the successor of the GNYPCL.

The source continued that in July, 1962, LOUIS WEINSTOCK again became General Manager of "The Worker" and the GCPC again became known as the Greater New York Readers' Club, Greater New York Readers' Club, Greater New York Readers' Conference, Greater City Press Club and the City Press Club, by personnel responsible for preparation of notices and literature regarding meetings and activities of the clubs. The source advised at that time the GNYPCL had no office or headquarters and used the mailing address of "The Worker," 23 West 26th Street, New York City.

"The Worker" is an East Coast Communist newspaper.

The second source advised on August 15, 1962, that the Greater New York Readers' Club was formerly known as the "Three Boro Readers' Club."



2.

APPENDIX

GREATER NEW YORK LABOR PRESS CLUB

The first source advised on May 28, 1963, that the GNYPC holds no membership meetings and that the officers had ceased to function for the GNYPC. The source advised that LOUIS WEINSTOCK was responsible for using the name of the GNYPC in conjunction with the activities of the Readers Conferences at "Worker" functions. The organization of the GNYPC no longer functions.

The first source advised on April 21, 1964, that on March 31, 1964, about 50 members of the CPUSA met at the Hotel Woodstock, 127 West 43rd Street, New York City. At this meeting, JOE BRANDT, the Business Manager of "The Worker," advised that, after consultation with the Editorial Board and other officials of "The Worker," it was decided to rebuild the GNYPC and to rename it the Greater New York Labor Press Club (GNYLPC). Those present at the meeting, without a dissenting vote, approved this decision.

A third source advised on April 29, 1964, that on the same date ERIC BERT, Managing Editor of "The Worker" said that the GNYLPC is a group of individuals who, as volunteers, help support "The Worker" and aid in its distribution and circulation.

F B I

Date: 8/12/65

Transmit the following in PLAINTEXT  
(Plaintext or code)

Via \_\_\_\_\_  
(Priority)

TO : DIRECTOR, FBI  
FROM : SAC, NEW YORK (100-155818)  
SUBJECT: WASHINGTON SUMMER ACTION PROJECT  
IS-C

Limited Classification  
Review Conducted  
See To Serial  
Form 4-174

ReNYtel 8/11/65, setting forth information concerning  
a demonstration which took place on 8/11/65 at the US Court  
House, Foley Square, NYC, sponsored by various peace  
organizations.

- 9 - Bureau (Enc. 15) (RM)  
    (1-100- (NEW YORK COMMITTEE TO END THE WAR IN VIET NAM)  
    (1-100- (NEW YORK WORKSHOP IN NON-VIOLENCE)  
    (1-14-2935) (COMMITTEE FOR NON-VIOLENT ACTION)  
    (1-105-16345) (WAR RESISTERS LEAGUE)  
    (1-100- (CATHOLIC WORKER)  
    (1-105-138315) (VIDEM)  
1 - New York (100- (NEW YORK COMMITTEE TO END THE WAR IN  
                    VIET NAM) (43)  
1 - New York (100- (NEW YORK WORKSHOP IN NON-VIOLENCE) (43)  
1 - New York (14-377) (COMMITTEE FOR NON-VIOLENT ACTION) (43)  
1 - New York (97-5) (WAR RESISTERS LEAGUE) (43)  
1 - New York (100-7885) (CATHOLIC WORKER) (43)  
1 - New York (100-154786) (VIDEM) (43)  
1 - New York (43)

JET:ats  
(17)

1 - Supervisor #43

ENCLOSURE

NOT RECORDED  
183 AUG 19 1965

Approved: \_\_\_\_\_ Sent \_\_\_\_\_ M Per \_\_\_\_\_  
Special Agent in Charge

70 AUG 26 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/14/91 BY 2960 JG  
APP # 92-0388

ORIGINAL FILED IN

100-444136-176

CARBON COPY

NY 100-155818

Enclosed for the Bureau are 15 copies of an LHM setting forth information concerning this demonstration.

The SAS who observed the demonstration were SAS STEPHEN E. DELANTY and STEWART J. KAISER.

There was no indication that the Students For a Democratic Society participated in the demonstration though Chicagoairtel 8/10/65, this matter, indicated possibility they might participate.

Copies of the LHM are being disseminated to the Office of the Deputy Chief of Staff-Intelligence, ONI, OSI and the Secret Service.

No characterizations are available for either the organizations or individuals mentioned in the LHM.

The true name of [redacted] mentioned in the LHM is [redacted]

b6  
b7C

No separate LHM is being submitted on the Committee For Non-Violent Action, UACB.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
August 12, 1965

Washington Summer Action Project  
Internal Security - C

On August 11, 1965, Special Agents of the Federal Bureau of Investigation observed a demonstration at the United States Court House, Foley Square, New York, New York, which took place from approximately 12 noon to 2:10 PM.

The demonstration was sponsored by the New York Committee to End the War in Viet Nam, the New York Workshop in Non-Violence, the Committee For Non-Violent Action, the War Resisters League and the Catholic Worker.

Approximately at the height of the demonstration fifty individuals participated. The following participants were identified:

[redacted] of the Committee For Non-Violent Action  
[redacted] of the New York Committee to End the  
War in Viet Nam.

b6  
b7C

The demonstrators protested the arrest in Washington, D.C., of approximately three hundred and fifty individuals who were arrested during the course of a peace demonstration on August 9, 1965, after a march on the United States Capitol, and they denounced United States policy in the war in Viet Nam.

No arrests or incidents were observed during the course of the demonstration.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP7MEG/LLB

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation. It is the property of the Federal Bureau of Investigation and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208-  
100-443459

ENCLOSURE

F B I

Date: 7/19/65

Transit the following in PLAINTEXT  
(Type in plaintext or code)

Via \_\_\_\_\_  
(Priority)

TO : DIRECTOR, FBI (105-138315)  
FROM : SAC, NEW YORK (100-154786)  
SUBJECT: VIDEM

ReNYteletype to the Bu, dated 7/17/65

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP7MAC/BJ3

14 - Bureau (Enc. 20) (RM)

(1 - CATHOLIC WORKER)

(1 - 14-2935) (COMMITTEE FOR NON-VIOLENT ACTION)

(1 - COMMITTEE ON PUBLIC CONSCIENCE)

(1 - GREENWICH VILLAGE PEACE CENTER)

(1 - NEW YORK FELLOWSHIP OF RECONCILIATION)

(1 - 100-434591) (STUDENT PEACE UNION)

(1 - SOCIAL ACTION COMMITTEE, THE COMMUNITY CHURCH OF NEW YORK)

(1 - 61-1538) (WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM)

(1 - WAR RESISTERS LEAGUE)

(1 - 62-107350) (WOMEN STRIKE FOR PEACE)

2 - Philadelphia (Enc. 2) (RM) (WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM)

1 - NY (100-7885) (CATHOLIC WORKER)

1 - NY (14-377) (COMMITTEE FOR NON-VIOLENT ACTION)

1 - NY (100-0) (COMMITTEE ON PUBLIC CONSCIENCE)

1 - NY (100-148549) (GREENWICH VILLAGE PEACE CENTER)

1 - NY (100-7546) (FELLOWSHIP OF RECONCILIATION)

1 - NY (100-144163) (STUDENT PEACE UNION)

1 - NY (100-0) (SOCIAL ACTION COMMITTEE, THE COMMUNITY CHURCH OF NEW YORK)

1 - NY (100-23602) (WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM)

ENCLOSURE - New York (97-5) (WAR RESISTERS LEAGUE)

1 - NY (100-146684) (WOMEN STRIKE FOR PEACE)

1 - New York

GAJ:ats  
(28)

1 - Supervisor #43

59 AUG 19 1965

CARBON COPY

62-61208-

100-443457-

NOT RECORDED

199 JUL 23 1965

CONFIDENTIAL

ORIGINAL FILED IN 105-138315-1254

NY 100-154786

Enclosed for the Bureau are 20 copies of a LHM.

The Special Agent who observed the demonstration set forth in the enclosed LHM is SA GERALD A. JAMES.

Copies of the LHM have been disseminated to OSI, ONI, Secret Service and Deputy Chief of Staff-Intelligence.

No copies of the leaflet entitled "An Appeal To The Conscience Of The American People To Stop The Killing In Vietnam Now", are attached since they are the same material previously furnished under this captioned case concerning demonstrations at Times Square, sponsored by CNVA and WSP.

Re: CNVA, Bufile 14-2935, the New York Office is not submitting a separate LHM concerning their participation in the demonstration, UACB.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
July 19, 1965

Demonstrations Protesting United States  
Intervention in Viet Nam  
Information Concerning

On July 17, 1965, between the hours of 12:30 p.m. and 2:30 p.m., a Special Agent (SA) of the Federal Bureau of Investigation (FBI), New York Office, observed approximately 18 demonstrators at Times Square, New York City, participate in this demonstration. Some of the demonstrators were observed carrying placards stating "End the Viet Nam War"; "War On Poverty Not Viet Nam"; "Peace On Earth Including Viet Nam"; "Pres. Johnson We Voted For Peace You Gave Us War"; "End Viet Nam War"; "LBJ We Are Not A Nation of Killers Negotiate"; "Immediate Cease Fire In Viet Nam"; "Stop Killing Start Talking"; "Neutralize Don't Annihilate Viet Nam"; "Free Elections In North and South Viet Nam". Other demonstrators were observed distributing a leaflet entitled "An Appeal To The Conscience Of The American People Stop The Killing In Viet Nam Now". The leaflet was described as issued by: "Catholic Worker"; "Committee For Non-Violent Action"; "Committee On Public Conscience"; "Greenwich Village Peace Center"; "New York Fellowship of Reconciliation"; "Student Peace Union"; "Social Action Committee, The Community Church of New York"; "Women's International League For Peace and Freedom"; "War Resisters League" and the "Women Strike for Peace".

A counter-demonstration by a group of seven individuals was conducted simultaneously across the street

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation. It is the property of the Federal Bureau of Investigation and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-92 BY 297 MAC/TJS

62-61208-

~~100-443459-~~

ENCLOSURE

Demonstrations Protesting United States  
Intervention in Viet Nam

from the above-described demonstration. The counter-demonstrators distributed a leaflet identifying the participating organization as the "American Patriots for Freedom". They carried signs which stated, "Register Communists - Not Firearms"; "The Only Good Communist is a Dead Communist"; "Let's Keep America First" and "Communist Peace Means Slavery". No incidents or arrests were observed.

8/5/65

AIRTEL

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/1/96 BY SP6AC/JS  
APP# 92-10388

TO : DIRECTOR, FBI

FROM : SAC, NEW YORK (100-155818)

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-74

SUBJECT: WASHINGTON SUMMER ACTION PROJECT  
IS - C  
(OO: WFO)

ReBu airtel to Albany 7/22/65.

Enclosed for the Bureau are 14 copies of an LHM concerning the above captioned project. Also 2 copies for WFO who is OO.

The LHM is classified confidential inasmuch as it contains information received from [redacted] [redacted] 1st source mentioned, and [redacted] the second source mentioned, the unauthorized disclosure of which could reveal their identities and thereby be detrimental to the national defense.

b7D

The agents who interviewed [redacted] were RICHARD T. O'KEEFE and WAYNE H. DRAKE.

b7D

- ⑧ - Bureau (Enc. 14) (RM)  
(1-14-2935) (CNVA)  
(1-100- [redacted] (CATHOLIC WORKER)  
(1-100-434591) (SPU)  
(1-105-16345) (WRL)  
(1-105-138315) (VIDEM)  
2 - Washington Field (Enc. 2) (RM)  
1 - New York (14-377) (CNVA) (43)  
1 - New York (100-7885) (CATHOLIC WORKER) (43)  
1 - New York (100-144163) (SPU) (43)  
1 - New York (97-5) (WRL) (43)  
1 - New York (100-154786) (VIDEM) (43)  
1 - New York

FTS:mto  
(17)

62-61208-  
100-443459-  
NOT RECORDED  
141 AUG 11 1965

ORIGINAL FILED IN 100-444476-108

ENCLOSURE

60 CARBON COPIES



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
August 5, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 10/1/96 BY SP6 PAB/JS  
APP # 92-0388

Limited Classification  
Review Conducted  
See Top Serial  
Form 4774

Washington Summer Action Project

All confidential sources mentioned in this memorandum  
have furnished reliable information in the past.

On August 4, 1965, a confidential source made available  
two flyers received from the Committee for Nonviolent Action,  
5 Beekman Street, Room 1033, New York, New York. Copies of  
the flyers are attached.

The following is information concerning some of the  
individuals mentioned in one of the flyers. Also attached is  
a newspaper clipping concerning A. J. Muste, mentioned in one  
of the flyers.

Alfred Hassler

Articles appearing in "The Worker," an East Coast  
Communist newspaper, issues of February 11, 1957,  
February 25, 1957, and March 4, 1957, identified one  
Alfred Hassler, Director of Publications, Fellowship  
of Reconciliation as being one of a group of eight  
individuals who were "Non-Communist Observers" who  
had attended a Communist Party (CP) United States of  
America national convention held in New York City in  
February, 1957.

b7D

[redacted] was interviewed by Special Agents of  
the Federal Bureau of Investigation on August 13, 1953.  
During this interview, [redacted] advised that he had never  
been a member of the CP, he had joined the American  
Youth for Democracy (AYD) in [redacted] on the

~~CONFIDENTIAL~~

~~Group 1~~

~~Excluded from automatic  
downgrading and  
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ENCLOSURE

APPROPRIATE AGENCIES  
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DATE 8/2/67

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ON 7/12/77

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b7D

# Washington Summer Action Project

campus at [redacted] He stated that he had disaffiliated himself with the AYD in June of 1947.

[redacted] further advised that while at [redacted] he had [redacted] He stated that during this period [redacted]

The AYD has been designated pursuant to Executive Order 10450.

A characterization of the John Reed Club appears in appendix.

Another confidential source advised on August 3, 1965, that he learned at a Communist Party (CP) meeting held on [redacted] 1965, that CP members would participate as individuals rather than a group in a "Congress of Unrepresented People" demonstrating in Washington, D. C., August 6 through 9, 1965.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

1.

APPENDIX

JOHN REED CLUBS OF THE UNITED STATES

1. Cited as organizations "whose affiliation with the Communist Party is clear beyond dispute."  
(Special Committee on Un-American Activities, Annual Report, House Report 1476, January 3, 1940, p.10.)

~~CONFIDENTIAL~~

FINAL CALL

"WHITE HOUSE CONFERENCE," August 6, Fri.

FINAL CALL

ASSEMBLY OF UNREPRESENTED PEOPLE

BEST AVAILABLE  
COPIES

FINAL CALL

FINAL CALL

WE DECLARE PEACE

FINAL CALL

August 7, - Program Workshops  
August 8, - Constituency Workshops  
August 9, - "We Declare Peace" action

FINAL CALL

ALL IN WASHINGTON, D. C.

CHARTERED BUSES have been arranged with several schedule options. Use the enclosed bus sheet to make your reservation. ACT NOW! TIME IS SHORT!

SCHEDULE (August 6)

11:00 a.m. - Assemble in front of the White House. An orientation meeting will be held nearby. THIS IS IMPORTANT, because many details of the action await final negotiation with police and White House officials.

12:00 - Silent vigil, during which participants may kneel, sit or stand, in memory of the victims of the 1945 Hiroshima and Nagasaki atomic bombings. We expect this to be permitted, but are determined to carry it through regardless of the position taken by the police, because of the importance of the 20th anniversary of the Hiroshima tragedy, and the need of Americans to make our grief known.

12:30 p.m. - Begin "White House Conference" on the Declaration of Conscience, with meeting as near the White House as can be arranged (exact location depends on final negotiation with officials).  
Some of the speakers:

Joan Baez (music)  
Harry Boyte, assistant to Martin Luther King, Jr.  
William C. Davidson, Professor of Physics, Haverford College  
Abraham Feinberg, Rabbi emeritus, Holy Blossom Temple, Toronto.  
Alfred Hassler, Executive Secretary, Fellowship of Reconciliation, recently returned from Saigon.  
Staughton Lynd, Professor of History, Yale University  
Robert Parris, Student Nonviolent Coordinating Committee  
A. J. Muste

(Affiliations listed for identification only)

If adequate arrangements are not provided to communicate our concern to White House personnel, or if President Johnson does not meet with the entire group to receive the signed copies of the Declaration of Conscience, some individuals expect to conduct a civil disobedience demonstration, either by moving the meeting toward the White House to reach those who work there, or by attempting to take the signed Declarations directly to President Johnson. Plans for the civil disobedience

(over)

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ENCLOSURE

action -- and for the legal supporting demonstration - will be clearly defined before the action takes place. (If the President is not in Washington, a small group will attempt to reach him at the LBJ ranch, or where ever he is.)

The activity on August 6 will conclude before 6:00 p.m.

The August 6 "White House Conference" on the Declaration of Conscience is sponsored by CNVA, the Catholic Worker, the Student Peace Union, and the War Resisters League. All participants are expected to act in accordance with a discipline of nonviolence.

## ASSEMBLY OF UNREPRESENTED PEOPLE

### August 7 and 8 -- WORKSHOPS

These workshops will provide an unusual opportunity for people from various parts of the country and a wide variety of backgrounds to exchange ideas and form plans for continuing action to end the war in Vietnam and to achieve genuine freedom and equality. The workshops will be based on the experience of the freedom movement in Mississippi and elsewhere in developing effective community action.

### August 9

("Governments had better get out of their way and let them have it.") Those members of the Assembly of Unrepresented People in a position to face possible arrest and willing to pledge themselves to nonviolent behavior during the course of the demonstration will assemble and walk toward the Capitol with the intention of convening the Assembly in the chamber of the House of Representatives and thus deny that Congress has the right to declare war in our names. If stopped along the way we will sit down and declare the Assembly of Unrepresented People in session. One of the group will rise and begin to read the Declaration of Peace circulated in the workshops on the 8th. If, as seems likely, the person reading is arrested before the Declaration is fully read, another person will rise and continue reading. The Assembly will be open to the reading of additional declarations of peace that individuals or representatives of organizations may bring with them. We hope that this demonstration will serve as a symbol of the desire of the people of the world to express their opposition to the Vietnam War in a democratic fashion.

The Assembly of Unrepresented People is sponsored by the individuals who signed the call for the Assembly.

HAVE YOU SIGNED THE DECLARATION OF CONSCIENCE? If not, and if you would like to do so, please sign the enclosed copy, and return immediately to CNVA, so that your signature can be presented along with others on August 6.

Additional copies of the Declaration of Conscience, the Call For An Assembly of Unrepresented People, and the call for the "White House Conference" on the Declaration of Conscience are available. Please call CNVA (BA 7-5535) to place your order.

**REMEMBER!** It may rain on August 6, 7, 8 & 9. **BE PREPARED!** Please bring adequate rainwear.

WASHINGTON SUMMER ACTION

C H A R T E R E D   B U S E S   T O   W A S H I N G T O N ,   D . C .

for the "WHITE HOUSE CONFERENCE" on the Declaration of Conscience (August 6)  
and the ASSEMBLY OF UNREPRESENTED PEOPLE (August 7-9)

Buses will leave from 5 Beekman St. in Manhattan at 6:00 A.M. on Friday, August 6 and Saturday, August 7.

Buses will return from Washington, D.C. at 6:30 P.M. on Friday, August 6; Sunday, August 8 and Monday, August 9.

The round trip fare will be \$8.00.

**PLEASE RETURN THE COUPON BELOW AS SOON AS POSSIBLE FOR RESERVATIONS!**  
Indicate both the day you wish to leave New York and the day you plan to return.

(5 Beekman St. is located just east of City Hall Park and is within a few blocks of most subway lines)

Return the coupon below to:  
Washington Summer Action  
c/o CNVA  
5 Beekman St., room 1033  
New York, N.Y. 10038

For information call:  
227-5535

Enclosed is \$ \_\_\_\_ for \_\_\_\_ reservations (\$8 each) to Washington and back.  
(Make checks payable to "Washington Summer Action")

I wish to leave New York for Washington on ☒ August 6 (Friday)  
☒ August 7 (Saturday)

I wish to return to New York on ☒ August 6 (Friday)  
☒ August 8 (Sunday)  
☒ August 9 (Monday)

I would like overnight accomodations for: Friday \_\_; Saturday \_\_; Sunday \_\_.  
(Housing will probably be available but extremely simple. Bring sleeping bags since it may be necessary to sleep on the floor. Food will not be provided.)

Name \_\_\_\_\_

Address \_\_\_\_\_

# War Protest To Center on White House

A threat of "some form of civil disobedience" at the White House tomorrow, was voiced here yesterday by spokesmen for a group planning to demonstrate in Washington against America's Viet Nam policy.



The Rev.  
A. J. Muste

In a Hotel Commodore news conference, the Rev. A. J. Muste, national chairman of the Committee for Non-Violent Action, said his organization would hold meetings for four days in the nation's capital beginning tomorrow.

## May Try Sit-In

Muste said some 1,000 persons would hold a half-hour of silent meditation at noon tomorrow on the White House grounds. Then will follow a rally to be climaxed with the presentation of a "declaration of conscience" to President Johnson or a representative.

If the petition is accepted, Muste said, the day's demonstration will end. If not, he warned, "some form of civil disobedience" will ensue.

He said this might include an attempted sit-in at the White House or in the courtyard of the executive office building. "The form it will take will depend on the actual conditions," he said.

CLIPPING FROM THE

N. Y. DAILY NEWS

EDITION Final

DATED August 5, 1965

PAGE 21

FORWARDED BY NY DIVISION

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DATE 6-22-89 BY SP7mac/BS

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Date: JUL 29 1965

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FROM: SAC, PHILADELPHIA (100-new)

SUBJECT: WASHINGTON SUMMER ACTION PROJECT  
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HPP #92-0388

aw

Re Bureau airtel dated 7/22/65.

Enclosed herewith for the Bureau are 18 copies of an LHM captioned, "ASSEMBLY OF UNREPRESENTED PEOPLE TO DECLARE PEACE IN WASHINGTON, D. C., AUGUST 6-9, 1965." Copies are also being furnished to New York, Washington Field, and Jackson for information. OSI, ONI, INTC, and Secret Service (2) are being furnished copies locally for information.

The source utilized in the LHM is  who furnished information to SA WILLIAM S. BETTS.

b7D

- 12 - Bureau (Enc.-18)
- 3 - 100- (WASHINGTON SUMMER ACTION PROJECT)
  - 1 - 62-107350 (WSP)
  - 1 - 100-426761 (CNVA)
  - 1 - 100- (WRL)
  - 1 - 100- (CATHOLIC WORKER)
  - 1 - 100- (CPUSA ORGANIZATION)
  - 1 - 100-434591 (SPU)
  - 1 - 100-439190 (SNCC)
  - 1 - 100- (MISSISSIPPI FREEDOM DEMOCRATIC PARTY)
  - 1 - 105-138315 (VIDEM)
  - 2 - Jackson (Enc.-2)
    - 1 - 100- (WASHINGTON SUMMER ACTION PROJECT)
    - 1 - 100- (MISSISSIPPI FREEDOM DEMOCRATIC PARTY)

(Continued on page 2) 62-61208-443459

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59 AUG 17 1965

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Special Agent in Charge

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1 - 100- (CATHOLIC WORKER)  
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1 - 100- (CNVA)  
1 - 100- (SNCC)  
1 - 100- (VIDEM)  
1 - 100- [REDACTED] b6  
1 - 100- [REDACTED] b7C  
8 - Philadelphia  
1 - 100-new  
1 - 100-46020 (WSP)  
1 - 100-47881 (VIDEM)  
1 - 174206 (CNVA)  
1 - 100-46820 (SNCC)  
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1 - 100-45836 (SPU)  
1 - [REDACTED] b7D



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
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JUL 29 1965

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DATE 10/4/96 BY SP6/PTC/JS  
APP# 92-0388

ASSEMBLY OF UNREPRESENTED PEOPLE  
TO DECLARE PEACE IN WASHINGTON,  
D. C., AUGUST 6-9, 1965

A source furnished, on July 27, 1965, the following items received from Women's Strike for Peace (WSP), 20 South Twelfth Street, Philadelphia, Pa.:

1. A two page leaflet captioned "Call for An Assembly Unrepresented People in Washington, D. C., August 6-9," setting forth information on planned demonstration in Washington, D. C. A copy of this item is attached.
2. A letter from WSP, Philadelphia, stating WSP supports enthusiastically enclosed action. A copy of this item is attached.
3. An announcement captioned, "WISP Woman Back from Jakarta," announcing a meeting August 3, 1965, 8 p.m., Hotel Philadelphia, 314 North Broad Street, Philadelphia, Pa., where Mary Brussel will report on (1) meeting with North Vietnamese and NFL women; (2) meeting with President Sukarno; (3) meeting with House of Commons, London, England.

No attempt is being made by Philadelphia to characterize names listed in item number one above; however, to supplement the above information, the following newspaper clippings are attached:

1. Article captioned "Rights Group Wandering into Vietnam Crisis," from page 17 of the "Philadelphia Inquirer," July 27, 1965.

Limited Classification  
Review Conducted  
See Top Serial  
Form 4774

62-61208-  
ENCLOSURE

100-443459

ASSEMBLY OF UNREPRESENTED PEOPLE  
TO DECLARE PEACE IN WASHINGTON,  
D. C., AUGUST 6-9, 1965

2. An article captioned, "Women Score U. S.  
at Jakarta Talks," from page 2 of the "New York Times,"  
July 19, 1965.

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nor conclusions of the FBI. It is the property of the  
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# CALL FOR AN ASSEMBLY OF UNREPRESENTED PEOPLE in Washington, D.C., August 6-9

*"I like to believe that the people in the long run are going to do more to promote peace than our governments. I think the people want peace so much that one of these days governments had better get out of their way and let them have it."*

--- President Dwight D. Eisenhower, Aug. 31, 1959

## WE DECLARE PEACE

IN MISSISSIPPI and Washington the few make the decisions for the many. Mississippi Negroes are denied the vote; the voice of the thirty per cent of Americans now opposed to the undeclared war in Vietnam is not heeded and all Americans are denied access to facts concerning the true military and political situation. We must make it plain to the Administration that we will not be accomplices to a war that we did not declare. There can be no doubt that the great majority of the people of the world do not approve of the presence of American troops in Vietnam. We who will come to Washington August 6 through 9 cannot in any sense represent a majority, but we can let our voices be heard.

*Assembly of Unrepresented People*

AUGUST 6 is the twentieth anniversary of the dropping of the first atomic bomb on Hiroshima;

August 9 the anniversary of the Nagasaki bomb. Therefore, we choose August 6, 7, 8, and 9 for a new attempt to draw together the voices of nonviolent protest in America; not only those who have for so long been calling for an end to the Cold War, but also those whose protests focus on racial injustice, inequities by Congressional committees, inequities in labor legislation, the mishandling of anti-poverty and welfare funds and the absence of democratic process on the local level. We invite not only those now active in organized protests but ministers, members of the academic community, teachers, women, professional people, students, people from the newly formed community groups in slums and rural areas, industrial workers, anyone who wishes to symbolically withdraw his support from the war and who wishes to explore the possibilities of inter-action inherent in this community of concerned people.

Norma Becker  
Bob Swann  
Donna Allen  
Bob Parris  
Mel McDonald  
Carl Bloise  
Peter Kellman  
Barry Weisberg  
Dena Clamager  
Steve Weissman

Stephen Amdur  
Eric Weinberger  
Walter M. Tillow  
Carl Oglesby  
Ed Hamlett  
Jeffrey Gordon  
Jimmy Garrett  
Courtland Cox  
Dave Dellinger  
Ray Raphael

Sandra Adickes  
Francis H. Mitchell  
John Porcelli  
William Hartzog  
Barbara Deming  
Mack Smith  
Staughton Lynd  
Dennis Sweeney  
Russ Nixon  
Florence Howe  
Paul Lauter

ENCLOSURE

10-11-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

# ACTIVITIES OF THE FOUR DAYS

## WHITE HOUSE CONFERENCE

August 6: A demonstration at the White House will center around the Declaration of Conscience which has already received over 6,000 signatures; it declares the signers' complete refusal to assist in the carrying out of the war in Vietnam and the Dominican Republic. Those of the signers who can come to Washington will constitute the core of the demon-

stration; non-signers will be welcomed. The Declaration has been sponsored and circulated by the Committee for Nonviolent Action, War Resisters League, Students for Peace Union and the Catholic Worker. These groups will therefore have full responsibility for the conduct of this aspect of the four-day assembly. There may be nonviolent civil disobedience by some of the signers.

August 7 and 8 will be the heart of the *Assembly of Unrepresented People*. They will be devoted to workshops, probably carried out in the open on the grass surrounding the Washington Monument.

## PROGRAM WORKSHOPS

August 7: The *Assembly* will divide itself according to the section of the protest movement which claims the greatest attention of each individual.

There will be groupings of community people and staff who have been working at the local level on organizing the poor to have a voice in the lives of their communities and in the administration of federal anti-poverty funds.

There will be another grouping of people whose interest and work center on the Mississippi Freedom Democratic Party's attempt to have Congress unseat the five improperly elected representatives from their state.

There will still be other groupings to discuss the

recent threats of destructive investigation by the House Un-American Activities Committee of elements of both the peace and civil rights movements.

We hope that there will also be present representative groupings from the ranks of organized labor to discuss labor's attempt to have repealed the so-called "right-to-work law" provisions of the Taft-Hartley Act.

A special workshop on *religion and social action* will be held on the 7th for ministers and lay people.

There will be workshops on Free Universities and Student Unions.

Additional workshops on other aspects of non-violent direct action will be scheduled to meet the interests of those present.

## CONSTITUENCY WORKSHOPS

August 8: Vietnam. There will be workshops of teachers, members of the academic community, women, professional people, students, people from local communities, union members and other "constituency groupings" to plan how they can

work in the summer and through the year to stop the war. There will be a large evening meeting.

Declaration of Peace drawn up by the initiators of the demonstration will be circulated in the workshops for use on the 9th.

And, another person will rise and continue reading. The *Assembly* will be open to the reading of additional declarations of peace that individuals or representatives of organizations may bring with them. We hope that this demonstration will serve as a symbol of the desire of the people of the world, to express their opposition to the Vietnam war in a democratic fashion.

To implement this plan, we suggest that one focus for community organization between now and August 6 be discussion of what the government *should* do in Vietnam. The results of these discussions could be embodied in declarations of peace which representatives would bring to Washington. Some groups, particularly those farthest away from Washington, may want to create assemblies at state capitals and city councils on August 9.

August 9 ("Governments had better get out of their way and let them have it.") Those members of the *Assembly of Unrepresented People* in a position to face possible arrest and willing to pledge themselves to nonviolent behavior during the course of the demonstration will assemble and walk toward the Capitol with the intention of convening the *Assembly* in the chamber of the House of Representatives and thus deny that Congress has the right to declare war in our names. If stopped along the way we will sit down and declare the *Assembly of Unrepresented People* in session. One of the group will rise and begin to read the Declaration of Peace circulated in the workshops on the 8th. If, as seems likely, the person reading is arrested before the Declaration is fully

Preparation for the *Assembly* will be coordinated at 107 Rhode Island Ave., NW, Washington, D.C. Address correspondence to Eric Weinberger or Bob Parris. Before and after the *Assembly* related activities will go on in Washington concerning Vietnam, FDP, 14-B, HUAC and community organization. Volunteers are urgently needed. We can probably provide free housing.

(A few hundred dollars are needed for office expenses. Checks to Washington Summer Action are requested.)

W O M E N   S T R I K E   F O R   P E A C E

20 So. 12th St., Phila., Pa.      LO 3-4310

Dear WSP'er:

We support enthusiastically the enclosed action.

Reaction has been very encouraging from groups outside the peace movement. It is in effect a historical occasion -- a closing of ranks of all groups concerned with Peace and Freedom and as such demands support.

All four days are important; however, we are putting our emphasis for practical purposes on the 8th and 9th.

It is hoped that one of the most important results of this weekend will be continuing activities in Washington and in local communities initiated by those attending.

We will charter a bus for Sunday, the 8th. This will cost you \$5.00 for the round trip. If you wish to stay overnight, hospitality will be provided free and you can return to Philadelphia by regular bus on Monday at the cost of \$4.00. Total fare expenditure - \$9.80. Tear off the coupon and return it to us as quickly as possible. For all further information concerning the trip, call our office.

Upon receipt of the coupon, you will be notified as to departure time and place of bus.

I plan to attend the Assembly on August 8th.

Enclosed \$5.00 bus \_\_\_\_\_

I wish hospitality \_\_\_\_\_.

I will provide my own transportation \_\_\_\_\_.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_

Return to: WOMEN STRIKE FOR PEACE, 20 So. 12th St., Phila.

Inside Report

# Rights Group Wandering Into Vietnam Crisis

By ROWLAND EVANS  
and ROBERT NOVAK  
WASHINGTON.

JUST how far militant elements of the civil rights movement have been sidetracked from their proper course soon will be seen in a civil disobedience rally against the war in Vietnam.

Unpublicized so far, an "Assembly of Unrepresented People to Declare Peace" is planned for Aug. 6-9 in Washington (coinciding with the 20th anniversary of atomic attacks on Japan.)

A two-page flyer privately distributed to possible participants minces no words about the true purpose of the "as-

sembly"—to get anti-war protesters arrested at the door of the White House and the Capitol.

But most interesting about the flyer is the identification of the "assembly" headquarters as 107 Rhode Island ave., N.W., in Washington, for this is the office of the Student Non-Violent Coordinating Committee (Snick), which is supposed to be concerned almost wholly with civil rights and not at all with foreign policy.

MOREOVER, the flyer says correspondence should be directed to the Rhode Island ave. address in care of Bob

Parris. This is none other than Robert Moses, who gained a nation-wide reputation as the mystical and eloquent leader of Snick's Mississippi Summer Project of 1964 (then left Mississippi and started using his middle name of "Parris" to prevent development of a personality cult).

Though he now holds no Snick office, Moses remains its inspirational leader—embodying Snick's most disturbing tendencies. For instance, liberals remain dismayed by Moses' collaboration with such a tired old figure of the far left as Russ Nixon, general manager of the Communist

(Indicate page, name of newspaper, city and state.)

p.17-"The Phila.  
Inquirer"  
Phila. Pa.

Date: 7/27/65

Edition: final  
Author: ROWLAND EVANS & ROBERT NOVAK  
Editor: WALTER H. ANNENBERG  
Title:

Character:  
or

Classification:

Submitting Office:  
PH

☐ Being Investigated

National Guardian (who has helped plan the Aug. 6-9 assembly).

FAR more disturbing than Moses' alliances is his view that couples white racism in Mississippi with the campaign against Communist terrorists in Vietnam. An admiring article in The Nation quotes Moses as contending that the 1964 murder of civil rights workers in Mississippi "is related to napalm bombings of 'objects' in Vietnam."

On Aug. 6 (anniversary of the Hiroshima bombing) protesters will gather at the White House. It is added cryptically: "There may be nonviolent civil disobedience

by a small number of the signers who will seek to present the declaration (refusing to cooperate in carrying out the war in Vietnam) to the President."

THIS is only a tame prelude to Aug. 9 (the anniversary of the Nagasaki bombing). "Those members of the Assembly of Unrepresented People in a position to face possible arrest and willing to pledge themselves to nonviolent behavior . . . will assemble and walk toward the Capitol with the intention of convening the assembly in the chamber of the House of Representatives and thus deny that Congress has the right to declare war in our names."

The inevitable result: Mass arrests, police dragging away demonstrators and (though this is not the intention of many demonstrators) fuel for the Communist propaganda mills.

THE broader-range result is increased estrangement of Snick from civil rights moderates. Indeed, by its own radicalism, Snick has so isolated itself that it is starving to death.

Unhappily, with the civil rights movement in the doldrums in the Deep South, the main target for Bob Moses and his civil rights militants is Lyndon Johnson's foreign policy.

# WOMEN SCORE U.S. AT JAKARTA TALKS

## 10 Americans Join Vietnam Reds in Assailing Policy

Special to The New York Times

JAKARTA, Indonesia, July 18 — A 10-member American delegation of the Women Strike for Peace movement ended a series of meetings with a group of Vietnamese Communist women today with a joint denunciation of United States policy in Vietnam.

The denunciation, framed as an appeal to American women, echoed Hanoi's propaganda line. It accuses the United States of violating the 1954 Geneva agreements, which ended the Indochina War between France and the Communist Vietminh; committing "military aggression," waging a "cruel war against the Vietnamese people, and using Vietnam as a "testing ground for new and more horrible weapons."

The statement asks American women to put pressure on their Government to implement the Geneva agreements by withdrawing United States troops from South Vietnam and ending bombing raids against North Vietnam.

### No Progress on Talks

When the American women arrived last Monday, they said they hoped to explore the possibility of negotiated settlement of the war. Mrs. Mary Clarke of Los Angeles, who acted as a spokesman for the group, said that no progress had been made along these lines.

"We never said we would come up with political solutions for negotiations," she said. The women came here, she added, because they wanted "to change Administration policy on Vietnam."

Before leaving for London today, they saw President Sukarno at his weekend palace in Bogor.

Besides Mrs. Clarke, the members of the American delegation were: Mrs. Nanci Gitlin of Ann Arbor, Mich.; Mrs. Beverley Axelrod of San Francisco; Mrs. Aline Berman, Mrs. Margaret Russell and Mrs. Bernice Steele, all of Washington; Mrs. Esther Jackson of Compton, Calif.; Mrs. Shirley Lens of Chicago; Mrs. Phyllis Schmidt of Long Beach, Calif., and Mrs. Frances Herring of Berkeley, Calif.

The five North Vietnamese women at the meetings were led by Mrs. Le Chan Phuong, a leader of the Vietnam Women's Union, and the three from South Vietnam by Mrs. Nguyen Thi Binh, a member of the Central Committee of the National Liberation Front, the political arm of the Vietcong.

Women Strike for Peace, founded by Mrs. Dagmar Wilson of Washington, is a direct-action movement that puts great emphasis on opposition to the use of nuclear weapons. It has organized demonstrations for disarmament and against nuclear weapons testing and, more recently, for peace in Vietnam.

CLIPPING FROM THE

N. Y. Times

EDITION Late City

DATED 7/19/65

PAGE 2

F B I

Date: 7/28/65

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Form 4-74

SUBJECT: WASHINGTON SUMMER ACTION PROJECT  
IS - C

Enclosed are 16 copies of a LHM which sets forth activity re captioned matter in WDC, August 6-9, 1965. Two copies of LHM are enclosed for WFO.

10 - Bureau (Encls. 16) (RM)

(1 - 14-2935) (COMMITTEE FOR NON-VIOLENT ACTION)

(1 - 105-16345) (WAR RESISTERS LEAGUE)

(1 - 100- ) (CATHOLIC WORKER)

(1 - 100-434591) (STUDENT PEACE UNION)

(1 - 100- ) (MISSISSIPPI FREEDOM DEMOCRATIC PARTY)

(1 - 100-439190) (STUDENT NON-VIOLENT COORDINATING COMMITTEE)

(1 - 105-138315) (VIDEM)

1 - Jackson (MISSISSIPPI FREEDOM DEMOCRATIC PARTY) (Info) (Encl. 1)

2 - Washington Field (Encls. 2)

1 - New York (14-377) (CNVA) (43)

1 - New York (97-5) (WRL) (43)

1 - New York (100-7885) (CATHOLIC WORKER) (43)

1 - New York (100-144163) (SPU) (43)

1 - New York (100-147963) (SNICK) (41)

1 - New York (100-154786) (VIDEM) (43)

1 - New York (WSAP) (43)

JET:kpm  
(21)

NOT RECORDED

87 AUG 4 1965

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HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6AG/JS

App# 92-0388

Approved: \_\_\_\_\_  
Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

51 AUG 13 1965

CARBON COPY

ORIGINAL FILED IN 100-4441174-38

NY 100-155818

Copies of the LHM are being disseminated to Office of the Deputy Chief of Staff-Intelligence, ONI, OSI, and the Secret Service.

No separate LHM is being submitted under the CNVA caption, UACB.

The suitable pretext mentioned in the LHM was a pretext telephone call under the guise of an acquaintance of [ ] to telephone number PR 3-7396 by SA JOHN DUNLEAVY. This number is listed to [ ] [ ] Brooklyn, New York. An individual who identified herself as [ ] mother made available the information set forth in the LHM concerning him.

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b7C  
b7D

Former [ ] was used to characterize [ ]  
[ ]



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
July 28, 1965

New York 100-155818

ALL INFORMATION CONTAINED  
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DATE 10/14/96 BY SP6/AC/JS  
APP# 92-0389

Washington Summer Action Project  
Internal Security - C

There is attached hereto an article appearing on page 1 of the "National Guardian" issue of July 24, 1965, entitled, "Thousands Due at War Protest In Washington, Aug. 6-9" with the sub-title, "An assembly to declare peace" which states in part: "Thousands of Americans who consider themselves unrepresented by the Johnson Administration's war policies are expected to converge on Washington Aug. 6-9 to demonstrate that they 'will not be accomplices to a war that we did not declare'. The action, which was projected by a broadly representative group of about 30 peace advocates on June 20, will take the form of an Assembly of Unrepresented People to Declare Peace, and have both symbolic and practical political aspects".

The remainder of the article sets forth activity that will take place on August 6 - 9, 1965, and is self-explanatory.

A characterization of the "National Guardian" is attached hereto.

Limited Classification  
Review Conducted  
See Top Serial  
Form 4774

Concerning [redacted] whose name appears in the middle of the "National Guardian" article, the following is set forth:

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation. It is the property of the Federal Bureau of Investigation and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208-  
100-443457  
ENCLOSURE

Washington Summer Action Project

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On May 13, 1965, through a suitable pretext by a Special Agent of the Federal Bureau of Investigation (SA. FBI). it was determined that one [redacted] who formerly resided at [redacted] Brooklyn, New York, is now a teacher in the History Department at [redacted]  
[redacted]

On October 22, 1963, a source, who has furnished reliable information in the past, advised that the name and address [redacted] Brooklyn, New York, was included in a list of names and addresses which was maintained at the Socialist Workers Party, address 116 University Place, New York City. This list was headed, "Brooklyn Contac".

A characterization of the Socialist Workers Party, New York Local, is attached hereto.

"NATIONAL GUARDIAN"

The "Guide to Subversive Organizations and Publications," revised and published as of December 1, 1961, prepared and released by the Committee on Un-American Activities, United States House of Representatives, Washington, D. C., contains the following concerning the "National Guardian":

"National Guardian

- "1. 'established by the American Labor Party in 1947 as a "progressive" weekly \* \* \*. Although it denies having any affiliation with the Communist Party, it has manifested itself from the beginning as a virtual official propaganda arm of Soviet Russia.' (Committee on Un-American Activities, Report, Trial by Treason: The National Committee to Secure Justice for the ROSENBERGS and MORTON SOBELL, August 25, 1956, p. 12.)"

Washington Summer Project .

1.

APPENDIX

SOCIALIST WORKERS PARTY -  
NEW YORK LOCAL \_\_\_\_\_

A source stated on August 25, 1960, that the New York Local (NYL) of the Socialist Workers Party (SWP) was founded during 1938 in New York City.

A second confidential source stated on April 8, 1964, that the NYL was affiliated with and followed the aims and purposes of the National SWP.

The SWP has been designated pursuant to Executive Order 10450.

## THOUSANDS DUE AT WAR PROTEST IN WASHINGTON AUG. 6-9

# An assembly to declare peace

**T**HOUSANDS of Americans who consider themselves unrepresented by the Johnson Administration's war policies are expected to converge on Washington Aug. 6-9 to demonstrate that they "will not be accomplices to a war that we did not declare." The action, which was projected by a broadly representative group of about 30 peace advocates on June 20 (GUARDIAN, July 3), will take the form of an Assembly of Unrepresented People to Declare Peace, and have both symbolic and practical political aspects.

The symbolic sections of the action will include an Aug. 6 (20th anniversary of the Hiroshima atomic bombing) demonstration and supporting picket line at the White House centered around the "Declaration of Conscience," through which more than 6,000 Americans have stated their refusal to "assist in any way in the carrying out of the undeclared war in Vietnam." A number of the signers may seek to deliver the Declaration to President Johnson personally, and undertake civil disobedience if prevented. This essentially pacifist part of the four-day action will be the responsibility of the Committee for Nonviolent Action, War Resisters League, the Catholic Worker and the Student Peace Union — all of which sponsored the Declaration. Non-signers will be welcomed in the line.

**THE OTHER** symbolic action will come Aug. 9 (anniversary of the Nagasaki atomic bombing) with the convening of the Assembly of Unrepresented People. All participants who are in a position to face possible arrest and willing to pledge themselves to nonviolent behavior will march on the Capitol in an attempt to convene the Assembly in the chamber of the House. If the march is stopped before entering the Capitol, a member will rise and begin to read a Declaration of Peace drawn up the day before. If the person reading is arrested before he com-

pletes the Declaration, another member will continue, to be followed by as many as necessary. After the Declaration of Peace has been read, representatives of organizations and individuals will make separate statements on the Vietnam war.

The practical and political aspects of the protest, which the sponsoring group calls "the heart of the Assembly," will take place Aug. 7 and 8 in a number of "program" and "constituency" workshops to be held on the grass around the Washington Monument. Since the Assembly was organized to bring committed opponents of the Cold War together with people from the new grassroots community organizations in Northern slums and the rural South, these workshops will explore ways in which civil rights, civil liberties,

other groups. These workshops will plan activities for the rest of the summer and the next year, and discuss joint action.

**THE ASSEMBLY** will convene against a background of total Administration commitment to the Vietnam war despite, as the Assembly call notes, "the voice of the 30% of Americans now opposed" to it. With only a small minority of the Congress opposed to the war, the call points out that at least part of that Congress is elected without the participation of millions of Negroes.

There had been some earlier criticism of the initial Assembly program from persons involved in community organizing projects who thought that its symbolic sections left insufficient emphasis on participation by community groups. But the program and constituency workshops were designed to meet this need, and the remaining open question is whether there is enough time remaining to insure a large representation from people not already committed in opposition to the Vietnam war.

The Assembly preparation is being coordinated by Eric Weinberger (of CNVA) and Bob Parris, (of SNCC), from the Washington Action Project, 107 Rhode Island Ave., N.W., Washington, D.C. WAP needs volunteers and funds for both the Assembly and other summer activities concerning Vietnam, community organizing, and MFDP challenge, repeal of the "right-to-work" section of the Taft-Hartley act and community organizing. Free housing can probably be provided.

### Transportation available

Buses will be available Aug. 6 and 7 to take persons from the New York area to Washington for the Assembly of Unrepresented People. For information call Eli Zaretsky at 227-5535. Persons who plan to drive and will have extra space should also contact Zaretsky.

labor and community groups can join in programs to end the Vietnam war.

The program workshops, scheduled Aug. 7, will be directed toward 1) community groups and organizers from the urban slums, 2) Mississippi Freedom Democratic Party members, 3) opponents of HUAC and other threats to the peace and civil rights movements, and 4) rank-and-file organized labor.

On Aug. 8, the constituency workshops will center on occupational groups, including ministers, teachers, professors, students, professionals, union members, the poor, unskilled and unemployed and

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DATE 6-22-90 BY SP2MAC/AB

62-61208-  
100-445459  
ENCLOSURE

FBI

DATE: 7/23/65

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)

Via AIRTEL \_\_\_\_\_

(Priority)

TO: DIRECTOR, FBI (105-138315)

FROM: SAC, NEW YORK (100-154786)

SUBJECT: VIDEM

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-77a

Re NY teletype to Director, 7/21/65.

Enclosed for the Bureau are 14 copies of a LFM concerning a Demonstration Protesting the US Intervention In Viet Nam on 7/21/65, at 39 Whitehall Street, New York, New York.

7-Bureau (105-138315) (Encls. 14) (RM)

(1-14-2935) (CNVA)  
(1- (War Resisters League)  
(1- (Student Peace Union)  
(1- (Catholic Worker)

1-New York (97-5) (War Resisters League)  
1-New York (100-144163) (Student Peace Union)  
1-New York (14-377) (CNVA)  
1-New York (100-7885) (Catholic Worker)  
1-New York (100-154786)

SED:arf  
(13)

Approved:

Sent \_\_\_\_\_ M Per \_\_\_\_\_  
Special Agent in  
Charge

62-61208-  
1-100-443459-  
NOT RECORDED  
168 AUG 4 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6 AG/B  
APP# 92-0388

ORIGINAL FILED IN 105-138315-1314

228  
CARBON COPY  
66 AUG 16 1965

ENCLOSURE

NY 100-154786

It is to be noted that newspaper accounts of this demonstration have carried the names of four of the nine individuals who were arrested, differently than the names that were furnished the Bureau Agents by Sergeant JOHN MC CLAUGHLIN, First Precinct, NYCPD, who booked the demonstrators for disorderly conduct on 7/21/65. These four names were checked in the NYO Indices according to spelling furnished by the newspaper account and no pertinent identifiable information was developed under that particular spelling.

Regarding the CNVA, Bureau file 14-2935, the New York Office is not submitting a separate LHM regarding their participation in this matter UACB.

Copies of this LHM are being designated to the OSI, ONI, Secret Service and Office of Deputy Chief of Staff Intelligence.

Agents observing this demonstration were SAS STEPHEN E. DELANTY, J. STEWART KAISER.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
July 23, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/4/96 BY SP6AC/LS

APR 19 12 03 88

Demonstrations Protesting  
United States Action In  
Viet Nam

On July 21, 1965, Special Agents (SAs) of the Federal Bureau of Investigation (FBI), observed a demonstration from 10:00 AM to 1:15 PM sponsored by the Committee For Non Violent Action (CNVA) at the United States Army Building, 39 Whitehall Street, New York, New York. There were 25 demonstrators in attendance. Among the placards carried by the demonstrators were those which stated:

"Would Christ Carry a Draft Card"

"We Will Not Cooperate With This War"

"Self Determination For Viet Nam"

"End This War In Viet Nam"

"Withdraw United States Troops In  
Viet Nam Now"

"If Your Conscience Demands It,  
Refuse To Serve In The Armed Forces-  
CNVA"

"If Your Conscience Demands It,  
Refuse To Pay Taxes For War-CNVA"

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

ENCLOSURE 62-61208-  
100-443459-

Demonstrations Protesting  
United States Action In  
Viet Nam

In addition to the 25 demonstrators, four individuals passed out two leaflets entitled "Declaration of Conscience Against United States Policies In Viet Nam and the Dominican Republic"; and "Stanleyville Saigon. Santo Domingo". Copies of these leaflets are attached hereto. The first leaflet had the following sponsoring organizations listed:

Catholic Worker  
CNVA  
Student Peace Union  
War Resisters League

The second leaflet listed the War Resisters League as its sponsor.

At approximately 12:35 PM several demonstrators approached the steps of the Army Building at 39 Whitehall Street and engaged in a conversation with United States Marshals who occupied the first step to the entrance of that building. After several minutes nine individuals sat on the sidewalk in front of the building. These demonstrators were then immediately picked up by New York City Police Officers and escorted to a police van where they were taken to the First Precinct, Old Slip, New York, New York, and booked on a charge of disorderly conduct. Sergeant John McClaughlin of the First Precinct furnished the following names of those demonstrators who were arrested:

[Redacted]

New York City

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[Redacted]

New York City

Demonstrations Protesting  
United States Action In  
Viet Nam

b6  
b7C

[REDACTED]  
Queens, New York

[REDACTED]  
New York City

[REDACTED]  
New London, Connecticut

[REDACTED]  
New York City

[REDACTED]  
New York City

[REDACTED]  
New York City

[REDACTED]  
New York City

On April 20, 1965, Captain Thomas I. Herlihy and Sergeant Jesse Stone, Special Investigations Division, Metropolitan Police Department, Washington, D. C., furnished the following information:

At about 10:30 AM on April 20, 1965, they arrested an individual who sat in front of a post entrance, A-1, a commercial business entrance to the White House in Washington, D. C. This individual gave his name as [REDACTED]

[REDACTED] He stated his address was [REDACTED], New York, New York. Captain Herlihy stated that this individual was participating in a demonstration protesting the United States intervention in Viet Nam on April 20, 1965.

b6  
b7C

Demonstrations Protesting  
United States Action In  
Viet Nam

On July 21, 1965, Sergeant McClaughlin, New York City Police Department, advised that the individuals arrested were to be arraigned on the charge of disorderly conduct in Magistrate Court, Part 1-C, 100 Center Street, New York City, in the late afternoon of July 21, 1965.

Deputy Inspector William G. Murdy, advised on July 21, 1965, no arrests took place other than nine demonstrators who sat in front of the building at 39 Whitehall Street.

A crowd of approximately 200 persons observed this demonstration. These individuals booed the demonstrators and cheered the police officers as the demonstrators were arrested.

## IN VIETNAM AND THE DOMINICAN REPUBLIC

**New York, N. Y. 10038**

# TIME IS RUNNING OUT..

The Defense Department has indicated that the U. S. commitment to the war in Vietnam will be increased to 179,000 men.

The draft is being increased and reserve units are being called into active service.

The U. S., unsuccessful in its attempts to bomb North Vietnam into submission, is bombing within 40 miles of the Chinese border.

While both sides in the war have indicated a willingness to negotiate, neither is willing to negotiate on the other's terms.

The people of Vietnam are being killed every day -- mostly by American made weapons.

These frightening facts are the results of a civil war in which the United States has intervened. It began as a result of an oppressive South Vietnamese regime installed and supported by the United States. This regime violated the Geneva agreements of 1954 which was to lead to reunification of Vietnam; it used extensive violence to maintain its power and silence opposition. In all these actions it was supported by the United States which feared a communist takeover in democratic elections. Since then that regime has been succeeded by fourteen others, each one brutal and totalitarian and without popular support.

ONE THIRD OF THE VIETNAMESE SOLDIERS DRAFTED FOR THIS WAR DESERT. Do they consider it their fight? THE CURRENT RULER OF SOUTH VIETNAM, GENERAL KY, HAS SAID THE MAN HE MOST ADMIRES IS HITLER. Do you want to kill and risk your own life to keep him in power? Thousands of American professors, artists and ordinary people have spoken out against the war, comparing it to Russia's crime in suppressing the Hungarian revolution and the French suppression of the Algerian revolution. None of our allies are giving this war any significant support and many have spoken out against it.

We urge you to also refuse to support this war by refusing to serve in the armed forces or to work in military industries. Now, before our government plunges us into war with China, before the U.S. loses all respect in the eyes of the world, you can join in opposing the war in Vietnam.

for further information contact the

New York Workshop in Nonviolence  
5 Beekman Street  
New York, N.Y. 10038

# STANLEYVILLE-SAIGON-SANTO DOMINGO

by David McReynolds

Since the election of Lyndon Johnson we have seen an incredible and disturbing pattern develop in U.S. foreign policy. In November, Johnson managed, at a single stroke, to align virtually all African states against us by the outrageous, Stanleyville "rescue operation"—an undertaking which cost the lives of at least ten black Africans for every white missionary saved and which, in any event, was chiefly intended to rescue Tshombe. Not satisfied with the loss of U.S. influence in Africa, Johnson has carried out, almost word-for-word, the Goldwater policy in Southeast Asia. With 60,000 U.S. military men in South Vietnam as of this writing, it is now clear that instead of "saving our dominos," we already have lost most of them. Cambodia has broken diplomatic relations with us. There are street riots in the Philippines over the U.S. actions. The Japanese are sharply critical. India and Pakistan have attacked our Vietnam policy. Burma has condemned it. Our only solid support comes from South Korea, Thailand, and Taiwan—all of which we might gently term "clients" of the U.S.

As if it were not sufficient to antagonize all of Africa and Asia, we have now intervened in the Dominican Republic, landing nearly 30,000 U.S. troops under the blatantly dishonest pretense of protecting U.S. citizens. In the context of such "protection," about a thousand Dominicans are dead and a number of U.S. citizens have been killed. For the first time since the 1920's, U.S. troops are in action in Latin America—not, as it turns out, to overthrow a Communist or a Fascist regime (though even in such a case intervention would be profoundly wrong), but to prevent a democratic government from taking power.

Stanleyville—Saigon—Santo Domingo: any one of these actions, while politically foolish and morally outrageous, might have been understood as one of those terrible blunders governments so often make. But these three actions, coming in a period of less than six months, taking so heavy a toll of human lives (at least 1,000 in the Dominican Republic, untold thousands in the Congo, and well over 100,000 in Vietnam), and being—in each case—so tragically misguided even from the standpoint of "hard political realism," require prompt analysis. We must scrutinize not simply what has happened in the latest trouble spot—Santo Domingo—but the significance of the total drift of U.S. policy. Certainly, Goldwater, even in his wildest moments, never suggested that he would do murder on three continents in less than six months. It is not true that Johnson is carrying out the Goldwater policy: Goldwater, as it turns out, was the moderate, in respect to foreign policy.

## Paradox of Policies

We are confronted with a paradox. Johnson is, on domestic issues, the most liberal President since Roosevelt. From our own viewpoint as anarchists, democratic socialists, or independent radicals, we may—and should—attack the Johnson domestic program for not striking deep enough or going far enough, and for ignoring a great many very basic issues. But none of this alters the fact that, as contrasted with Truman, Eisenhower, and Kennedy, Johnson has not only accepted the rhetoric of the liberal, but has delivered more concrete accomplishments than any president since Roosevelt. Whether in the area of the war on poverty, or civil rights, or aid to public education—in each case Johnson has delivered. It is not relevant whether he has done so for purely opportunistic political reasons or out

of deep personal motivation. Johnson's "first 100 days" since his election can only be compared to those of Roosevelt. He has gotten more liberal legislation through Congress in his first three months than most presidents can get enacted in four years.

We stress the objective fact of Johnson's domestic liberalism not to excuse his foreign policy, but to underline how difficult it will be to rally major opposition to it. In a real sense, Johnson has "bought us off." The trade union movement, its foreign policy still shaped by George Meany's right hand advisor, Jay Lovestone, an embittered and vindictive ex-Communist from the 1930's, has been silenced on this issue. Indeed, under the Meany-Lovestone guidance, U.S. labor stands to the right of the State Department. Aside from statements by SNCC leaders and occasional statements from Martin Luther King, the civil rights movement is in danger of falling into the position of trading the lives of young Negroes in Vietnam or the Dominican Republic (or even, ironically, the Congo) for the right of other Negroes to vote in Mississippi and Alabama. Congress, itself, increasingly resembles a Roman Senate, automatically approving the actions of some modern-day Caesar. As this is written, the House has just approved by a vote of 408 to 7 and the Senate by a vote of 88 to 3, Johnson's request for \$700,000,000 in additional Vietnam war funds, deliberately characterized by him as a vote of confidence. The churches, while militant on civil rights, are still largely silent on foreign policy.

It is, therefore, precisely Johnson's domestic liberalism which makes this violent foreign policy both possible and so difficult to subject to any kind of massive resistance. But to discuss why it is so difficult to mount a massive public resistance to U.S. foreign policy does not yet explain why so tragic a policy is being followed. Here, it would seem, two factors combine to produce the present U.S. actions.

## How Did The U.S. Get That Way?

First, the end of World War II produced an enormous power vacuum in Asia and Africa. The U.S., far from opposing colonial revolts in these areas, tended to support them—at least partly—on the ground that removal of British, French, and other influences from these areas would not be harmful to U.S. interests. Indeed, the defeat of old-fashioned European colonialism, opened the door for an expansion of U.S. influence in these areas—both economic and political. Shortly after the end of the war, *Life* magazine ran a lead editorial commenting that this was to be "the American century." By this, it meant specifically a century in which the U.S. would be the dominant economic, political, and cultural force in the world.

Certainly, the U.S. had reason to feel that its influence would expand. In 1945, the Communists had not yet won in China; the U.S. controlled the United Nations; U.S. power dominated Western Europe; there was no Communist movement in Africa; Latin America remained almost entirely an American backyard, quiet, serene, and starving. However, in the twenty years that have passed, it has become increasingly clear that the emerging states had no intention of trading their status as European colonies for that of informal, economic colonies of the U.S. Despite the moral outrage of the late John Foster Dulles at "neutralism," nation after nation chose to reject not only Soviet domination, but U.S. domination as well. Far from being an "American Century," as events began to unfold, it

came clear that nation after nation was moving toward some form of domestic socialism and toward political self-determination. China went Communist. Western Europe began to break away from U.S. domination. The United Nations, filled with newer states, proved immune to control by any big power. Even regional organizations—like O.A.S.—ceased to be rubber stamps for the State Department. With the Cuban Revolution, notice was served upon us that not even Latin America would forever be ours.

Given this situation there was—and is—a certain degree of panic in Washington. This panic, natural in any state which finds its influence waning, has been intensified greatly by the pathological anti-Communism which dominates so many U.S. policy-makers. Such anti-Communism is fundamentally different in character from the philosophical objections which pacifists have to Communism and to all forms of totalitarianism. It is, rather, a paranoid manner of thinking, in which every revolution, every attempt by smaller nations to assert their independence, is seen as being not merely "Communist" but part of a vast "Communist plot" directed from Peking, Havana, Moscow or Belgrade. In the 1950's, the U.S. began to "go it alone" through such agencies as the C.I.A. which, in its brief career, has spent more money on trying to buy counter-revolutions than the Comintern has spent in its entire history.

### "There Is A Degree of Madness . . ."

It is precisely because there is a degree of madness in Washington's policy that it is hard for us to deal with that policy. Clearly, we are no longer dealing with men who live in the real world. McGeorge Bundy, with his cultured Harvard inflections; Robert McNamara, with his tight, assembly-line smile and his slicked hair; Dean Rusk, with his soft Georgia accent; and the President himself, with his talk of God, compassion, poverty and the Pedernales. All these men, one must realize, are possessed by the terrible, insane illusion of U.S. omnipotence and possessed of the even more insane illusion of U.S. omniscience.

It is hard for us to realize that much of the world now considers the United States to be the Nazis of the 1960s. Our embassies are now bombed and destroyed, not only in Saigon or Jakarta, but in Montreal. Walt Rostow, top Cold War planner, was forced last month to cancel a series of public talks in Japan. The State Department's "Truth Squads" sent onto American campuses to explain the inexplicable and defend the indefensible, have found themselves all but booed off the platform. The President must now cancel his foreign visits because of sure knowledge that his visit anywhere, except to countries like Spain or Taiwan, would produce mass protest demonstrations.

The most terrifying thing, perhaps, about Stanleyville, Saigon, and Santo Domingo is not what we have done to so many human beings, but what we have done and are doing to ourselves. We are callous to barbarism and unaware that it is now insanity and not policy that guides the U.S. government. We knew, of course, why Russians never resisted Stalin. There was no tradition of democracy, nor was there any grouping of independent intellectuals to take issue with the crimes of the Soviet regime. Such intellectuals as did exist largely subscribed to the dark theories of a religious and very Russian Marxism in which history became God, and men became their own willing executioners. But Germany did puzzle us. Hitler did not emerge overnight and from nowhere. There was a highly educated, deeply religious German population which contained many genuinely liberal intellectuals and even a large and well organized "left." Yet, almost everyone waited too long. German intellectuals could not believe that their own government would lie to them on so sustained and massive a level.

"Good Germans" could not bring themselves to believe that Germany—their beloved Germany—would really launch a World War, or would really begin mass executions of Jews. Hitler's early domestic program of combatting unemployment and giving youth a sense of high purpose, made many otherwise perceptive and humane Germans give Hitler their support until it was too late.

Now, we are in very much the same position. With the exception of the New York Times and a few other newspapers, there is virtually no public editorial opposition to what Johnson is doing. In the face of all the facts, Congress continues to vote support for the President.

### Time to Break With the Government

We submit that it is time for a decisive break with the American government. Not because we are "anti-American," but because the government is. Let us not repeat the folly of those Germans who failed to use such freedom as they had while there was still time. Let us—*now*—use every possible agency of protest, from picketing draft boards, through public demonstrations and vigils, to quiet talks with local ministers, business and labor leaders, editors, and Congressmen. There may still be time to persuade Congress to call a halt to the Johnson foreign policy. Since President Johnson has so clearly betrayed his campaign promises and has led this nation into so tragic a pattern of foreign intervention, is it too early to suggest that those of us (including myself) who supported Johnson in the last election now demand his impeachment? Is it unreasonable to make the moral demand upon Hubert Humphrey that he publicly break with Johnson? Is it presumptuous to urge that Adlai Stevenson redeem himself and serve his country in the only way now open to him—by resigning as U.S. Ambassador to the U.N.?

Are these suggestions really unrealistic? Is it more realistic to engage in the killing of a thousand Dominicans under the mad illusions that we are confronted by a "Communist revolt"? Is it more realistic to engage in indiscriminate slaughter in the Congo (via Cuban refugee pilots and C.I.A. funds and military aid to Tshombe and the white mercenaries) under the mad illusion that Tshombe's opposition is Communist? Is it realistic to engage in the unholy war in Vietnam under the mad illusions that Peking controls Hanoi, that Vietnamese Communism is more evil than American murder, and that we are an Asian land power? And, finally, what shall we say—what can we say—of those who seriously urge a war with China now? Do they advocate the nuclear destruction of all of China? Or do they urge a military occupation of all of China, with its population of 700,000,000? Or do they merely propose that we bomb Chinese nuclear plants every five years?

No, there is finally no rational way of dealing with what Johnson is doing. No orthodox Marxist or orthodox "power politics" analysis can comprehend this situation. We are dealing with the madness of our age, not with logic. We are living in a time when men and nations are reduced to a theory of games, lives are made pawns, burning people to death with napalm is termed "pacification," open war against North Vietnam is called "measured escalation," and we send Marines into a tiny Latin American nation under the guise of "protecting American lives."

The United States is not alone. Other nations have done these things before. England did them. Germany did them. France did them. Russia did them. But let us be humble: nowhere in the entire world—not even in Hungary—has Russia done anything since the early 1950's as openly and barbarically repressive as Johnson has done in Stanleyville, in Saigon, and in Santo Domingo. No American can feel other than bitter shame at this moment. But more than shame is needed. It is necessary to speak out, to act while time remains.

F B I

Date: 6/15/65

Transmit the following PLAINTEXT  
(Type in plaintext or code)

Via AIRTEL  
(Priority)

TO: DIRECTOR, FBI (105-138315)

FROM: SAC, NEW YORK (100-154786)

SUBJECT: VIDEM

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7mac/fly

2  
mr

Re New York teletypes to the Bureau, dated 6/11 and 6/12/65.

Enclosed for the Bureau are 20 copies of a letterhead memorandum.

14-Bureau (Encls. 20) (RM)

(1-CATHOLIC WORKER)

(1-14-2935) (COMMITTEE FOR NON VIOLENT ACTION)

(1-COMMITTEE ON PUBLIC CONSCIENCE)

(1-GREENWICH VILLAGE PEACE CENTER)

(1-NEW YORK FELLOWSHIP OF RECONCILIATION)

(1-100-434591) (STUDENT PEACE UNION)

(1-SOCIAL ACTION COMMITTEE, THE COMMUNITY CHURCH OF NEW YORK)

(1-61-1538) (WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM)

(1-WAR RESISTERS LEAGUE)

(1-62-107350) (WOMEN STRIKE FOR PEACE)

2-Philadelphia (Encls. 2) (RM) (WOMEN'S INTERNATIONAL LEAGUE  
FOR PEACE AND FREEDOM)

1-New York (100-7885) (CATHOLIC WORKER)

1-New York (14-377) (COMMITTEE FOR NON VIOLENT ACTION)

1-New York (100-0) (COMMITTEE ON PUBLIC CONSCIENCE)

1-New York (100-148549) (GREENWICH VILLAGE PEACE CENTER)

1-New York (100-7546) (FELLOWSHIP OF RECONCILIATION)

1-New York (100-144163) (STUDENT PEACE UNION)

1-New York (100-0) (SOCIAL ACTION COMMITTEE, THE COMMUNITY CHURCH  
OF NEW YORK)

1-New York (100-23682) (WOMEN'S INTERNATIONAL LEAGUE FOR PEACE  
AND FREEDOM)

1-New York (97-5) (WAR RESISTERS LEAGUE)

1-New York (100-146684) (WOMEN STRIKE FOR PEACE)

1-New York

GAJ:gs  
(28)

62-61208-  
162-443459-

CARBON COPY

NOT RECORDED  
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23

105-138315-1101  
ORIGINAL FILED IN

69 JUL 7 1965

3 ENCLOSURE

NY 100-154786

The Special Agent who observed the demonstration set forth in the enclosed letterhead memorandum is SA GERALD A. JAMES.

Copies of the letterhead memorandum have been disseminated to OSI, ONI, Secret Service and Deputy Chief of Staff Intelligence.

Re CNVA, Bufile 14-2935, the New York Office is not submitting a separate letterhead memorandum concerning their participation in the demonstration, UACB.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
June 15, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-98 BY SP7MAC/JP

Demonstrations Protesting United States  
Intervention in Viet Nam  
Information Concerning

On June 11, 1965, Detective Raymond Clark, Bureau of Special Services, New York City Police Department (NYCPD), advised that a demonstration was being planned to protest United States intervention in Viet Nam at Times Square, New York City, which was scheduled to be held from 12:30 p.m. to 2:30 p.m., on June 12, 1965.

On June 12, 1965, between the hours of 12:30 p.m. and 2:30 p.m., a Special Agent (SA) of the Federal Bureau of Investigation (FBI), New York Office, observed approximately 18 demonstrators at Times Square, New York City, participate in this demonstration. Some of the demonstrators were observed carrying placards stating "End the Viet Nam War"; "War On Poverty Not Viet Nam"; "Peace On Earth Including Viet Nam"; "Pres. Johnson We Voted For Peace You Gave Us War"; "End Viet Nam War"; "LBJ We Are Not A Nation Of Killers Negotiate"; "Immediate Cease Fire In Viet Nam"; "Stop Killing Start Talking"; "Neutralize Don't Annihilate Viet Nam"; "Free Elections In North And South Viet Nam". Other demonstrators were observed distributing a leaflet entitled, "An Appeal To The Conscience Of The American People Stop The Killing In Viet Nam Now". The leaflet was described as issued by: "~~Catholic Worker~~"; "Committee For Non Violent Action"; "Committee On Public Conscience"; "Greenwich Village Peace Center"; "New York Fellowship of Reconciliation"; "Student Peace Union"; "Social Action Committee, The Community Church of New York"; "Women's International League for Peace and Freedom"; "War Resisters League" and the "Women Strike For Peace". A copy of this leaflet is attached hereto.

A counter-demonstration by a group of four individuals was conducted simultaneously across the street

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208-  
ENCLOSURE

100 443459

Demonstrations Protesting United States  
Intervention in Viet Nam

from the above-described demonstration. The counter-demonstrators distributed a leaflet identifying the participating organizations as the "American Patriots for Freedom". A copy of this leaflet is attached hereto. They carried signs which stated, "Register Communist - Not Firearms"; "The Only Good Communist Is A Dead Communist"; "Let's Keep America First" and "Communist Peace Means Slavery". No incidents or arrests were observed.

# AN APPEAL TO THE CONSCIENCE OF THE AMERICAN PEOPLE:

## *Stop the killing in Vietnam NOW!*

### SOME VOICES OF REASON

U Thant calls for "Discussions and negotiations which can create conditions which will enable the United States to withdraw from that part of the world."

Pope Paul VI appeals for "Use of the United Nations in promoting mediation of disputes and restoration of peace."

Senator Church says, "The struggle in S. E. Asia is one which will have a political not a military settlement. We lost 157,000 dead and wounded in Korea. The fighting cost us 18 billion. In the end we had to go to the conference table."

Senator Morse: "We should never have gone in there, we should not have stayed there and we should get out now."

Senator Gruening: "The United States must stop this senseless killing and take the matter to the conference table."

### WHAT ARE WE DOING IN SOUTH VIETNAM?

We are waging a unilateral war.

We are there in violation of the 1954 Geneva Agreement.

We are condoning the torture of prisoners.

dropping napalm bombs on villages.

herding civilians into concentration camps  
("strategic hamlets").

strafing the countryside, killing men, women  
and children.

ENCLOSURE

Every citizen bears responsibility—we must speak out in protest.

Write the President -

ENCLOSURE

62-61208-

*Urge an immediate Cease Fire and Action to end the war!*

**What does the Government tell us about the War in Vietnam?**

## **AND WHAT ARE THE FACTS:**

"We are protecting the people from Communist aggression from the North and from China."

**FACT:** The only aggressor physically present in South Vietnam is the United States. Not one Chinese soldier, not one Russian soldier, has ever been found, dead or alive.

The "Vietcong" consists of South Vietnamese. The bulk of their weapons are captured from United States and Saigon forces. Senator Church (Ramparts 2/65) writes, "They have the ability to maintain their attacks independent of North Vietnam. Therefore it is folly to think that extending the war northward is a way out." Official figures published by the State Department in the White Paper (February 1965) bear this out. All but 2½ percent of captured weapons were American made. The White Paper revealed that the overwhelming majority of the thou-

sands of captured persons were South Vietnamese who had fled from the Saigon government and were returning home to fight against it. Only six of those captured were proved to have been born in North Vietnam!

"We are in South Vietnam at the request of the popular government to help the people maintain democracy."

**FACT:** The Saigon Government was not elected. The United States refused to permit the elections provided by the Geneva Agreement of 1954 and installed Ngo Diem. South Vietnam has been ruled by military dictatorship supported by United States' dollars ever since. Opposed by the majority of the people of South Vietnam, it has changed 14 times since January 1964.

---

***We believe that there are many possibilities open to the President for ending the war:***

**NEGOTIATION WITH THE NATIONAL LIBERATION FRONT AND NORTH VIETNAM.**

**RECONVENING THE GENEVA CONFERENCE**

**WITHDRAWAL OF OUR TROOPS**

**ELECTIONS SUPERVISED BY THE UNITED NATIONS.**

The sponsoring peace groups differ as to which of these is most desirable. They are unanimous in believing that this war must be brought to an end.

**The only force which can stop it is public opinion.**

---

If you agree, get in touch with peace groups and co-operate in peace activities.

The Catholic Worker 175 Christie Street, OR 4-9812

Committee for Nonviolent Action 325 Lafayette St., WA 5-9415

Committee on Public Conscience 5 Beekman Street, CO 7-4592

Greenwich Village Peace Center 224 West 4th Street, AL 5-1341

N.Y. Fellowship of Reconciliation 5 Beekman Street, CO 7-3261

Student Peace Union 5 Beekman Street, BE 3-0464

Social Action Committee, The Community Church of New York  
40 East 35th Street, MU 3-4988

Women's International League for Peace and Freedom  
37 Washington Square West, GR 7-2171

War Resisters League 5 Beekman Street, CO 7-4592

Women Strike for Peace 151 East 50th Street, PL 2-8155.

# COMMUNIST HORRORS IN VIET NAM

- \*One hundred and twenty-five men, women and children slaughtered because they refused a Viet Cong demand to serve as slave labor.
- \*A mother and daughter hacked to death because they incurred the wrath of a prowling Viet Cong band.
- \*A wife who had complied with a Viet Cong demand for food had her hand chopped off for refusing to tell the whereabouts of her husband.
- \*South Vietnamese soldiers were dragged to their village and disembowelled as a lesson to their widows and survivors.
- \*A village chief beheaded by the Viet Cong for refusing to carry out an order and his daughter's arm hacked off.
- \*The bodies of three American G.I.'s, killed in ambush, were disembowelled and mutilated by the Viet Cong.

THESE ARE THE ACTIONS OF COMMUNIST MURDERERS IN VIETNAM which some Americans believe want "peace".

WHO ARE THESE TREACHEROUS TURNCOATS who call themselves Americans?

TO THOSE OF YOU OLD ENOUGH TO REMEMBER:

- \*They are the ones who voiced approval of the U.S. government recognition of Communist Russia in 1933.
- \*They are the ones who protested against U.S. intervention in WWII while Nazi Germany and Communist Russia were raping eastern Europe and then demanded a "second front", when Hitler turned against Stalin, his partner in crime.
- \*They are the ones who considered Mao Tse-Tung and his band of murderers "agrarian reformers" while he plundered China.
- \*They are the ones who disapproved the execution of the convicted spies, the Rosenbergs.
- \*They are the ones who were for giving South Korea to the Communist raiders from the north.
- \*They are the ones who considered Nikita Khrushchev (the butcher of Budapest) a saint.
- \*They are ones who considered Fidel Castro the "George Washington" of Cuba.

THESE ARE THE SAME PEOPLE WHO WANT TO SURRENDER TO THE COMMUNIST IN VIET NAM

WAKE UP AMERICANS, THESE ARE THE SAME PEOPLE THAT WOULD LIKE TO SEE YOU AND YOUR CHILDREN UNDER COMMUNIST RULE.

## COMMUNISM CAN BE BEAT

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7MAC/RS

JOIN AND SUPPORT THE AMERICANS FIGHTING COMMUNISM

WRITE TO: AMERICAN PATRIOTS FOR FREEDOM  
P.O. BOX 79, BKLYN., N.Y. 11217

ENCLOSURE  
ENCLOSURE

62-61208-  
443159-

F B I

Date: 6/11/65

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)

Via \_\_\_\_\_  
(Priority)

TO : DIRECTOR, FBI (105-138315)  
FROM : SAC, NEW YORK (100-154786)  
SUBJECT: VIDEM

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7MAC/HB

ReNYtts to the Bu, dated 6/1/65 and 6/3/65, NYairtel  
to Bu, dated 6/4/65, and NYtt to the Bu, dated 6/10/65.

- 11- Bureau (Encls. 17) (RM)  
(1- CATHOLIC WORKER)  
(1- 14-2935) (COMMITTEE FOR NON-VIOLENT ACTION)  
(1- NATIONAL COMMITTEE AND NEW YORK COUNCIL FOR A  
SANE NUCLEAR POLICY)  
(1- NEW ENGLAND CNVA)  
(1- NEW YORK WORKSHOP INNON-VIOLENCE)  
(1- 100-434591) (STUDENT PEACE UNION)  
(1- WAR RESISTERS LEAGUE)  
2- Cincinnati (Encls. 2) (RM)  
2- Newark (Encls. 2) (RM)  
2- New Haven (Encls. 2) (INFO) (RM)  
1- New York (100-7885) (CATHOLIC WORKER)  
1- New York (14-377) (COMMITTEE FOR NON-VIOLENT ACTION)  
1- New York (100-133090)  
1- New York (100-140528) (NATIONAL COMMITTEE AND NEW YORK  
COUNCIL FOR A SANE NUCLEAR POLICY)  
1- New York (14-377) (NEW ENGLAND CNVA)  
1- New York (100-155444) (NEW YORK WORKSHOP IN NON-VIOLENCE)  
1- New York (100-144163) (STUDENT PEACE UNION)  
1- New York (97-5) (WAR RESISTERS LEAGUE)  
1- New York

JHM:dap  
(27)

NOT RECORDED  
98 JUN 16 1965

ENCLOSURE

Approved: \_\_\_\_\_

Sent \_\_\_\_\_

M

Per \_\_\_\_\_

Special Agent in Charge

CARBON COPY

57 JUN 24 1965

ORIGINAL FILED IN 105-138315-1049

NY 100-154786

Enclosed for the Bureau are 17 copies, and for Cincinnati, NK and NH are enclosed two copies each of a LHM.

Copies are being furnished NH for information inasmuch as the "New England CNVA" (New England Committee for Non-Violent Action) was listed as one of the sponsors of one of the leaflets mentioned in the enclosed LHM.

For the information of NH, the address for the "New England CNVA" as reflected on the above-mentioned leaflet is RFD #1, Box 197B, Voluntown, Connecticut 06384.

Upon termination of the demonstration described in the enclosed LHM, three of the demonstrators were observed to depart in a Volkswagen (VW), gray in color, bearing New Jersey license HDN-298, and two other demonstrators were observed to depart in a VW, grayish-blue, bearing Ohio license EB 342.

The Special Agent who observed the demonstration as set forth in the enclosed LHM is SA JOEL H. MOORE.

Copies of the enclosed LHM have been disseminated locally to the Office of the Deputy Chief of Staff, Intelligence, OSI, ONI and the Secret Service.

LEADS:

CINCINNATI

AT COLUMBUS, OHIO. Will at Bureau of Motor Vehicles determine registration for Ohio license EB 342 and search owner's name through office indices.

NEWARK

AT NEWARK, NEW JERSEY. Will conduct same investigation as Cincinnati for NJ license HDN-298.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
June 11, 1965

Demonstrations Protesting  
United States Intervention  
in Viet Nam

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-84 BY SP2mac/hb

Reference is made to memorandum dated June 4,  
1965, at New York, New York.

On June 1, 1965, Detective Raymond J. Clarke,  
Bureau of Special Services (BSS), New York City Police  
Department (NYCPD), advised that the New York Workshop  
on Non-Violence, 325 Lafayette Street, New York, New York,  
would demonstrate outside the United States Army Recruiting  
Headquarters, 39 Whitehall Street, New York, New York, on  
June 3 and June 10, 1965, from 6:30 AM to 7:30 AM, protesting  
the United States policy in Viet Nam and the Dominican  
Republic.

On June 10, 1965, between the hours of 6:25 AM and  
8:30 AM, a Special Agent(SA) of the Federal Bureau of Investi-  
gation (FBI) observed the United States Army Recruiting  
Headquarters, 39 Whitehall Street, New York, New York.  
Demonstration occurred between the hours of 6:30 AM and  
8:05 AM, and consisted of carrying signs and passing out  
leaflets in front of the United States Army Recruiting  
Headquarters, 39 Whitehall Street, New York, New York,  
protesting United States policy in Viet Nam.

Eight unknown individuals, six men and two  
women, participated in the above demonstration. Upon  
completion of the above demonstration one of the unknown  
women continued to pass out leaflets until 8:15 AM.

The slogans appearing on the signs displayed  
by the demonstrators are as follows:

"Refuse to Serve in Viet Nam".

"End War in Viet Nam".

"If Your Conscience Demands It-Refuse to Serve  
in the Armed Forces", sponsored by CNVA (Committee for Non-  
Violent Action).

This document contains neither recommendations nor  
conclusions of the FBI. It is the property of the FBI and  
is loaned to your agency; it and its contents are not to be  
distributed outside your agency.

62-61208-  
ENCLOSURE  
100-443459

Demonstrations Protesting United  
States Intervention in Viet Nam

"End the Viet Nam War".

The leaflets passed out are as follows:

Leaflet entitled, "The War in Viet Nam", "Machine versus Man", sponsored by the "Catholic Worker", the "Committee for Non-Violent Action", the "New England CNVA" (Committee for Non-Violent Action), and the "War Resisters League".

Leaflet entitled, "Tragic Conflict", "The United States War in Viet Nam", sponsored by the "Catholic Worker", the "Committee for Non-Violent Action", the "Student Peace Union", and the "War Resisters League".

Leaflet entitled, "Emergency Rally on Viet Nam Madison Squar Garden June 8, 7:00 PM", sponsored by the "National Committee and New York Council for a SANE Nuclear Policy".

Leaflet entitled, "Why Kill and Die in Viet Nam?", sponsored by "The New York Workshop in Non-Violence".

No incidents or arrests were observed.

FBI

Date: 6/8/65

Transmit the following in Plain Text  
(Type in plain text or code)

Via Airtel \_\_\_\_\_  
(Priority)

TO: DIRECTOR, FBI (105-138315)

FROM: SAC, NEW YORK (100-154786)

SUBJECT: VIDEM

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP2MAC/fjs

ReNYtel dated 6/4/65 and NYairtel to Bureau 6/2/65 with  
attached memorandum dated 6/2/65.

14 - Bureau (Encl. 20)

- (1 - CATHOLIC WORKER)
- (1 - 14-2935) (COMMITTEE FOR NONVIOLENT ACTION)
- (1 - COMMITTEE ON PUBLIC CONSCIENCE)
- (1 - GREENWICH VILLAGE PEACE CENTER)
- (1 - FELLOWSHIP OF RECONCILIATION)
- (1 - STUDENT PEACE UNION) (100-434591)
- (1 - SOCIAL ACTION COMMITTEE, THE COMMUNITY CHURCH OF NEW YORK)
- (1 - WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM)  
(61-1538)
- (1 - WAR RESISTERS LEAGUE)
- (1 - WOMEN STRIKE FOR PEACE) (62-107350)

2 - Philadelphia (Encl. 2) (WOMEN'S INTERNATIONAL LEAGUE FOR PEACE  
AND FREEDOM)

- 1 - New York (100-7885) (CATHOLIC WORKER)
- 1 - New York (14-377) (COMMITTEE FOR NONVIOLENT ACTION)
- 1 - New York (100-0) (COMMITTEE ON PUBLIC CONSCIENCE)
- 1 - New York (100-148549) (GREENWICH VILLAGE PEACE CENTER)
- 1 - New York (100-7546) (FELLOWSHIP OF RECONCILIATION)
- 1 - New York (100-144163) (STUDENT PEACE UNION)
- 1 - New York (100-0) (SOCIAL ACTION COMMITTEE, THE CC OF NY)
- 1 - New York (100-23682) (WOMEN'S INTERNATIONAL LEAGUE FOR P & F)
- 1 - New York (97-5) (WAR RESISTERS LEAGUE)
- 1 - New York (100-146684) (WOMEN STRIKE FOR PEACE)
- 1 - New York

SED:sbh

(28)

Approved: \_\_\_\_\_ Sent \_\_\_\_\_ M Per \_\_\_\_\_

Special Agent in Charge

ENCLOSURE  
50

JUN 24 1965

NOT RECORDED  
202 JUN 14 1965

ORIGINAL FILED IN 105-138315-1

NY 100-154786

Enclosed for the Bureau are 20 copies of an LHM.

The SA who observed the demonstration set forth in the enclosed LHM is SA STEPHEN E. DELANTY.

No CP members were identified as participating in the demonstration.

Copies of the LHM have been disseminated to the Office of the Deputy Chief of Staff, Intelligence, OSI, ONI, and the Secret Service.

Re CNVA, Bufile 14-2935, the NYO is not submitting a separate LHM concerning their participation in the demonstration, UACB.

NYO is not attaching leaflet passed out by demonstrators entitled "An Appeal to the Conscience of the American People: Stop the Killing in Viet Nam Now;" since this is the same leaflet included in memorandum dated 6/2/65 entitled "Demonstrations Protesting US Intervention in Viet Nam; INFORMATION CONCERNING;" (page 3 and 4).



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York

June 8, 1965

Demonstrations Protesting United States  
Intervention in Viet Nam  
Information Concerning

Reference is made to memorandum dated June 2, 1965.

On June 3, 1965, Detective Raymond Clark, Bureau of Special Services, New York City Police Department, advised that a demonstration was being planned to protest United States Intervention in Viet Nam at Times Square, New York City, which was scheduled to be held from 12:30 p.m. to 2:30 p.m. June 7, 1965.

On June 7, 1965, between the hours of 12:30 p.m. and 2:30 p.m., a Special Agent of the Federal Bureau of Investigation, New York Office, observed approximately 15 demonstrators at Times Square, New York City, participate in this demonstration. Some of the demonstrators were observed carrying signs stating, "Mr. President, negotiate now for peace in Viet Nam," "End the dirty war," "End the senseless killing," "Immediate cease fire in Viet Nam," "Let us never fear to negotiate" - JFK", "We mourn American soldiers dead in Viet Nam." Other demonstrators were observed distributing a leaflet entitled, "An Appeal to the Conscience of the American People" "Stop the Killing in Viet Nam now." The leaflet was subscribed as issued by the following organizations: "Catholic Worker;" "Committee for Non Violent Action;" "Committee on Public Conscience;" "Greenwich Village Peace Center;" "New York Fellowship of Reconciliation;" "Student Peace Union;" "Social Action Committee, The Community Church of New York;" "Women's International League for Peace and Freedom;" "War Resisters League" and the "Women Strike for Peace."

A copy of this leaflet is attached hereto. A counter-demonstration by a group of seven individuals was conducted simultaneously across the street from the above-described demonstration. The counter-demonstrators distributed a leaflet identifying the participating organization as the "American Patriots for Freedom." A copy of this leaflet is attached hereto. They carried signs which stated, "The Only

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208-  
100-443459-  
ENCLOSURE

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-2001 BY SP7MPC/H

Demonstrations Protesting United States  
Intervention in Viet Nam

Good Communist is a Dead Communist;" "Communism means Slavery;"  
"Register Communists - Not Firearms;" "No Peace with the  
Communists."

No incidents or arrests were observed.

"ANY NATION NOT RULED BY GOD,  
WILL BE RULED BY TYRANTS."

WM. PENN

### THE REDS CAN BEAT US IN VIETNAM WITH A PEACE MOVEMENT IN THE US

In December of 1962, a subcommittee of the House Committee on Un-American Activities began an investigation of "COMMUNIST ACTIVITIES in the Peace Movement." Congressman Clyde Doyle (D.-Cal.) opened the hearings with this frank and frightening statement: "Present Communist strategy gives no. 1 priority to peace agitation and propaganda in the US. It calls for communist infiltration of, and support for, existing peace organizations, Communist or non-Communist. It calls for the creation of new peace organizations, controlled or infiltrated and manipulated by Communists. It calls for assemblies, picket lines, marches, delegations, walks-every possible kind of demonstration for so called peace." In support of the above mentioned statement, we submit logically..If communist and left leaning publications go out of their way to praise something, it is because it is furthering their own cause. Therefore since the official Communist newspaper of NY "THE WORKER" and leftwing publications, such as, "THE NATIONAL GUARDIAN" (Guide to Subversive Organizations and Pub., pg. 193, pub. by the US Government) are praising the current so-called peace groups, this should end all doubts as to what these groups really stand for, and to verify the truth of the above. Anyone who is naive enough to think that the communists will be satisfied to take over the rest of the world but leave the USA alone, is unrealistic to the point of incredibility.

### A CALL FOR PATRIOTISM

What ever happened to the spirit of 1776? What ever happened to men like Nathan Hale who awaiting the hangmen's noose said--"MY ONLY REGRET IS THAT I HAVE BUT ONE LIFE TO GIVE TO MY COUNTRY". Compare this with what a recent American pilot, flying a U-2 plane over the U.S.S.R. said when captured, "I didn't know what I was doing, and if I did I never would have done it." Of course we must realize that he was getting \$30,000 a year for doing something he did not want to do? The Constitution of the United States is recognized by all rational human beings as being the greatest freedom document ever conceived by man. The proof of this is clearly shown by the continuous flow of immigrants to our shores. Lets restore some of the pride in showing allegiance to "OLD GLORY", and let us sing once more our "NATIONAL ANTHEM" with high spirits, and let's bring GOD back into our schools.

AMERICA THE LAST HOPE FOR THE FREE WORLD

The last hope for the people of the free world is an American victory over Communism. Since Communism is basically a conspiracy which in all of its ideologies is directly opposed to all religious and American principles; it is impossible to co-exist with it. It has been proven time and again by their constant breaking of agreements and treaties. We have only one alternative and that is to take a firm stand, no matter what the danger, to preserve freedom and the American Way of Life; and to move forward instead of backwards.

"GOD BLESS AMERICA"

FOR MORE INFORMATION WRITE TO:

G.G.  
P.O. BOX 79, BROOKLYN, NY 11217

AMERICAN PATRIOTS FOR FREEDOM

FBI

Date: 6/2/65

Transmit the following in PLAINTEXT  
(Type in plaintext or code)

Via AIRTEL  
(Priority)

TO : DIRECTOR, FBI (105-138315)

FROM : SAC, NEW YORK (100-154786)

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 6-21-90 BY SP7MAC/TLB

SUBJECT: VIDEM

Re New York teletype, dated 5/29/65.

14 - Bureau (Enc. 20)

(1-CATHOLIC WORKER)

(1-14-2935) (COMMITTEE FOR NONVIOLENT ACTION)

(1-COMMITTEE ON PUBLIC CONSCIENCE)

(1-GREENWICH VILLAGE PEACE CENTER)

(1-FELLOWSHIP OF RECONCILIATION)

(1-STUDENT PEACE UNION) (100-434591)

(1-SOCIAL ACTION COMMITTEE, THE COMMUNITY CHURCH OF NEW YORK)

(1-WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM)

(61-1538)

(1-WAR RESISTERS LEAGUE)

(1-WOMEN STRIKE FOR PEACE) (62-107350)

2 - Philadelphia (Enc. 2) (WOMEN'S INTERNATIONAL LEAGUE FOR  
PEACE AND FREEDOM)

1 - New York (100-7885) (CATHOLIC WORKER)

1 - New York (14-377) (COMMITTEE FOR NONVIOLENT ACTION)

1 - New York (100-0) (COMMITTEE ON PUBLIC CONSCIENCE)

1 - New York (100-148549) (GREENWICH VILLAGE PEACE CENTER)

1 - New York (100-7546) (FELLOWSHIP OF RECONCILIATION)

1 - New York (100-144163) (STUDENT PEACE UNION)

1 - New York (100-0) (SOCIAL ACTION COMMITTEE, THE CC. OF NY)

1 - New York (100-23682) (WOMEN'S INTERNATIONAL LEAGUE FOR P & F)

1 - New York (97-5) (WAR RESISTERS LEAGUE)

1 - New York (100-146684) (WOMEN STRIKE FOR PEACE)

1 - New York

JET: ats

(28)

1 - Supervisor #43

145 CARBON COPY 2-ENCLOSURE

Approved: [Signature] Special Agent in Charge

Sent

M Per

62-61208-  
100-443459-  
NOT RECORDED  
168 JUN 9 1965

ORIGINAL FILED IN 105-138315-959

NY 100-154786

Enclosed for the Bureau are 20 copies of an LHM.

The SA who observed the demonstration set forth in the enclosed LHM is SA VINCENT J. ASCHERL.

No CP members were identified as participating in the demonstration.

Copies of the LHM have been disseminated to the Office of the Deputy Chief of Staff, Intelligence, OSI ONI and the Secret Service.

Re CNVA, Bufile 14-2935, the NYO is not submitting a separate LHM concerning their participation in the demonstration, UACB.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
June 2, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7MAD/MS

Demonstrations Protesting United States  
Intervention in Viet Nam  
Information Concerning

At 11:30 AM, May 29, 1965, Detective Anthony Lopez,  
Bureau of Special Services, New York City Police Department,  
advised that a demonstration was being planned to protest  
United States Intervention in Viet Nam at Times Square,  
New York City, which was scheduled to be held from 12:30 PM  
to 2:30 PM, May 29, 1965.

On May 29, 1965, between the hours of 12:30 PM  
and 2:30 PM, a Special Agent of the Federal Bureau of  
Investigation, New York Office, observed approximately  
15 demonstrators at Times Square, New York City, participate  
in this demonstration. Some of the demonstrators were  
observed carrying signs stating, "Mr. President, negotiate  
now for peace in Viet Nam", "LBJ, we are not a nation of  
killers, negotiate", "End the dirty war", "U Thant says  
negotiate", "End the senseless killing". Other demonstrators  
were observed distributing a leaflet entitled, "An Appeal  
To The Conscience of the American People" "Stop The Killing In  
Viet Nam now". The leaflet was subscribed as issued  
by the following organizations: "Catholic Worker"; "Committee  
For NonViolent Action"; "Committee On Public Conscience";  
"Greenwich Village Peace Center"; "New York Fellowship of  
Reconciliation"; "Student Peace Union"; "Social Action  
Committee, The Community Church of New York"; "Women's  
International League For Peace and Freedom"; "War  
Resisters League" and the "Women Strike for Peace".

A copy of this leaflet is attached hereto. A  
counter-demonstration by a group of seven individuals was  
conducted simultaneously across the street from the  
above-described demonstration. The counter-demonstrators  
distributed a leaflet identifying the participating organ-  
ization as the "American Patriots for Freedom". They carried

This document contains neither recommendations nor  
conclusions of the Federal Bureau of Investigation. It is  
the property of the Federal Bureau of Investigation and is  
loaned to your agency; it and its contents are not to be  
distributed outside your agency.

ENCLOSURE

62-61208-  
100-443459-

Demonstrations Protesting United States Intervention in Viet  
Nam

a sign with a slogan, "The Only Good Communist is a Dead  
Communist".

No incidents or arrests were observed.

# AN APPEAL TO THE CONSCIENCE OF THE AMERICAN PEOPLE:

## *Stop the killing in Vietnam NOW!*



UPI

### SOME VOICES OF REASON

U Thant calls for "Discussions and negotiations which can create conditions which will enable the United States to withdraw from that part of the world."

Pope Paul VI appeals for "Use of the United Nations in promoting mediation of disputes and restoration of peace."

Senator Church says, "The struggle in S. E. Asia is one which will have a political not a military settlement. We lost 157,000 dead and wounded in Korea. The fighting cost us 18 billion. In the end we had to go to the conference table."

Senator Morse: "We should never have gone in there, we should not have stayed there and we should get out now."

Senator Gruening: "The United States must stop this senseless killing and take the matter to the conference table."

### WHAT ARE WE DOING IN SOUTH VIETNAM?

We are waging a unilateral war.

We are there in violation of the 1954 Geneva Agreement.

We are condoning the torture of prisoners.

dropping napalm bombs on villages.

herding civilians into concentration camps ("strategic hamlets").

strafing the countryside, killing men, women and children.

Every citizen bears responsibility—we must speak out in protest.

## Write the President -

### *Urge an immediate Cease Fire and Action to end the war!*

XERO  
COPY

XERO  
COPY

62-61208-

ENCLOSURE

XERO  
COPY

100-443459

# **What does the Government tell us about the War in Vietnam?**

## **AND WHAT ARE THE FACTS:**

"We are protecting the people from Communist aggression from the North and from China."

**FACT:** The only aggressor physically present in South Vietnam is the United States. Not one Chinese soldier, not one Russian soldier, has ever been found, dead or alive.

The "Vietcong" consists of South Vietnamese. The bulk of their weapons are captured from United States and Saigon forces. Senator Church (Ramparts 2/65) writes, "They have the ability to maintain their attacks independent of North Vietnam. Therefore it is folly to think that extending the war northward is a way out." Official figures published by the State Department in the White Paper (February 1965) bear this out. All but 2½ percent of captured weapons were American made. The White Paper revealed that the overwhelming majority of the thou-

sands of captured persons were South Vietnamese who had fled from the Saigon government and were returning home to fight against it. Only six of those captured were proved to have been born in North Vietnam!

"We are in South Vietnam at the request of the popular government to help the people maintain democracy."

**FACT:** The Saigon Government was not elected. The United States refused to permit the elections provided by the Geneva Agreement of 1954 and installed Ngo Diem. South Vietnam has been ruled by military dictatorship supported by United States' dollars ever since. Opposed by the majority of the people of South Vietnam, it has changed 14 times since January 1964.

---

***We believe that there are many possibilities open to the President for ending the war:***

NEGOTIATION WITH THE NATIONAL LIBERATION FRONT AND NORTH VIETNAM  
RECONVENING THE GENEVA CONFERENCE  
WITHDRAWAL OF OUR TROOPS  
ELECTIONS SUPERVISED BY THE UNITED NATIONS.

The sponsoring peace groups differ as to which of these is most desirable. They are unanimous in believing that this war must be brought to an end.

**The only force which can stop it is public opinion.**

---

If you agree, get in touch with peace groups and co-operate in peace activities.

The Catholic Worker 175 Christie Street, OR 4-9812  
Committee for Nonviolent Action 325 Lafayette St., WA 5-9415  
Committee on Public Conscience 5 Beekman Street, CO 7-4592  
Greenwich Village Peace Center 224 West 4th Street, AL 5-1341  
N.Y. Fellowship of Reconciliation 5 Beekman Street, CO 7-3261  
Student Peace Union 5 Beekman Street, BE 3-0464

Social Action Committee, The Community Church of New York  
40 East 35th Street, MU 3-4988

Women's International League for Peace and Freedom  
37 Washington Square West, GR 7-2171

War Resisters League 5 Beekman Street, CO 7-4592

Women Strike for Peace 151 East 50th Street, PL 2-8155

XERO  
COPY

XERO  
COPY

XERO  
COPY

F B I

Date: 6/4/65

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)

Via AIRTEL \_\_\_\_\_  
(Priority)

TO: DIRECTOR, FBI (105-138315)

FROM: SAC, NEW YORK (100-154786)

SUBJECT: VIDEM ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP-7 MAC/123

CARBON COPY

Re NY teletypes to the Bureau, dated 6/1/65 and 6/3/65.

Enclosed for the Bureau are 16 copies of a letterhead memorandum (LHM).

The Special Agent who observed the leaflets being passed out as set forth in the enclosed LHM is SA JOEL H. MOOSE.

10-Bureau (Encls. 16) (RM)

- (1) CATHOLIC WORKER
- (1- 14-2935) (COMMITTEE FOR NONVIOLENT ACTION)
- (1- NATIONAL COMMITTEE AND NEW YORK COUNCIL FOR A SANE NUCLEAR POLICY)
- (1- NEW YORK WORK SHOP IN NONVIOLENCE)
- (1- 100-434591) (STUDENT PEACE UNION)
- (1- WAR RESISTERS LEAGUE)
- 1-New York (100-7885) (CATHOLIC WORKER)
- 1-New York (14-377) (COMMITTEE FOR NONVIOLENT ACTION)
- 1-New York (100-133090)
- 1-New York (100-140528) (NATIONAL COMMITTEE AND NEW YORK COUNCIL FOR A SANE NUCLEAR POLICY)
- 1-New York (100-155444) (NEW YORK WORK SHOP IN NONVIOLENCE)
- 1-New York (100-144163) (STUDENT PEACE UNION)
- 1-New York (97-5) (WAR RESISTERS LEAGUE)
- 1-New York

JHM:tms  
(19)

1-SUPERVISOR #43

Approved: \_\_\_\_\_

Special Agent in Charge

Sent

M. Per

NOT RECORDED

174 JUN 8 1965

ENCLOSURE

6 JUN 10 1965

ORIGINAL FILED IN 105-138315-980

NY 100-154786

Copies of the enclosed LHM have been disseminated locally to the Office of the Deputy Chief of Staff, Intelligence, OSI, ONI and the Secret Service.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION  
New York, New York

June 4, 1965

In Reply, Please Refer to  
File No.

Limited Classification  
Review Conducted  
See Team Serial  
Form 174

Demonstrations Protesting United  
States Intervention in Viet Nam

On June 1, 1965, Detective Raymond J. Clarke, Bureau of Special Services (BSS), New York City Police Department (NYCPD), advised that the New York Workshop on Nonviolence, 325 Lafayette Street, New York, New York, would demonstrate outside the United States Army Recruiting Headquarters, 39 Whitehall Street, New York, New York, on June 3 and June 10, 1965, from 6:30 a.m. to 7:30 a.m., protesting the United States policy in Viet Nam and the Dominican Republic.

On June 3, 1965, between the hours of 6:20 a.m. and 8:00 a.m., a Special Agent (SA) of the Federal Bureau of Investigation (FBI) observed the United States Army Recruiting Headquarters, 39 Whitehall Street, New York, New York. No demonstration occurred, however, between the hours of 6:50 a.m. and 7:20 a.m., two unknown individuals passed out leaflets in front of the United States Army Recruiting Headquarters, 39 Whitehall Street, New York, New York, protesting United States policy in Viet Nam.

The leaflets passed out are as follows:

Leaflet entitled, "Let's End the Draft!", sponsored by the "Student Peace Union".

Leaflet entitled, "Tragic Conflict" "The United States' War in Vietnam", sponsored by the "Catholic Worker", the "Committee for Nonviolent Action", the "Student Peace Union" and the "War Resisters League".

This document contains neither recommendations nor conclusion of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/19/83 BY SP6 ACJ/S  
APP# 42-0388

62-61208-

100-443459-

ENCLOSURE

Demonstrations Protesting United States Intervention  
In Viet Nam

Leaflet entitled, "Why Kill and Die in Vietnam?",  
sponsored by "The New York Workshop in Nonviolence".

Leaflet entitled, "Emergency Rally on Vietnam  
Madison Square Garden June 8, 7 p.m.", sponsored by the  
"National Committee and New York Council for a SANE Nuclear  
Policy".

No incidents or arrests were observed.

FBI

Date: 5/21/65

Transmit the following in PLAIN  
(Type in plaintext or code)

Via AIRTEL

(Priority)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/14/96 BY SP6 APC/JS  
APP# 92-0389

*JFM*  
FROM *for* DIRECTOR, FBI (105-138315)  
SAC, NEW YORK (100-154786)  
SUBJECT: VIDEM

Re NY teletype to Bureau, 5/15/65.

Enclosed for the Bureau are 14 copies of a LHM.

The following agents observed the Armed  
Forces Day Parade on 5/15/65:

ROGER D. ASHLAND  
MARTIN A. CROWE  
STEPHEN E. DELANTY  
GERALD A. JAMES  
JOHN J. DUNLEAVY  
FENTON T. SCHOLL  
LEWIS GREY BROCKMAN  
FRANK BYDLON  
ARTHUR B. FULTON  
HENRY P. LATINI  
NICHOLAS J. PURCHIA  
ALBERT E. FALLER  
FRANCIS X. GANTLEY

Classification  
Review Conducted  
See Top Serial  
Form 4714

14  
P15 5-9

cc + encl. 8/10 RB  
AGENCY: G-2, ONI, OSI

RAO 66-5, State (66-5), S

DATE FORW: 5-24-65

HOW FORW: 2/10/65 62-61208

BY: BAW, spw 1-60-1112159

- (4) - Bureau (Encs. **ENCLOSURE**)  
(1-"Catholic Worker")  
(1-Committee for Non-Violent Action)  
(1-Student Peace Union)  
(1-War Resisters League)  
5 - New York  
(1-"Catholic Worker")  
(1-Committee for Non-Violent Action)  
(1-Student Peace Union)  
(1-War Resisters League)

NOT RECORDED  
180 JUN 3 1965

4 MAY 22 1965

JEW:rfh  
(10)

XEROX  
JUN 4 1965

Approved: *[Signature]*  
56 JUN 10 1965

Sent \_\_\_\_\_ M Per \_\_\_\_\_

ORIGINAL FILED IN 105-138315

NY 100-154786

CHARLES S. MILLIKEN  
MARK E. NISWANDER  
JOSEPH B. MC ALEER  
RAYMOND T. JACKSON  
JOHN LEE GILL

b6  
b7C

The agent who observed [redacted]  
[redacted] and [redacted] was  
SA STEPHEN FEDUNIAK.

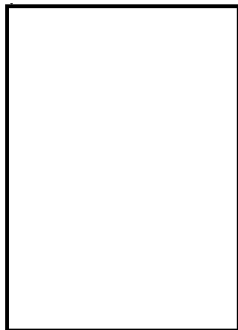
The agent who observed the activities in  
the area of Central Park South was SA JOHN J. ELLIOTT.

SA AUBREY C. LEWIS conducted the pretext  
interview with [redacted] and [redacted]  
[redacted] The pretext utilized was that a free lance  
writer. SA LEWIS also observed the eight individuals distrib-  
uting copies of the "National Guardian."

The agents covering the teach-in at Palm Gardens  
Ballroom were SA A.J. CANTAGALLO, Jr., THOMAS J. CROKE, Jr.,  
CHARLES W. CAVANAUGH and ROBERT OFTEDAL. No CP members  
were observed.

Color movie films of the parade and demonstration  
were taken by SA JOHN ROBERS ROBERTS and forwarded  
to the Bureau by separate cover.

The following is a list of sources utilized  
in enclosed LHM in the order of their use:



b7D

NY 100-154786

This LHM is classified "~~Confidential~~" inasmuch as it contains information from informants of continuing value, the revelation of which could impair their future effectiveness and have an adverse effect upon the national defense interests of the US.

Copies of this LHM have been disseminated to the Chief Of Staff Office Intelligence, OSI, ONI, and Secret Service,



In Reply, Please Refer to  
File No.

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York

May 21, 1965

DECLASSIFIED BY SP6AC/JS  
ON 10/4/96 APP# 92-5388

~~CONFIDENTIAL~~

Demonstrations Protesting United  
States Intervention in Viet Nam  
Information Concerning -Internal Security

On May 15, 1965 Special Agents of the Federal Bureau of Investigation observed the Armed Forces Day Parade in New York City which commenced at 2 p.m. The parade route was south on Fifth Avenue, from 92nd Street to 62nd Street.

Prior to the parade, approximately 150 demonstrators gathered on the east side of Fifth Avenue between 71st and 72nd Streets. After Grand Marshal and the mounted police who led the parade passed this point at approximately 2: 20 p.m., 26 demonstrators, 20 males and six females crossed the police barricade and staged a "sit-in" on Fifth Avenue, blocking the parade. Police immediately moved in and placed them in waiting police wagons. Most of those arrested walked to the police wagons but some had to be carried. The parade was held up not more than five minutes. The remainder of the demonstrators stayed on sidewalk, sang songs, booed military units that passed and shouted slogans such as "End the War in Viet Nam" and "We Want Peace," throughout the remainder of the parade, which ended at approximately 3: 45 p.m.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

GROUP I

Excluded from automatic  
downgrading and  
declassification.

~~CONFIDENTIAL~~

62-61208-

100-443459-

ENCLOSURE

Limit Classification  
Review Conducted  
See Top Serial  
Form 1-774

Classified by 9040  
Exempt from GDS Category 2  
Date of Declassification Indefinite 9/14/77

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 9/20/77 EL/r

~~CONFIDENTIAL~~

Demonstrations Protesting United  
States Intervention in Viet Nam

The following are the individuals who were  
arrested:

b6  
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[redacted]  
[redacted] New York City  
Date of Birth: [redacted] New York City

[redacted]  
[redacted] New York City

[redacted]  
[redacted] New York City  
[redacted] England

[redacted]  
[redacted] New York City  
Date of Birth: [redacted] Rica, Latvia

[redacted]  
[redacted] New York City  
[redacted] New York City

[redacted]  
[redacted] New York City  
[redacted] New York City

[redacted]  
[redacted] Brooklyn  
[redacted] Brooklyn

[redacted]  
[redacted] Brooklyn  
[redacted] Brooklyn

[redacted]  
[redacted] New York City  
[redacted] San Diego

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

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Demonstrations Protesting United  
States Intervention in Viet Nam

[redacted]  
[redacted] New York City  
[redacted]  
[redacted] New Jersey  
[redacted]  
[redacted] New York City  
[redacted] New Orleans  
[redacted] New York City  
[redacted] Washington, D.C.  
[redacted] New York City  
[redacted] Brooklyn  
[redacted] Brooklyn  
[redacted] New York City  
[redacted] New York City  
[redacted] Cincinnati, Ohio  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] Bronx

~~CONFIDENTIAL~~

CONFIDENTIAL

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Demonstrations Protesting United  
States Intervention in Viet Nam

[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] New York City  
[redacted] Brooklyn  
[redacted] New York City  
[redacted]  
[redacted] New York City  
[redacted]  
[redacted] Manhassef  
[redacted] New York City

All of the above were charged with disorderly  
conduct and in addition, the following were charged with  
resisting arrest:

[redacted]

Three other women demonstrators, [redacted]  
[redacted] New York City, date of birth. [redacted]  
[redacted] Baltimore, Maryland; [redacted]

CONFIDENTIAL

~~CONFIDENTIAL~~

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Demonstrations Protesting United  
States Intervention in Viet Nam

New York City, date of birth [redacted] New York City,  
and [redacted] New York City, date of  
birth [redacted] New York City, attempted to sit-in  
at the corner of Fifth Avenue and 72nd Street. They were  
immediately arrested and the parade was not delayed. They  
all were charged with disorderly conduct and [redacted]  
was also charged with resisting arrest.

The following warning was given by Police officials  
to all those arrested prior to their arrests:

"You are interfering in the legitimate pursuit  
of a public assembly and a lawful parade. I am directing  
you to discontinue this unlawful conduct and move on. If you do  
not comply and persist in this present conduct, I will place  
you under arrest for violating the Penal Law of New York State".

[redacted]  
On November 23, 1964 a confidential source advised  
that on November 11, 1964 a meeting of the Chicago  
Committee to Defend the Bill of Rights was held  
at [redacted] Chicago. Among those  
present was [redacted]  
New York City (u)

A characterization of the Chicago Committee to  
Defend the Bill of Rights is attached hereto.

[redacted]  
On November 15, 1960 a confidential source  
advised that a meeting of the Santa Monica Club,  
Western Sector, Southern California District  
Communist Party (CP), held on November 9, 1960 at  
[redacted] Santa Monica, California,  
it was announced that [redacted] and her  
husband, [redacted] had been suspended from the  
CP until they made good their pledges and  
carried out their obligations and commitments.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

Demonstrations Protesting United  
States Intervention in Viet Nam

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[redacted]  
On February 25, 1964, a confidential source advised that [redacted] was a speaker at a meeting on February 20, 1964 at which one of the sponsors was a group of the Progressive Labor Movement at the City College of New York.

On September 18, 1962, [redacted]  
[redacted] Bronx, New York, a student at [redacted]  
[redacted] New York City, furnished a report concerning the Eighth World Youth Festival in Helsinki, Finland, and a tour of the USSR to Special Agents Joseph T. Quigley and Herbert P. Larson.

[redacted] advised that his home is [redacted]  
[redacted] Milwaukee 10, Wisconsin. He stated that he attended the Eighth World Youth Festival as part of the Charles Wyley Group which he stated was an anti-Communist group organized by Wyley, a free-lance writer from New York City.

In this report [redacted] mentioned that following the Eighth World Youth Festival in Helsinki, Finland, a tour of the Soviet Union was made by some of the Festival participants. These participants were given special treatment in the Soviet Union as evidenced by a reception at Vri borg, the border town, and parties with the Komsomol in Leningrad and Moscow. [redacted] and [redacted] were in charge of the two segments of the tour, and both spoke at these Komsomol meetings, which appeared to be indoctrination tools for the Russians.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

Demonstrations Protesting United  
States Intervention in Viet Nam

A characterization of the Progressive Labor Party formerly known as the Progressive Labor Movement and the Eighth World Youth Festival are attached hereto.

During the parade, spectators in the vicinity of the demonstrators countered the booing of the demonstrators throughout the parade by cheering the military units as they passed.

Observed among the demonstrators but not included among those arrested were:



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On November 16, 1961 a confidential source advised that [redacted] attended a meeting of the "Peace Committee" of "Burning Issues" at 87 Second Avenue, New York City, on November 14, 1961. According to this source, [redacted] was elected Educational Director. On November 22, 1961 the same source advised that [redacted] attended a forum on "colonialism" held by "Burning Issues" at 87 Second Avenue, New York City on November 20, 1961

On January 5, 1965, another confidential source advised that [redacted] attended a "Challenge" Subscription Ball sponsored by the Progressive Labor Movement at [redacted] Broadway and 99th Street, New York City, on the evening of [redacted], 1964. According to this source, a feature of the ball was a showing of a movie on the India-Sino border dispute which is "strongly and openly pro-Chinese".

A characterization of "Burning Issues" is attached hereto.

~~CONFIDENTIAL~~

Demonstrations Protesting United  
States Intervention in Viet Nam

[redacted]  
On November 24, 1964, a confidential source  
furnished information which indicated that  
[redacted] is a member of the W.E.B.  
Du Bois Club in the Bronx.

[redacted]  
On February 14, 1965 a confidential source  
furnished information to the effect that  
[redacted] was a member of one of the  
DuBois Clubs of America in the New York City  
area as of January 13, 1965.

[redacted]  
A confidential source advised in May, 1965 that  
[redacted] also known as [redacted]  
[redacted] is a member of one of the W.E.B.  
Du Bois Clubs in New York City.

A characterization of the W.E.B. Du Bois  
Clubs is attached hereto.

On the northeast corner of Central Park South and  
6th Avenue, Manhattan, New York City, between 12 Noon and 4:05  
p.m., approximately 48 individuals picked up bundles  
of a flyer, being distributed to them by three individuals.  
Those who picked up bundles of this flyer subsequently went to  
the Fifth Avenue parade route to distribute them to the people  
watching the parade. This flyer protested United States  
Intervention in South Viet Nam and in the Dominican Republic.  
This flyer indicated that "For Further Information About  
Viet Nam and the Dominican Republic, Contact the New York  
Workshop in Non-Violence." The reverse side of this flyer  
contained a petition protesting against the war in Viet Nam  
with the request that the signed petition be returned to either the  
"Catholic Worker", The Committee for Non-Violent Action, the  
Student Peace Union, or The War Resisters League. There were  
no incidents or violence and no arrests were made.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

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Demonstrations Protesting United  
States Intervention in Viet Nam

On Fifth Avenue in the vicinity of 72nd Street, during the pretext interview by a Special Agent of the Federal Bureau of Investigation, 2 demonstrators identified themselves as [redacted] and [redacted] and stated they were members of the W.E.B. Du Bois Club.

Eight individuals along the parade route were observed distributing copies of the "National Guardian", with sticker stating "Read the Paper Against the War in Viet Nam."

A characterization of the "National Guardian" is attached hereto.

On May 15, 1965 a national teach-in was televised on Channel 13 from 2p.m. to 5 p.m. Doris Loewi rented the Palm Gardens Ballroom, 310 West 52nd Street, New York City, and turned it over to the public so anyone who wished could listen to the debate as it transpired, from Washington, D.C. The hall was rented under the auspices of the following organizations:

Student for a Democratic Society

Peace Action Committee

Inter-University Committee for Peace in  
Viet Nam.

About 500 people were expected to attend, however, the peak attendance at the ballroom was 29 persons. There was no picketing or demonstrating at the ballroom. Those present dispersed at the close of the program.

Doris Loewi

In 1948, a confidential source advised that Loewi, at that time, attended meetings of the Bryant Club, Tremont Section, Bronx, County CP, and was the sub-section organizer.

In 1950 the same source advised that Doris Loewi was active in the CP at that time. ~~(u)~~

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APPENDIX

BURNING ISSUES

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b7C  
b7D

A source advised on May 11, 1961, that a meeting was held on May 8, 1961, in New York City, under the auspices of the Discussion Group for those in their twenties and thirties. Said meeting was the third or fourth meeting of the group.

[redacted] a member of the Communist Party (CP) from [redacted] and from [redacted] to [redacted] advised on [redacted] 1961, that a business meeting of the Discussion Group was held on [redacted] 1961, in the name of Burning Issues.

According to information furnished by [redacted] on [redacted] 1961, [redacted] New York District Youth Director, Communist Party, United States of America (CPUSA) declared on [redacted] 1961, that Burning Issues (BI) was formed without the permission of the CP and was in effect competing with Advance. a CP initiated Marxist-Leninist youth organization. [redacted] stated that BI must cease to compete with Advance and declare itself a left-wing organization.

[redacted] furnished information on [redacted] 1963, reflecting that at the Third Annual Convention of Advance, held in New York City on October 13, 1962, the name of the organization was changed to Advance and Burning Issues Youth Organizations (A-BI). This action was taken because BI, a separate youth organization, organized in New York City, in May, 1961, as a discussion club, became an affiliate of Advance.

A second source advised on June 26, 1963, that at a meeting of the City Board of A-BI held at the organization's headquarters at 80 Clinton Street, New York City, on June 25, 1963, it was voted to disassociate BI from the Advance organization.

The second source advised further, on July 11, 1963, that the membership of BI met in New York City on July 10, 1963, and voted to dissolve.

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APPENDIX

PROGRESSIVE LABOR PARTY,  
PROGRESSIVE LABOR MOVEMENT,  
"PROGRESSIVE LABOR"

A source advised on July 2, 1962, that Progressive Labor groups held a conference in New York City on July 1, 1962, where MILTON ROSEN acted as chairman. He read a statement at this conference setting forth their intention to form a new Marxist-Leninist party in the United States. ROSEN stated that a more formal organization was necessary, one which would provide a frame-work for all who wanted to join in a united effort to build an American vanguard. The forces of this new organization are to consolidate all existing forces around Progressive Labor and organize additional forces; expand and improve political activities; win additional forces to an outlook of Marxism-Leninism and increase the open advocacy of socialism; develop a significant Marxist-Leninist program for the new party; and organize a collective organization of leaders and members.

"The Worker," an East Coast Communist newspaper, issue of January 7, 1962, Page Ten, Column Three, reported the expulsion of MILTON ROSEN, former Labor Secretary of the New York State Communist Party, from the Communist Party, United States of America.

A second and third source advised in February, 1963, that this new Marxist-Leninist party had not yet been organized on a formal basis, but that Progressive Labor groups had been formed in several localities in line with the proposals of MILTON ROSEN. The sources advised as of February, 1963, that the leaders of this group were referring to it as the Progressive Labor Movement.

A fourth source advised on March 15, 1964, that the Progressive Labor Movement follows, supports, and is politically orientated toward the Communist Party line of Red China rather than that of the Soviet Union.

A fifth source advised on March 28, 1964, that at a Progressive Labor Movement meeting held in New York City on that date, it was announced that the Progressive Labor

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APPENDIX

~~CONFIDENTIAL~~

PROGRESSIVE LABOR PARTY  
PROGRESSIVE LABOR MOVEMENT,  
"PROGRESSIVE LABOR"

Movement would try to hold a national convention in New York City in September, 1964, to organize the Progressive Labor Movement on a more formal basis into a Progressive Labor Party.

The fifth source also advised that the Progressive Labor Movement publishes a monthly magazine called, "Progressive Labor" and also a quarterly theoretical publication called the "Marxist-Leninist Quarterly." The source also advised that starting June 1, 1964, the Progressive Labor Movement would start publishing a weekly newspaper in New York City.

The March, 1964, issue of "Progressive Labor" sets forth that it is published monthly by the Progressive Labor Company, General Post Office Box 808, Brooklyn 1, New York.

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APPENDIX

THE UNITED STATES FESTIVAL COMMITTEE, INCORPORATED  
(EIGHTH WORLD YOUTH FESTIVAL)

The third 1961 issue of "World Youth," a publication of World Federation of Democratic Youth (WFDY), reported that the first meeting of the International Preparatory Committee (IPC) took place at Helsinki, Finland, on February 20-22, 1961, to prepare for the Eighth World Youth Festival to be held in Helsinki, in 1962. At the meeting, the IPC elected a permanent commission composed of representatives of a number of countries including Canada, the United States, as well as representatives of WFDY and the International Union of Students (IUS).

The IUS with headquarters in Prague, Czechoslovakia, and the WFDY with headquarters in Budapest, Hungary, are cited as communist organizations in the "Guide to Subversive Organizations and Publications" dated December 1, 1961, published by the Committee on Un-American Activities, United States House of Representatives, Washington, D.C., pages 91 and 177.

A source advised that in April, 1961, DANNY RUBIN, National Youth Director, Communist Party, United States of America (CPUSA), advised that CP districts should concentrate on getting broad groups to sponsor the United States Festival Committee (USFC).

A pamphlet issued by the USFC described the program for the Festival and advised that the USFC was organized by students and youth leaders at a founding conference at Chicago, Illinois, October 15, 1961, to publicize and encourage participation in the Helsinki Festival. The USFC had been recognized by the IPC, the sponsoring body of the Festival, as the United States Committee to administer United States participation in the Festival.

On August 20, 1963, a second source reported the USFC Post Office Box 172, Highbridge Station, Bronx 52, New York, had been closed July 1, 1963, and mail since the latter date had been forwarded to NORMAN Z. BERKOWITZ, 15 Clarke Place, Bronx, New York, who was listed as Treasurer of USFC.

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APPENDIX

~~CONFIDENTIAL~~

THE UNITED STATES FESTIVAL COMMITTEE, INCORPORATED  
(EIGHTH WORLD YOUTH FESTIVAL)

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A third source, in the summer of 1962, advised that  
[redacted] was a member of the CP.

On August 20, 1963, a telephone call, under suitable pretext, was made by a Special Agent of the Federal Bureau of Investigation (FBI) to [redacted] at his residence. [redacted] advised that the USFC is inactive at this time and maintains no headquarters.

~~CONFIDENTIAL~~



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

*In Reply, Please Refer to  
File No.*

New York, New York  
May 21, 1965

Title                      VIDEM

Character

Reference                      is made to memorandum  
dated and captioned as above at New York, New York.

All sources (except any listed below) whose identities  
are concealed in referenced communication have furnished  
reliable information in the past.

This document contains neither recommendations nor  
conclusions of the Federal Bureau of Investigation (FBI). It  
is the property of the FBI and is loaned to your agency; it  
and its contents are not to be distributed outside your agency.

F B I

Date: 5/12/65

Transmit the following in PLAIN  
(Type in plaintext or code)

VIA AIRTEL  
(Priority)

DECLASSIFIED BY SP6 AG/JS  
ON 10/4/96 APP# 92-0388

TO : DIRECTOR, FBI (105-138315)

FROM : SAC, NEW YORK (100-154786)

~~CONFIDENTIAL~~

SUBJECT: DEMONSTRATION PROTESTING UNITED  
STATES INTERVENTION IN VIET NAM  
INFORMATION CONCERNING-  
(INTERNAL SECURITY)

DATE 10-8-83  
del

Re NY teletype to Bureau, 5/9/65, captioned as

above:

31 - Bureau (RM) (Enc 31) (RM)

DECLASSIFIED BY SP5 JY/KJ  
ON 10-4-92

- (1-100- ) (Alexander Defense Committee)
- (1-100- ) (American Committee for the 4th International)
- (1-100- ) ("The Catholic Worker")
- (1-14-2935) (Committee for Non-Violent Action)
- (1-100- ) (Greenwich Village Peace Center)
- (1-100-41874) (May 2nd Movement)
- (1-100-146968) (National Council of Soviet American Friendship)
- (1-100- ) (National Guardian)
- (1-100- ) (National Liberation Front)
- (1-100- ) (New York Workshop in Non-Violence)
- (1-100-437041) (Progressive Labor Party)
- (1-100- ) (Revolutionary Committee of the 4th International)
- (1-100-439048) (Students for Democratic Society)
- (1-100- ) (Student Non-Violent Coordinating Committee)
- (1-100- ) (Student Peace Union)
- (1-100- ) (Dominican Republic)
- (1-105-16345) (War Resisters League)
- (1-100-441164) (W.E.B. Du Bois Clubs of America)
- (1-100- ) (Women Strike for Peace)

1 - New York  
(Copies Cont'd.)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
EXCEPT WHERE SHOWN  
OTHERWISE

CLASS. & EXT. BY SP6 AG/JS  
REASON FOR EXT. 1.2.4.2  
DATE OF REVIEW 5-12-95  
otherwise

EEG:rfh/mek  
(68)

Approved:

Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

Classified by 566 SLD-JAR  
Declassify on: OADR

62-61208-  
11-443459-

NOT RECORDED  
98 MAY 18 1965

ENCLOSURE

58 MAY 21 1965

CARBON COPY

ORIGINAL FILED IN 100-1-8515-684

NY 100-154786

(Copies Cont'd.)

~~CONFIDENTIAL~~

(1-100- ) (Young Socialist Alliance)  
(1-100- ) (Youth Against War and Fascism)

1 - New York (100-155118) (Alexander Defense Committee)  
1 - New York (100-153883) (American Committee for the 4th  
International) (#44)  
1 - New York (100-7885) ("The Catholic Worker")  
1 - New York (14-377) (Committee for Non-Violent Action)  
1 - New York (100-148549) (Greenwich Village Peace Center)  
1 - New York (100-152841) (May 2nd Movement) (#44)  
1 - New York (100-7518) (National Council of Soviet-American  
Friendship) (#41)  
1 - New York (100-93572) (National Guardian) (#41)  
1 - New York (105- ) (National Liberation Front) (#31)  
1 - New York (100- ) (New York Workshop in Non-Violence) (#43)  
1 - New York (100-147372) (Progressive Labor Party) (#44)  
1 - New York (100-152754) (Revolutionary Committee of the 4th  
International) (#44)  
1 - New York (100-148047) (Students for Democratic Society) (#41)  
1 - New York (100-147963) (Student Non-Violent Coordinating  
Committee) (#43)  
1 - New York (100-144163) (Student Peace Union)  
1 - New York (100-155382) (Dominican Republic) (#31)  
1 - New York (97-5) (War Resisters League) (#43)  
1 - New York (100-151987) (W.E.B. DuBOIS Clubs of America) (#42)  
1 - New York (100-146684) (Women Strike for Peace) (#41)  
1 - New York (100-133479) (Young Socialist Alliance) (#44)  
1 - New York (100-148916) (Youth Against War and Fascism) (#41)  
1 - New York (100-121672) [REDACTED]  
1 - New York (100-16241) [REDACTED]  
1 - New York (100-81394) [REDACTED]  
1 - New York (100-16021) (ARNOLD JOHNSON) (#42)  
1 - New York (100-114956) [REDACTED]  
1 - New York (100-90750) [REDACTED]  
1 - New York (100-130397) [REDACTED]  
1 - New York (100-118174) [REDACTED]

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~~CONFIDENTIAL~~

NY 100-154786

Enclosed for the Bureau are 31 copies of a LHM regarding a demonstration sponsored by Students for Democratic Society (SDS), protesting US intervention in Viet Nam and Dominican Republic. Copies of this LHM have been disseminated locally in NYC to Secret Service, Office of Deputy Chief of Staff Intelligence, DIO, 3rd Naval District, and 2nd OSI District, USAF, re planned civil disobedience at the Armed Forces Day parade in NYC, and the educational meeting on 5/9/65.

~~CONFIDENTIAL~~

Sergeant ALBERT BRINDLE, Office of Deputy Chief of Staff Intelligence, Governor's Island, NYC, and Detective MARTIN DURGIN, BSS, NYCPD, were advised on 5/8/65.

The attached LHM was classified "Confidential" as it contains information from confidential informants of continuing value and the unauthorized disclosure of such information might reveal their identity and have an adverse affect on the national defense interests of this country.

The sources used in the LHM are identified as follows:

- Source 1
- Source 2
- Source 3
- Source 4
- Source 5



(u)

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Re the Committee for Non-Violent Action, Bufile 14-2935, the NYO is not submitting a separate LHM concerning their participation in this demonstration, UACB.

There are no Bureau approved characterizations for the following organizations:

- American Defense Committee,
- Catholic Worker
- Committee for Non-Violent Action
- Greenwich Village Peace Center

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NY 100-154786

~~CONFIDENTIAL~~

National Liberation Front  
New York Workshop in Non-Violence  
Student Non-Violent Coordinating Committee  
Students for a Democratic Society  
Student Peace Union  
War Resisters League  
Women Strike for Peace

The files of the NYO did not contain an appropriate  
characterization for [REDACTED] Rev.  
HENRY MALCOLM or [REDACTED]

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The demonstration at Washington Square, was observed  
by SAS RAYMOND F. MOHR, WILLIAM J. BARRON and ELLSWORTH  
GUSTAFSON.

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~~CONFIDENTIAL~~

105-1383 UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
May 12, 1965

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 10/4/96 BY SP6AC/JS  
APPEN 92-0388

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

Demonstration Protesting United  
States Intervention in Viet Nam

Source 1 advised on May 7, 1965 that an announcement was made at a meeting of the Lower Manhattan Area section of the Communist Party, United States of America (CP, USA) on May 6, 1965, to the effect that the Students for Democratic Society (SDS) was holding a public meeting at Washington Square Park on May 8, 1965 on the subject of Viet Nam. Those in attendance were urged to participate. The announcement stated that the Women Strike for Peace would publicize this event.

A second source advised on May 7, 1965 that the Progressive Labor Party (PLP) West Side Club, had planned a street meeting on Saturday, May 8, 1965 at West 105th Street and Amsterdam Avenue, New York City. After the street meeting, all PLP people were scheduled to go to Washington Square to join the demonstration planned for that location by the SDS.

A characterization of the Progressive Labor Movement (PLM), now known as the PLP, is contained in the appendix.

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF *Declass*  
DATE 2/20/77 TJS/mj

DECLASSIFIED BY 2040

ON 9-12-77

EF6 ITLC

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

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~~GROUP I~~

~~Excluded from automatic  
downgrading and  
declassification~~

62-61208-  
ENCLOSURE

100-443459-

~~CONFIDENTIAL~~

## Demonstration Protesting United States Intervention in Viet Nam

On May 8, 1965 Special Agents (SAs) of the Federal Bureau of Investigation (FBI) observed that about 2,000 people attended a demonstration protesting United States intervention in Viet Nam and the Dominican Republic, which was held in Washington Square, New York City, near New York University, from 2 p.m. to 4 p.m. The demonstration was orderly and no arrests were made.

Literature distributed at the demonstration indicated that the SDS sponsored the demonstration,

Slogans printed on placards included the following:

"JOHNSON WITHDRAW ALL TROOPS FROM VIET NAM AND  
DOMINICAN REPUBLIC"  
"END THE SLAUGHTER"  
"JOHNSON, HANDS OFF VIET NAM - DOMINICAN"  
"HANDS OFF SANTO DOMINGO"

A truck with a loud speaker system had a platform for the speakers. The speakers were introduced as:

Russ Nixon, General Manager, National Guardian

[redacted] War Resisters League

[redacted], a Latin from Dominican Republic

Reverend Henry Malcolm, Protestant Council of Columbia University

[redacted] Staff Member of SDS

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A characterization of the National Guardian is contained in the Appendix.

Emphasis was placed on ending the war in Viet Nam and in Dominican Republic, by withdrawing all troops from those countries.

Russ Nixon, the first speaker, said it was a "pleasure to have so many groups of the left united by SDS."

During the demonstration, literature was distributed by individuals representing various organizations. Among the organizations that had literature distributed and/or carried placards protesting United States intervention in Viet Nam or the Dominican Republic, were the following:

~~CONFIDENTIAL~~

Demonstration Protesting United  
States Intervention in Viet Nam

Alexander Defense Committee (ADC)  
American Committee for the 4th International (ACFI)  
"Catholic Worker" (CW)  
Committee for Non-Violent Action (CNVA)  
Greenwich Village Peace Center (GVPC)  
May 2nd Movement (MSM)  
National Council of Soviet American Friendship (NCSAF)  
National Guardian (NG)  
National Liberation Front (NLF)  
New York Workshop in Non-Violence (NYWNV)  
Progressive Labor Party (PLP)  
Revolutionary Committee of the 4th International (RCFI)  
Students for Democratic Society (SDS)  
Student Non-Violent Coordinating Committee (SNVCC)  
Student Peace Union (SPU)  
  
War Resisters League (WRL)  
W.E.B. Du Bois Clubs of America (WEB)  
Women Strike for Peace (WSP)  
Young Socialist Alliance (YSA)  
Youth Against War and Fascism (YAWF)

The NCASF has been designated pursuant  
to Executive Order 10450.

Characterizations of ACFI, May 2nd Movement  
Spartacist also known as RCFI, DCA, YSA  
YAWF are contained in the Appendix.

SAS of the FBI observed that [redacted]  
[redacted] and [redacted] were  
distributing "The Worker". Also observed at the demonstration  
were Arnold Johnson and Milton Rosen.

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Demonstration Protesting United  
States Intervention in Viet Nam

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[redacted]  
A third source advised on February 25, 1965 that [redacted] attended a meeting of the Kings County CP (KCCP), Brooklyn, New York, on February 24, 1965.

Arnold Johnson

"The Worker", edition of September 22, 1964 contains an announcement that refers to Arnold Johnson as Public Relations Director, of the CP.

"The Worker" is an East Coast Communist newspaper.

On April 9, 1965 a fourth source advised that Pincus Goldberg, also known as Paul Green Sloan, was Chairman of the Forbes Club, Lower Manhattan Area CP, held on East 4th Street on April 5, 1965.

[redacted]  
Source 1 advised on February 2, 1965 that [redacted] attended an Enlarged New York County CP meeting, in New York City on January 21, 1965.

[redacted]  
A fifth source advised on October 19, 1964 that [redacted] attended a meeting of the Nationality Club, Upper East Side Section CP, on October 9, 1964, at 1924 Second Avenue, New York City.

Milton Rosen

The second source advised on April 18, 1965 that Milton Rosen was elected President of the Progressive Labor Party on that date at the PLP National Convention at New York City.

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Demonstration Protesting United  
States Intervention in Viet Nam

Publications distributed at the demonstration included "The Worker", "National Guardian", "Bulletin of International Socialism" and "Challenge".

The "Bulletin of International Socialism" is self-described as published fortnightly by the ACFI.

"Challenge" is self-described as a weekly publication of the PLP.

A pamphlet entitled "Stop War in Viet Nam Now!", self-described as an address by Gus Hall, leading Communist spokesman, delivered at Town Hall in New York on Friday, March 26, 1965, and "Reprinted As a Public Service by: 'The Worker'", was widely distributed at the demonstration.

The speech discussed issues in Viet Nam and concluded that the United States' foreign policy was the policy of imperialism for the sole benefit of the big corporations, and was against the best interest of the nation.

Announcements were made at the demonstration as follows:

A national teach-in will be held in Washington, D.C. on May 15, 1965.

The YAWF will sponsor a Protest Demonstration at Times Square, New York City, on May 15, 1965.

The New York Workshop in Non-Violence, 325 Lafayette Street, New York City has called for a "confrontation" of the Armed Forces Day Parade, on May 15, 1965.

Literature distributed at the demonstration indicated that all participants in the civil disobedience phase of the action must attend an orientation meeting on Sunday, May 9, 1965 at 8 p.m., on the second floor of 325 Lafayette Street, New York City. Cooperating with the NYWN are:

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Demonstration Protesting United  
States Intervention in Viet Nam

War Resisters League, 5 Beekman Street, New  
York City

"Catholic Worker," 175 Chrystie Street, New York  
City

Committee for Nonviolent Action, 325 Lafayette  
Street, New York City

Student Peace Union, 5 Beekman Street, New York  
City

Greenwich Village Peace Center, 224 West 4th Street,  
New York City

DuBois Clubs of New York City, 160 Fifth Avenue,  
New York City

A flyer by "Spartacist" entitled "Statement on  
Vietnam" dated April 17, 1965, stated "Self-determination  
for the Vietnamese people requires the immediate, complete,  
unconditional withdrawal of all United States forces!"

A section of the "Spartacist" flyer, Sunday, 1  
February 7, 1965, contained in solid caps, the following:

" PRESIDENT HO CHI MINH, HANOI, NORTH VIET NAM

"SPARTACIST IN FULGEST SOLIDARITY WITH THE  
DEFENSE OF THIS COUNTRY AGAINST ATTACK BY U.S. IMPERIALISM.  
HEROIC STRUGGLE OF VIETNAMESE WORKING PEOPLE FURTHERS  
THE AMERICAN REVOLUTION.

"SPARTACIST EDITORIAL BOARD"

The demonstration at Washington Square, New York  
City was over at 4 p.m. The crowd was then urged to proceed  
to the United Nations and continue the demonstration.

SAS of the FBI advised they observed about 250  
persons demonstrating at the United Nations for the same  
reasons, from 4:30 p.m. to 5:30 p.m.

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Demonstration Protesting United  
States Intervention in Viet Nam

The demonstration at the United Nations at  
4:30 p.m. and the demonstrators were urged to go to Times  
Square to continue the demonstration.

The demonstration at Times Square, New York City  
did not materialize.

Attached at the end of this appendix are  
pertinent flyers received at the demonstration  
in Washington Square, New York City.

All sources utilized in this memorandum and  
in the attached appendix pages have furnished  
reliable information in the past.

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Demonstration Protesting United  
States Intervention in Viet Nam

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APPENDIX

AMERICAN COMMITTEE FOR  
THE FOURTH INTERNATIONAL

The American Committee For The Fourth International (ACFI) was formed in New York City by members of a Socialist Workers Party (SWP) minority faction following their expulsion from the SWP during July, 1964. The group opposed the SWP leadership in its decision to reunite with the Fourth International, a world Trotskyist organization, accusing the leadership of adopting the views of those within the International who favored "bureaucratic" revolution over the genuine "revolutionary working class outlook" of LEON TROTSKY. Domestically, the faction opposed orientation of the SWP toward student activity, feeling the Party should place major emphasis on trade unions and participation in the civil rights struggle.

The ACFI is led by TIMOTHY WOHLFORTH, a former member of the SWP National Committee. Meetings of the group are held at WOHLFORTH's apartment, 160 West 95th Street, New York City.

The ACFI was formed as an alternative to other Trotskyist groups for the purpose of "rebuilding a revolutionary socialist movement in the United States." The group intends to concentrate its efforts in the area of the civil rights struggle, deemed a "class" struggle, and will, if expedient, cooperate with other radical and militant organizations.

The ACFI is tied politically with the Socialist Labour League of Great Britain, a Trotskyist group in England, and its supporters in the world Trotskyist movement.

The ACFI's biweekly publication is known as the "Bulletin of International Socialism," P. O. Box 721, Ansonia Station, New York, New York.

The SWP has been designated pursuant to Executive Order 10450.

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Demonstration Protesting United States Intervention  
in Viet Nam

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APPENDIX

YOUNG SOCIALIST ALLIANCE

The May, 1960, issue of the "Young Socialist" (YS), page 1, column 3, disclosed that during April 15-17, 1960, a national organization entitled "The Young Socialist Alliance" (YSA) was established at Philadelphia, Pennsylvania. This issue stated that this organization was formed by the nationwide supporter clubs of the publication YS.

The above issue, page 6, set forth the Founding Declaration of YSA. This declaration stated that the YSA recognizes the Socialist Workers Party (SWP) as the only existing political leadership on class struggle principles, and that the supporters of the YS have come into basic political solidarity with the SWP on the principles of revolutionary socialism.

A source advised on May 6, 1964, that the original YSA was an organization formed during October, 1957, in New York City by youth of various left socialist tendencies, particularly members and followers of the SWP. The leaders of this group were the guiding forces in the establishment of the national organization.

The source further advised on May 6, 1964, that the YSA is dominated and controlled on a national basis by the SWP through having SWP members comprise exclusively the National Executive Committee (NEC) and through an official SWP representative at all YSA NEC meetings. The YSA, in reality, is the youth and training section of the SWP and the main source of new SWP members.

The headquarters of the YSA are located in Room 631, 41 Union Square West, New York City.

The SWP has been designated pursuant to Executive Order 10450.

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Demonstration Protesting United States  
Intervention in Viet Nam

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APPENDIX

YOUTH AGAINST WAR AND FASCISM

A confidential source advised on August 22, 1962, that the Youth Against War and Fascism (YAWF), formerly known as the Anti-Fascist Youth Committee, was established by the Workers World Party (WWP) in the summer of 1962, to bring college youth into the periphery of WWP activities and thereby gain recruits for the organization.

The confidential source advised on September 23, 1964, that the YAWF utilizes Post Office Box 317, Old Chelsea Station, New York 11, New York, as its mailing address and WWP Headquarters, 46 West 21st Street, New York, New York for administrative activities.

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CONFIDENTIAL

A CONFRONTATION WITH THE  
ARMED FORCES DAY PARADE

SATURDAY, MAY 15th

TO CALL AN END TO:

AMERICAN INTERVENTION IN SOUTH VIETNAM

U.S. BOMBINGS OF NORTH VIETNAM

INVASION OF THE DOMINICAN REPUBLIC BY U.S. MARINES

A FOREIGN POLICY WHOSE CORNERSTONE IS MILITARY FORCE

With each day, United States military involvement on behalf of repressive dictatorships increases. The war in Vietnam continues to escalate and new conflicts such as the one in the Dominican Republic erupt. We have signed petitions, communicated our concern to those in power, marched and picketed. Yet the situation continues to deteriorate. Now, before the United States government takes a step such as resort to nuclear warfare or direct aggression on China, nonviolent direct action must be taken in order to confront the system which has brought these tragic situations into existence.

The annual Armed Forces Day parade, the slogan of which is "Power for Peace", will take place this year on May 15 at 2:00 p.m. The parade route is from 90th St. to 62nd St. along Fifth Ave. The parade is the annual glorification of the concept which has produced the bloodshed in Vietnam and the Dominican Republic, the concept that military power alone assures peace. Acting on the belief that the honoring of these policies which is implicit in the parade is an evil to be confronted as much as the evil of modern warfare itself with its napalm, gas, concentration camps and killing of countless innocent civilians, we have called for a confrontation of the parade. Adhering to strict nonviolent discipline, we have called for a confrontation of the parade. Willing to face arrest, we will demonstrate our determination to put a stop to a system that glories in its power to kill. Only if there are many whose determination to end the wars in Vietnam, the Dominican Republic and elsewhere is strong enough to permit considerable sacrifice can these wars be ended.

In view of the fact that arrest is a likely consequence of direct confrontation with the parade, all participants in the civil disobedience phase of the action must attend an orientation meeting on Sunday, May 9th, at 8:00 p.m. at 325 Lafayette St., 2nd floor. If you are unable to attend this meeting but nevertheless wish to participate, contact the New York Workshop in Nonviolence at WA 5-9415.

Those who wish to support the action but are not prepared to face possible arrest, will gather at noon, May 15th, at 59th St. and 6th Ave. to receive leaflets for distribution and picket signs.

Sponsored by: THE NEW YORK WORKSHOP IN NONVIOLENCE, 325 Lafayette St., NYC  
In cooperation with: Students for a Democratic Society, 119 Fifth Ave., NYC  
War Resisters League, 5 Beekman St., NYC  
Catholic Worker, 175 Chrystie St., NYC  
Committee for Nonviolent Action, 325 Lafayette St., NYC  
Student Peace Union, 5 Beekman St., NYC  
Greenwich Village Peace Center, 224 W. 4th St., NYC  
DuBois Clubs of NYC, 160 Fifth Ave., NYC

18

FBI

Date: 5/10/65

Transmit the following in PLAIN  
(Type in plain or code)

Via AIRTEL  
(priority)

TO : DIRECTOR, FBI (105-138315)

FROM : SAC, NEW YORK (100-154786)

SUBJECT: DEMONSTRATIONS PROTESTING  
US INTERVENTION IN VIET NAM  
INFORMATION CONCERNING-IS

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-80 BY SP7MPC/HB

Re NY teletype, dated 5/9/65.

Enclosed herewith for the Bureau are 15 copies  
of a LHM concerning a protest demonstration against US  
intervention in Viet Nam, held in NYC on 5/8/65.

- 8 - Bureau (Encs. 15) (RM)
- (1-100- ) ("The Catholic Worker")
  - (1-14-2935) (Committee for Non-Violent Action)
  - (1- ) (Student Peace Union)
  - (1-105-16345) (War Resisters League)
  - (1-100- ) (American Patriots for Freedom)
  - 1 - New York (100- ) ("The Catholic Worker")
  - 1 - New York (100-14377) (Committee for Non-Violent Action)
  - 1 - New York (100-144163) (Student Peace Union)
  - 1 - New York (95- 5 ) (War Resisters League)
  - 1 - New York (100- ) (American Patriots for Freedom)
  - 1 - New York

JCS:rjh  
(15)

62-61208-  
100-443457

NOT RECORDED  
172 MAY 13 1965

ENCLOSURE

Approved: \_\_\_\_\_ Sent \_\_\_\_\_ M Per \_\_\_\_\_  
Special Agent in Charge

69 MAY 15 1965

ORIGINAL FILED IN 105-138315-802

NY 100-154786

SAS EDWARD F. UZZELL, Jr. and STEPHAN A. DELANEY were the FBI Agents who observed the demonstration set forth in LHM.

Copies of this LHM are being distributed to DOI, Office of Deputy Chief of Staff Intelligence, OSI and Secret Service, locally.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION  
New York, New York  
May 10, 1965

In Reply, Please Refer to  
File No.

Demonstrations Protesting United  
States Intervention in Viet Nam  
Information Concerning - . . .

On May 8, 1965 at 10 a.m., Special Agents (SAs) of the Federal Bureau of Investigation (FBI) observed two pickets demonstrating on the safety island located across the street from the entrance of the Staten Island Ferry Terminal at New York City. One section of this terminal is used to transport passengers and supplies to Fort Jay on Governor's Island located in New York City harbor.

At 1 p.m. this date, the demonstrators consisted of six males and one female picketing, while three other individuals passed out literature. This literature consisted of a one page, throw-away pamphlet with the caption "TRAGIC CONFLICT -- The United States War in Viet Nam." This pamphlet also contained a photograph of a Vietnamese woman refugee with a child in her arms.

The literature claimed that the United States government is deceiving the people by withholding the true facts of the Viet Nam situation. It also quoted Senator WAYNE MORES' (Oregon) statement that "There are no Chinese soldiers fighting in Viet Nam; there are no Russian soldiers. The only foreign troops are Americans...the unilateral war being conducted by the United States with Viet Nam must be stopped; and the only force that can stop it is American public opinion."

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP1 MAC/TAP

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208-

100-443459

ENCLOSURE

Demonstrations Protesting United  
States Intervention in Viet Nam

The pamphlet ends with the statement, "We must insist on immediate withdrawal of all U.S. troops from Vietnam, even though the situation may remain a tragic one. Many problems will remain, but withdrawal of U.S. troops will provide the only chance that the people of South Vietnam can become masters of their own destiny. Then the way will be open for genuine negotiations about the problems of Southeast Asia, as distinct from manipulation by outside powers, and for friendly aid to the stricken peoples of the region, if they ask for it. This is the only peace with honor that is possible in Vietnam. End the War in Vietnam."

The pamphlet is self-identified as distributed by "The Catholic Worker", 175 ~~Chrystie Street~~, New York, New York, Committee for Non-Violent Action, 325 Lafayette Street, New York, Student Peace Union, 5 Beekman Street, Room 1029, New York, New York, and War Resisters League, 5 Beekman Street, Room 1025, New York, New York.

During the picketing, signs were carried by demonstrators which read as follows;

"End War in Viet Nam"  
"No More Raids on North Viet Nam"  
"We Stand Against Anti-Democratic Governments  
Everywhere"  
"All Hands Off Viet Nam"  
"Get U.S. Troops Out of Dominican Republic"  
"Withdraw Now From Dominican Republic"

During the above demonstration, two counter pickets representing the American Patriots for Freedom, appeared carrying signs which read "No Peace With The Reds" and "The Only Good Communist is a Dead Communist". The counter pickets discontinued at 1:50 p.m. and the demonstration against United States action in Viet Nam discontinued at 2:25 p.m. on May 8, 1965.

During the above demonstration against the United States action in Viet Nam, persons enroute to the Armed Forces celebration at Fort Jay on Governor's Island, completely ignored the demonstrators and literature distributed to them by the demonstrators, with the exception of a few, was town up and thrown in the street.

Demonstrations Protesting United  
States Intervention in Viet Nam

At no time during the demonstration did the demonstrators attempt to give any speeches.

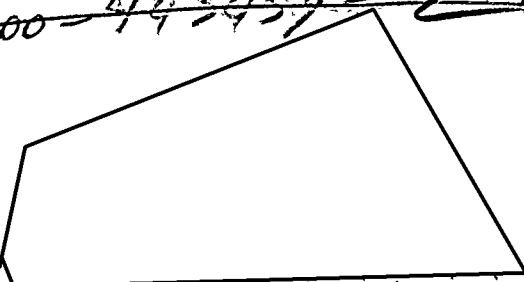
April 20, 1965

REC-1

62-61208-88X1

100-443459-2

gm



Ind.

Buena Park, California 90620

Dear



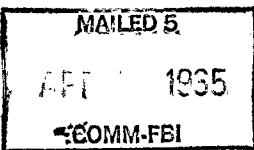
b6  
b7C

Your letter dated April 12th and enclosures have been received. It was indeed kind of you to bring this material to our attention, and I want to thank you for making your observations available.

If you acquire further data which you believe to be of concern to the FBI, do not hesitate to contact the representatives of our office located at 1340 West 6th Street, Los Angeles, California 90017.

Sincerely yours,

J. Edgar Hoover



ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-21-90 BY SP7mac/tub

- 1- Los Angeles - Enclosure
- 1- San Francisco - Enclosure

ATTENTION SAC'S: There has been limited prior cordial correspondence with [redacted] who is Americanism Chairman, Elks Lodge, Huntington Beach, California. He enclosed, in addition to the issue of "The Catholic Worker," a statement he had written entitled "What Our Flag Stands For."

b6  
b7C

[redacted] is not identifiable in Bufiles. SAC, San Francisco, should be guided by existent Bureau policy covering security investigations of individuals.

DCL:cs (5) (See Note next page.)

- Tolson
- Belmont
- Mohr
- DeLoach
- Casper
- Callahan
- Conrad
- Felt
- Gale
- Rosen
- Sullivan
- Tavel
- Trotter
- Tele. Room
- Holmes
- Gandy

69 APR 30 1965

MAIL ROOM TELETYPE UNIT

APR 20 4 50 PM '65  
REC'D-READING ROOM  
FBI

*[Handwritten signatures and initials]*

b6  
b7C

NOTE: "The Catholic Worker," well known to the Bureau, was founded in 1933 by Dorothy Day, its publisher and editor. It has been described as radical and anticapitalistic. Day is alleged to be converted to Catholicism from communism. "The Catholic Worker" has no connection with the Catholic Church. Day has publicly criticized HCUA, advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in working for the poor and oppressed. Ammon Hennacy, editor, is reportedly a former Communist Party member. Both Day and Hennacy are admitted anarchists and pacifists.

FEDERAL BUREAU OF INVESTIGATION  
FOI/PA  
DELETED PAGE INFORMATION SHEET  
FOI/PA# 1371054-0

Total Deleted Page(s) = 20

Page 3 ~ b6; b7C; b7D;

Page 4 ~ b6; b7C; b7D;

Page 5 ~ b6; b7C; b7D;

Page 23 ~ Duplicate;

Page 30 ~ Duplicate;

Page 31 ~ Duplicate;

Page 70 ~ Duplicate;

Page 97 ~ Duplicate;

Page 128 ~ Duplicate;

Page 131 ~ Duplicate;

Page 132 ~ Duplicate;

Page 134 ~ Duplicate;

Page 135 ~ Duplicate;

Page 137 ~ Duplicate;

Page 138 ~ Duplicate;

Page 139 ~ Duplicate;

Page 143 ~ Referral/Direct;

Page 144 ~ Referral/Direct;

Page 157 ~ Duplicate;

Page 158 ~ Duplicate;

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X   No Duplication Fee      X
X   For this Page           X
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FEDERAL BUREAU OF INVESTIGATION  
FOI/PA  
DELETED PAGE INFORMATION SHEET  
FOI/PA# 1205532-0

Total Deleted Page(s) = 20

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Page 4 ~ b6; b7C; b7D;

Page 5 ~ b6; b7C; b7D;

Page 23 ~ Duplicate;

Page 30 ~ Duplicate;

Page 31 ~ Duplicate;

Page 70 ~ Duplicate;

Page 97 ~ Duplicate;

Page 128 ~ Duplicate;

Page 131 ~ Duplicate;

Page 132 ~ Duplicate;

Page 134 ~ Duplicate;

Page 135 ~ Duplicate;

Page 137 ~ Duplicate;

Page 138 ~ Duplicate;

Page 139 ~ Duplicate;

Page 143 ~ Referral/Direct;

Page 144 ~ Referral/Direct;

Page 157 ~ Duplicate;

Page 158 ~ Duplicate;

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X   For this Page           X
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UNITED STATES GOVERNMENT

# Memorandum

TO : DIRECTOR, FBI  
FROM : SAC, NEW YORK (100-7885)  
SUBJECT: DOROTHY DAY  
SM-MISC.

~~SECRET~~

DATE: 10/18/65

CLASSIFIED BY SP6AG/JS  
DECLASSIFY ON: 25X6  
10/7/96 APP # 92-0388

ReBulet to WFO 9/29/65, captioned [redacted] and Legat London letter to Bureau 9/14/65, similarly captioned [redacted]

b7D

b7D

A review of the files of the NYO reflects that DOROTHY DAY has been the publisher of the newspaper "The Catholic Worker" for a number of years. This publication, which has no connection with the Catholic church, has been published by DAY, in conjunction with others, in a pacifist vein and she has operated a rehabilitation center in the New York area as well as a rehabilitation farm, first at Staten Island, New York, and more recently at Tivoli, New York, for derelicts in the New York area. There has been no overt subversive information on the part of the subject, therefore, it is not felt investigative effort is warranted at the present time and, accordingly, no further action is being taken in this regard (u)

CLASSIFIED BY: SP7MAC/RC  
DECLASSIFY ON: OADR  
6-27-90

Classified by 2040  
Exempt from GDS, Category 1  
Date of Declassification Indefinite

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE.

~~SECRET~~

REC-23

62-61218-90

9/12/77  
EFG/TL

② - Bureau (RM)  
1 - New York  
TMW:mrm  
(3)

CLASSIFIED DECISIONS FINALIZED  
BY DEPARTMENT REVIEW COMMITTEE (DRC)  
DATE: 2/12/97  
SP6AG/JS  
APP# 92-0388  
10/28/97  
14 OCT 19 1965

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 9/21/77 JF/ta

SUBV CONTROL  
NAT INT  
MOSSBURG

55 NOV 1 1965

Buy U.S. Savings Bonds Regularly on the Payroll Savings Plan



FBI

Date: 10/7/65

Transmit the following in \_\_\_\_\_

Via \_\_\_\_\_

TO: DIRECTOR, FBI

FROM: SAC, NEW YORK (100-156245)

SUBJECT: INTERNATIONAL DAYS OF PROTEST  
IS- C

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-74

ReNYtel, 10/4/65, containing details of a parade on 5th Avenue, NY, NY, on 10/16/65, as part of the activity of International Days of Protest.

23 - Bureau (Encls. 29) (RM)

(1 - (FOR)

(1 - 14-2935) (CIVA)

(1 - 105-16345) (WRL) @

(1 - 100- ) (Catholic Worker)

(1 - 100-410898) (Nat'l. Committee For A Sane Nuclear Policy)

(1 - 62-107350) (WSP)

(1 - 100-434591) (SPU)

(1 - 100-439048) (SDS)

(1 - 100-441164) (DuBois Clubs of America)

(1 - 100-438904) (YAWAF)

(1 - 100-427226) (YSA)

(1 - 100-373805) (District 65, Retail, Wholesale and Department Store Union)

(1 - 100-415473) (Local 1199, Drug and Hospital Employees Union)

1 - New York (100-156245)

COPIES CONTINUED

JET:nbc  
(50)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 07/19/96 BY SP6 AG/JS  
APP-92-0388

100-156245-61208  
NOT RECORDED  
143 OCT 12 1965

Approved: \_\_\_\_\_  
Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

ENCLOSURE

60 OCT 15 1965

CARBON COPY

ORIGINAL FILED IN 100-156245-98

NY 100-156245

COPIES CONTINUED:

- (1 - 100-437041) (PLP)
- (1 - 100-441874) (May 2 Movement)
- (1 - 100-16-35) (Socialist Workers Party)
- (1 - 61-626) (Socialist Party)
- (1 - 100-430172) (Workers World Party)
- (1 - 105-120776) (MPI)
- (1 - ) (National Coordinating Committee to  
End the War in Vietnam)
- 2 - San Francisco (DCA)
- 1 - New York (100- ) (5th Ave. Peace Parade  
Committee) (43)
- 1 - New York (100-7546) (FOR) (43)
- 1 - New York (14-377) (CNVA) (43)
- 1 - New York (97-5) (WRL) (43)
- 1 - New York (100-7885) (Catholic Worker) (43)
- 1 - New York (100-133090) (SANE) (43)
- 1 - New York (100-146684) (WSP) (41)
- 1 - New York (100-155887) (Teachers Committee to End the  
War in Vietnam) (43)
- 1 - New York (100- ) (Social Workers Committee for  
Peace and Nuclear Disarmament) (43)
- 1 - New York (100-144163) (SPU) (43)
- 1 - New York (100-148047) (SDS) (41)
- 1 - New York (100-151987) (DCA) (42)
- 1 - New York (100-148916) (YAWAF) (44)
- 1 - New York (100-133479) (YSA) (44)
- 1 - New York (100-100713) (Dist. 65) (41)
- 1 - New York (100-126713) (Local 1199) (41)
- 1 - New York (100-147372) (PLP) (44)
- 1 - New York (100-152841) (May 2 Movement) (44)
- 1 - New York (100-97078) (SWP) (44)
- 1 - New York (100-49738) (Socialist Party) (43)
- 1 - New York (100-137309) (WWP) (44)
- 1 - New York (105-39139) (NYM, VMPI) (44)
- 1 - New York (100-155719) (NYCEWV) (43)

NY 100-156245

Enclosed are 29 copies of an LHM concerning this parade.

Copies of the LHM are being disseminated to the Office of the Deputy Chief of Staff-Intelligence, ONI, OSI, the Secret Service and the USA, SDNY.

The sources used to characterize individuals in the LHM are as follows:

b6  
b7C  
b7D

Sources

Individuals

--	--

NY 100-156245

No separate LHM is being disseminated under the CNVA caption UACB.

Characterizations of organizations where available are set forth in the Appendix.

The LHM was classified "~~Confidential~~" to protect the identities of the sources therein, revelation of which could have an adverse effect on the national defense interests.

The two sources who furnished substantially the same information as was made available to the BSS, NYCPD by the Fifth Avenue Peace Parade Committee concerning activity that is to take place in the above parade are

[redacted] and [redacted]

b7D



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

~~CONFIDENTIAL~~

New York, New York

October 7, 1965

Limited Classification  
Review Conducted  
See Top Serial  
Form 2-77

CLASSIFIED BY: *SP7mac/tip*

DECLASSIFY ON: *OADR*

*6-27-90*

International Days of Protest

DECLASSIFIED BY *SP6AG/JS*  
ON *10/7/96* *APP 92-0388*

On October 1, 1965, Detective Paul Brennan, Bureau of Special Services, New York City Police Department advised that the Fifth Avenue Peace Parade Committee, an Ad Hoc Committee formed to conduct a parade on Fifth Avenue, New York, New York, as part of the International Days of Protest on Fifth Avenue, New York, New York, protesting United States policy in Vietnam has applied for a permit to conduct a parade of protest on Fifth Avenue from 95th Street to 68th Street on October 16, 1965, from 1:00 p.m. to 3:00 p.m., and at its conclusion to hold a rally on the Mall, Central Park, New York, New York.

The Police Department is inclined to give the permit for the parade, but not the rally on the Mall.

As a result the above committee is considering changing its plans to march up Fifth Avenue to 110th Street and to hold its rally in the northern portion of Central Park.

The Police Department may grant this request to march up Fifth Avenue and to hold the rally in the northern part of the park if the Committee so applies.

~~CONFIDENTIAL~~

~~GROUP 1~~

~~Excluded from automatic  
downgrading and  
declassification~~

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) *1-1*  
DATE *9/10/97* *JS/aj*

*62-61208*  
ENCLOSURE

Classified by *2040*  
Exempt from GDS, Category *2*  
Date of Declassification Indefinite *9/12/97*

~~C O N F I D E N T I A L~~

## International Days of Protest

The telephone number of the Committee is CO 7-3261, the subscriber of which is the Fellowship of Reconciliation (FOR), 5 Beekman Street, New York, New York.

The three co-chairmen of the parade are A. J. Muste, Grand Marshal, Norma Becker, Teachers Committee for Peace in Vietnam and David Dellinger of "Liberation" Magazine.

The permit request reflects that upwards of 10,000 individuals will participate and the Police Department estimates this as a reliable figure.

The permit reflects that Benjamin Spock, noted pediatrician and Dick Gregory, well-known Negro comedian, will speak at the rally.

Members of the parade committee are Major Owens, Brooklyn Chapter, Congress of Racial Equality (CORE), Dixie Bayo, Russ Nixon, Lyla Hoffman, Women Strike For Peace, Gilberto Gerena Valentin, Robert Heisler, Richard Rhodes, a member of the May 2 Movement, Nat Weinstein, the organizer, New York Local, Socialist Workers Party, Abner Grunauer and David McReynolds.

Sponsoring organizations who will work together are comprised of many peace groups, "left wing" groups, labor unions and school groups such as the Committee for Non Violent Action (CNVA), the War Resisters League (WRL), the FOR, the Catholic Worker, the National Committee for a Sane Nuclear Policy, the Women Strike for Peace, (WSP), the Teachers Committee for Peace in Vietnam, the Social Workers Committee for Peace and Nuclear Disarmament, the Student Peace Union (SPU), the Students for a Democratic Society, Student Peace groups, the W.E.B. Du Bois Clubs of New York, New York, Youth Against War and Fascism, the Young Socialist Alliance, District 65, Retail, Wholesale and Department Store Union, Local 1199, Drug and

~~C O N F I D E N T I A L~~

~~CONFIDENTIAL~~

## International Days of Protest

Hospital Workers Union, the Progressive Labor Party, the May 2nd Movement, the Socialist Workers Party, the Socialist Party, the Workers World Party, the New York Mission, Movimiento Pro Independencia de Puerto Rico (NYM, MPI), and the New York Committee to End the War in Vietnam.

The New York Committee to End the War in Vietnam and the Students For A Democratic Society are the main sponsoring organizations in New York, New York, who through they are operating in conjunction with the National Committee to End the War in Vietnam as to the purpose of International Days of Protest are in fact conducting their phase of the activity in International Days of Protest independently of the National Committee to End the War in Vietnam.

Characterizations of the May 2 Movement, the New York Local Socialist Workers Party (SWP), the W.E.B. DuBois Clubs of America, Youth Against War and Fascism, the Young Socialist Alliance, the Progressive Labor Party, the Workers World Party and the NYM, MPI are attached hereto.

The SWP has been designated pursuant to Executive Order 10450.

## Fellowship of Reconciliation (FOR)

In 1948, George Hewitt, deceased, a self-admitted former member of the Communist Party (CP), USA, for over fifteen years advised that FOR is an interracial pacifist type of organization dominated by racial rather than political motives. It strives to solve the world's problems through means of peaceful methods rather than by force and it also strives to eliminate racial discrimination.

- 3 -  
~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

## International Days of Protest

### A. J. Muste

The "New York Evening Journal" issue of April 28, 1942, contains an article entitled, "Ex-Red Won't Register". The article relates that the Reverend A. J. Muste, Presbyterian Minister and Executive Secretary of the Fellowship of Reconciliation (FOR), had refused to register under the Selective Service Act. In the article Muste is described as the former leader of the Trotskyite faction of the Communist movement in this country. The article also relates that Muste was arrested in Illinois in 1934, charging to overthrow the government, but he was later released.

The May 13, 1957, issue of the "Daily Worker", page 1, column 2, described A. J. Muste, as a well "known pacifist".

The "Daily Worker" was an east coast Communist daily newspaper which suspended publication on January 13, 1958.

The "Daily News" a New York City daily newspaper, issue of August 5, 1965, on page 21, contains an article captioned, "War Protest to Center on White House". This article indicates that Reverend A. J. Muste, one of the participants is the National Chairman of the Committee for Non-Violent Action.

### Norma Becker

On August 3, 1954, a confidential source advised that Norma Becker had been known by her maiden name, Norma Pliskin, that she had worked with the Bronx County American Youth for Democracy (AYD) and that she was a member of the AYD in 1947 and 1948.

- 4 -  
~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

## International Days of Protest

On May 3, 1954, a second confidential source advised that Norma Becker was a member of the Seventh Assembly District, Labor Youth League (LYL) as of April 28, 1954.

The AYD and the LYL have been designated pursuant to Executive Order 10450.

On October 18, 1964, a third confidential source advised that Norma Becker held a subscription to the magazine "Freedomways" which was due to expire in the Fall of 1965.

A characterization of "Freedomways Associates" which contains a characterization of Freedomways is attached hereto.

### David Dellinger

On May 14, 1963, a confidential source advised that on May 10, 1963, the Militant Labor Forum, sponsored a symposium in New York, New York. The first speaker was David Dellinger, Editor of "Liberation" magazine. Dellinger identified himself as a pacifist. He stated that it was necessary to abolish the cause of war, which is capitalism. He advocated a Communist society and said "I am a Communist," but he pointed out that he was not the Soviet type Communist.

A characterization of the Militant Labor Forum is attached hereto.

### Dr. Benjamin Spock

The "Newsletter" of the Cleveland Committee of the National Committee For A Sane Nuclear Policy (SANE) which was issued in March, 1964, reflects that Benjamin Spock is the National Co-Chairman of Sane and a sponsor of the Cleveland Sane Chapter, which is an affiliate of Sane.

- 5 -

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

## International Days of Protest

A confidential source advised on November 21, 1963, that Doctor Benjamin Spock was included among a list of sponsors of the National Committee to Abolish the House Un-American Activities Committee (NCAHUAC).

A characterization of the NCAHUAC is attached hereto.

### Dick Gregory

Dick Gregory is the well-known Negro comedian.

### Dixie Bayo

On June 13, 1965, a confidential source, advised that Dixie Bayo was currently the Director of the New York Mission (NYM), Movimiento Pro Independencia de Puerto Rico (MPI).

A characterization of the NYL, MPI is attached hereto.

### Russell Nixon

A report of the House Committee on Un-American Activities, House of Representatives, 86th Congress, First Session, captioned, "Communist Lobbying Activities in the Nation's Capitol", was released on September 3, 1959. This report was in part concerned with lobbying activities of the United Electrical, Radio and Machine Workers of America, commonly known as the UE. This section of the report states that Russell Arthur (Russ Nixon), has lobbied for the UE in Washington since 1941, with the exception of a two year period during World War II. The report states in part: "UE's Washington lobbyist, Russ Nixon, has been identified as a member of the Communist Party by three former

- 6 -

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

## International Days of Protest

"Communists in sworn public testimony before the HCUA. Two of them, Victor Decavitch, a witness on July 14, 1950, and Samuel DiMaria, testifying on October 15, 1952, had worked in the same union organization as Russ Nixon in the 1940's. Mr. Decavitch stated that it was his belief that Nixon at one time was one of the most effective, most influential persons in the city of Washington, as far as the labor movement was concerned".

Lyla Hoffman, Also Known As,  
Mrs. Henry L. Hoffman

On March 4, 1944, a confidential source made available information maintained by the Kings County Committee of the Communist Party, indicating that one Lyla Hoffman, book number 13169, was transferred from Walt Whitman to the Coney Island Seagate Section as of March, 1944.

The records of the Bureau of Special Services (BSS, NYCPD) upon review in March, 1962, disclosed that Lyla Hoffman, 5011 Surf Avenue, Brooklyn, New York signed a 1946 Communist Party Nominating Petition.

A second confidential source made available data indicating that the name of Mr. and Mrs. Henry Hoffman, 15 Oak Drive, Great Neck, New York, was in the possession of James and Betty Gannett Tormey in April, 1961. The significance of this information is not known to the source. (u)

A third confidential source advised that James Tormey was a member of the National Committee of the Communist Party, United States of America, (CP, USA) as of May, 1962. (u)

7  
~~CONFIDENTIAL~~

~~C O N F I D E N T I A L~~

## International Days of Protest

A fourth confidential source advised that Lyla Hoffman, was a member of the Boro Hall, Kings County Communist Party Club.

### Gilberto Gerena Valentin

On June 11, 1965, a confidential source advised that Gilberto Gerena Valentin has always shown a sympathetic attitude toward the CP, USA and CP, USA principles.

### Robert Heisler

On June 14, 1965, a photograph of Robert Heisler was identified as being identical with a Bob (last name unknown), whom this same source on February 1, 1965, had stated attended a meeting of the CP, USA, New York District Board on January 25, 1965, in New York, New York.

- 8 -

~~C O N F I D E N T I A L~~

~~CONFIDENTIAL~~

International Days of Protest

On January 19, 1965, a confidential source advised that Bob Heisler is the City Coordinator, W.E.B. DuBois Clubs of New York, New York.

A characterization of the W.E.B. DuBois Clubs of America is attached hereto.

Abner Grunauer

On June 9, 1964, a confidential source advised that Abner Grunauer attended a caucus of Communist Party members who belong to the Democratic Reform Clubs which was held on June 5, 1964, at 884 West End Avenue, Apartment 36, New York, New York.

David McReynolds

On March 30, 1964, Detective Paul Brennan, BSS, NYCPD, advised that on Saturday, March 28, 1964, an Easter "Peace Walk" was held under the sponsorship of the Catholic Worker, the CNVA, the FOR, the Greenwich Village Peace Center, the WRL, the SPU, the Women's International League for Peace and Freedom, the WSP and the New York Council for a Sane Nuclear Policy. The walk, which had as its theme general disarmament and the neutralization of Vietnam took place after the participants assembled at Union Square, New York, New York, and marched two abreast on 14th Street to Fifth Avenue and then down Fifth Avenue to Washington Square Park. Here they were addressed by a number of speakers, including David McReynolds, Field Secretary, WRL, who in his talk called the war in Vietnam "a crime against humanity."

~~CONFIDENTIAL~~

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# International Days of Protest

On October 4, 1965, two confidential sources furnished substantially the same information as was made available to the BSS, NYCPD by the Fifth Avenue Peace Parade Committee concerning activity that is to take place in the above parade.

All the sources mentioned above have furnished reliable information in the past.

- 10 -

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

1.

APPENDIX

FREEDOMWAYS ASSOCIATES, INC.

The records of the New York Secretary of State, Albany, New York, show that the certificate of incorporation of Freedomways Associates, Inc., was filed on March 2, 1961.

The Winter, 1965, issue of "Freedomways" is self-described as "A Quarterly Review of the Negro Freedom Movement" published by Freedomways Associates, Inc., 799 Broadway, New York City. This issue lists JOHN HENRIK CLARE as Associate Editor, ESTHER JACKSON as Managing Editor, and JOHN L. DEVINE as Art Editor of the publication.

A confidential source made available information on July 1, 1964, reflecting that JOHN HENRIK CLARKE attended the first and founding meeting of the American Institute for Marxist Studies (AIMS) which was held on December 19, 1963, and continued on January 10, 1964.

This source also made available information on August 14, 1964, reflecting that CLARKE is an "associate" of AIMS.

The Winter, 1963, issue of "Freedomways," page 44, states that ESTHER JACKSON became one of the leaders of the Southern Negro Youth Congress (SNYC) which existed from 1937 to 1949.

The SNYC has been designated pursuant to Executive Order 10450.

According to a confidential source, ESTHER JACKSON is the wife of JAMES JACKSON, whom the source identified on October 14, 1964, as being a member of the National Committee of the Communist Party, United States of America (CP, USA.)

On January 30, 1961, SYLVIA M. BRENNER DEVINE, 415 South 50th Street, Philadelphia, Pennsylvania, advised that her former husband, JACK DEVINE, mentioned on December 17, 1960, that he was still in the CP and that the CP is his whole life.

~~CONFIDENTIAL~~

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2.

APPENDIX

FREEDOMWAYS ASSOCIATES, INC.

On July 24, 1963, a confidential source described JOHN DEVINE as a CP member.

On May 24, 1961, a source advised that a report was given on "Freedomways" at a meeting of the National Board, CP, USA, held on May 24, 1961. It was stated that the original plan called for the publication to be openly Marxist, but that it was later decided it would not be avowedly a Marxist publication. Editorials are in the hands of a mixed group of Marxists and non-Marxists. It was stated that the central purpose of "Freedomways" is to develop a theory and positive criticism of currents in the Negro Movement, as well as to raise the level of understanding and discussion taking place in Negro life today and to project a socialist and pro-Soviet orientation.

On May 25, 1961, a source advised that "Freedomways" was set up for the CP, USA, by JAMES JACKSON.

~~CONFIDENTIAL~~

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APPENDIX

1.

MILITANT LABOR FORUM  
NEW YORK, NEW YORK

A source advised on April 16, 1965, that public forums are regularly sponsored by the Socialist Workers Party (SWP), New York Local, usually on Friday evenings and are held at SWP headquarters, 116 University Place, New York, New York. These are called Militant Labor Forums.

14

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~~CONFIDENTIAL~~

1.

APPENDIX

MOVIMIENTO PRO INDEPENDENCIA DE PUERTO RICO  
(Puerto Rican Independence Movement) (MPIPR)

The MPIPR was organized November 23, 1959, at Ponce, Puerto Rico, according to its first Secretary General, JUAN MARI BRAS, for the avowed purpose of working for the independence of Puerto Rico. It was stated that the organization did not advocate violence but would accept anyone who believed in Puerto Rican independence regardless of his beliefs as to the use of violence provided he agreed with the MPIPR Declaration of Principles.

Since its inception, the MPIPR has had as its leader and guiding force JUAN MARI BRAS who, speaking on behalf of himself and the organization, said the MPIPR does not advocate violence as a means of obtaining independence for Puerto Rico only because he felt violence would be ineffective against the power of the United States Government. He stated that he believed in the right of the Puerto Rican people to use violence to obtain their freedom if and when the circumstances were such that they could possibly be successful in their efforts.

A confidential source advised that on February 20, 1964, the MPIPR Secretary of Youth, BENJAMIN ORTIZ BELAVAL, stated that although the use of arms and violence is not presently advantageous to the Puerto Rican independence movement, the right would be reserved to use arms and violence in the future.

The MPIPR has missions throughout the Island of Puerto Rico and in New York, New York; Chicago, Illinois; and Buffalo, New York. It has an estimated membership of between 1,000 and 1,300 persons according to Police of Puerto Rico.

Since its inception, MPIPR and its leaders have frequently expressed sympathy for the communist revolution in Cuba and with the Castro Government in Cuba.

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~~CONFIDENTIAL~~

APPENDIX

1.

MOVIMIENTO PRO INDEPENDENCIA  
DE PUERTO RICO (PUERTO RICAN  
INDEPENDENCE MOVEMENT) (MPIPR)  
(NEW YORK MISSION)

A source advised on August 15, 1961, that the New York Mission of the Movimiento Pro Independencia de Puerto Rico (MPIPR) was organized on August 6, 1961 in New York City (NYC).

A second source advised on October 24, 1961, that the New York Mission of the MPIPR supports and promotes the aims and principles of the MPIPR as set forth by the headquarters of the MPIPR in Puerto Rico. The announced purpose of the MPIPR is to work for the complete independence of Puerto Rico through propaganda and other peaceful means.

Juan Mari Bras, Secretary General of the MPIPR, advised Special Agents of the Federal Bureau of Investigation on June 20, 1960, that the MPIPR does not advocate violence to gain independence because it would be ineffective against the force of the United States Government. Mari Bras believes that the Puerto Rican people have a right to use violence to gain their freedom if there was a possibility of success.

The second source advised on December 14, 1961, that the New York Mission of the MPIPR had adopted the name "Mision Central Vito Marcantonio."

A third source advised on February 11, 1965 that the headquarters of the New York Mission is located at Casa Borinquen, 106 East 14th Street, New York City, with other facilities available at 336 East 13th Street, New York City.

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~~CONFIDENTIAL~~

1.

APPENDIX

NATIONAL COMMITTEE TO ABOLISH THE HOUSE  
UN-AMERICAN ACTIVITIES COMMITTEE

The "Guide to Subversive Organizations and Publications" issued December 1, 1961, by the House Committee on Un-American Activities, page 115, contains the following citation regarding the National Committee to Abolish the Un-American Activities Committee (NCAUAC).

"Cited as a 'new organization' set up in the Summer of 1960 to lead and direct the Communist Party's 'Operation Abolition' campaign. Seven of the national leaders of this group have been identified as Communists."

A source has advised that the NCAUAC changed its name on March 3, 1962, to include the word "House" in its name, thereby becoming known as the National Committee to Abolish the House Un-American Activities Committee (NCAHUAC).

A second source advised on June 28, 1965, that as of that date the NCAHUAC continued to function with headquarters at 555 North Western Avenue, Los Angeles, California.

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1.

APPENDIX

PROGRESSIVE LABOR PARTY (PLP)  
PROGRESSIVE LABOR MOVEMENT (PLM)

A source advised on April 20, 1965, that the PLP, formerly known as the PLM, held its first national convention April 15-18, 1965, at New York City, to organize the PLM into a PLP. The PLP will have as its ultimate objective the establishment of a militant working class movement based on Marxism-Leninism.

"The New York Times," City Edition, Tuesday, April 20, 1965, page 27, reported that a new party of "revolutionary socialism" was formally founded on April 18, 1965, under the name of the PLP. The PLP was described as an outgrowth of the PLM. Its officers were identified as MILTON ROSEN, New York, President, and WILLIAM EPTON of New York and MORT SCHEER of San Francisco, Vice Presidents. A 20-member National Committee was elected to direct the party until the next convention.

According to the article, "The Progressive Labor Movement was founded in 1962 by Mr. ROSEN and Mr. SCHEER after they were expelled from the Communist party of the United States for assertedly following the Chinese Communist line."

The PLP publishes the "Marxist-Leninist Quarterly," a theoretical magazine; "Progressive Labor," a monthly magazine; "Challenge," a New York City newspaper; and "Spark," a west coast newspaper.

The June 1, 1965, issue of "Challenge," page 6, states that, "this paper is dedicated to fight for a new way of life—where the working men and women own and control their homes, factories, the police, courts, and the entire government on every level."

The source advised that the PLP utilizes the address of General Post Office Box 808, Brooklyn 1, New York, but also utilizes an office in Room 622, 132 Nassau Street, New York City, where PLP publications are prepared.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

APPENDIX

1.

SOCIALIST WORKERS PARTY-NEW YORK LOCAL

A source stated on August 25, 1960, that the Socialist Workers Party (SWP) New York Local (NYL) was founded in 1938 in New York City.

A second source stated on April 16, 1965, that the NYL was affiliated with and followed the aims and purposes of the National SWP.

The SWP has been designated pursuant to Executive Order 10450.

~~CONFIDENTIAL~~

1.

APPENDIX

WORKERS WORLD PARTY

On April 17, 1959, a confidential source advised that on February 12, 1959, a Socialist Workers Party (SWP) minority group under the leadership of National Committee member, SAM BALLAN, split from the SWP.

The source stated that this minority group, referred to as the Marcyites, after many years of program and policy differences on varied issues concerning tactics and interpretation of political events, split from the SWP on the grounds that the Party was liquidating itself by departing from the Marxist precepts of LEON TROTSKY and retreating from the fight for the world socialist revolution. The final issue which ultimately forced the split was the minority's opposition to the SWP regroupment policy which involved co-operation with the Communist Party (CP) periphery-individuals characterized by the minority as petty-bourgeois.

The minority program, according to source, advocated unconditional defense of the Soviet Union and has as its goal the building of a revolutionary party with a complete proletarian orientation for the purpose of overthrowing capitalism in the United States and throughout the world.

On May 12, 1960, source advised that this minority group had chosen the name Workers World Party.

On May 3, 1965, second source advised that the Workers World Party, which maintains headquarters at 46 West 21st Street, New York, New York, supports the People's Republic of China in its ideological dispute with the Soviet Union.

The SWP and the CP have been designated pursuant to Executive Order 10450.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

1.

APPENDIX

YOUTH AGAINST WAR AND FASCISM

A confidential source advised on March 29, 1965, that the Youth Against War and Fascism (YAWF), formerly known as the Anti-Fascist Youth Committee, was established by the Workers World Party (WWP) in the summer of 1962, to bring college and high school youth into the periphery of WWP activities and thereby gain recruits for the organization.

A second confidential source advised on October 23, 1964, that a flyer distributed by the YAWF describes that organization as a militant organization of young workers and worker-students for combating war and fascism.

The first source advised on March 29, 1965, that the YAWF maintains an office in Room 1214, 1123 Broadway, New York City, and publishes a magazine called "The Partisan."

~~CONFIDENTIAL~~

1.

APPENDIX

YOUNG SOCIALIST ALLIANCE

The May, 1960, issue of the "Young Socialist" (YS), page one, column 3, disclosed that during April 15 through 17, 1960, a national organization entitled "The Young Socialist Alliance" (YSA) was formed by the nationwide supporter clubs of the publication YS.

The above issue, page six, set forth the Founding Declaration of YSA. This declaration stated that the YSA recognizes the Socialist Workers Party (SWP) as the only existing political leadership on class struggle principles, and that the supporters of the YS have some into basic political solidarity with the SWP on the principles of revolutionary socialism.

A source advised on May 7, 1965, that the original YSA was an organization formed during October, 1957, in New York City by youth of various left socialist tendencies, particularly members and followers of the SWP. The leaders of this group were the guiding forces in the establishment of the national organization.

The source further advised on May 7, 1965, that the YSA is dominated and controlled on a national basis by the SWP through having SWP members comprise exclusively the National Executive Committee (NEC) and through an official SWP representative at all YSA NEC meetings. The YSA, in reality, is the youth and training section of the SWP and the main source of new SWP members.

The headquarters of the YSA are located in Room 631, 41 Union Square West, New York City.

The SWP has been designated pursuant to Executive Order 10450.

FBI

Date: 9/10/65

Transmit the following in \_\_\_\_\_

Via AIRTEL

TO: DIRECTOR, FBI (105-138315)

FROM: SAC, NEW YORK (100-154786)

SUBJECT: VIDEM

ReNYtel dated 9/3/65.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP7 MCT/AB

Enclosed herewith are 12 copies of an LHM for the Bureau and copies for Cincinnati, describing the demonstration at the Kingston, New York Post Office, Kingston, New York, by the Peacemakers on 9/3/65.

For the information of Cincinnati, the apparent leader of this group was driving a Dodge Dart bearing Ohio license 1570 CA.

No subversives identified.

Copies of the LHM being sent to ONI, Office of Deputy Chief of Staff Intelligence, OSI and Secret Service

- 5-Bureau (ENC. 12) (RM)  
    (1-Peacemakers)  
    (1-Catholic Worker)  
2-Cincinnati (Peacemakers) (ENC. 2) (RM)  
3-New York  
    (1-Catholic Worker)  
    (1-Young Americans For Freedom)

JHL:mof  
(11)

ENCLOSURE

62-61208  
100-443459  
NOT RECORDED  
202 SEP 16 1965  
CARBON COPY

Approved: \_\_\_\_\_

Sent \_\_\_\_\_

M \_\_\_\_\_

Per \_\_\_\_\_

51 SEP 21 1965

SEP 27 1965

ORIGINAL FILED IN 105-138315-1598



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
September 10, 1965

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-80 BY SP2 mpc/tp

Demonstrations Protesting United  
States Intervention in Viet Nam

On September 3, 1965, approximately sixteen individuals, who identified themselves as "Peacemakers" demonstrated in front of the United States Post Office, Kingston, New York, carrying peace signs and distributing leaflets describing the reasons why they feel the United States Government should withdraw from Viet Nam. The following press release dated September 2, 1965, was issued to local news media:

"The Peacemakers are meeting at the Catholic Worker Farm near Tivoli, New York in a two weeks training session on the philosophy and practice of non-violence. Tomorrow at the Kingston Post Office the Peacemakers will make witness against war, particularly the war being waged by the U.S. Government in Vietnam. This peace witness will be held between three and five P.M. and will include the carrying of signs and the distribution of leaflets describing the Vietnam war and reasons for our government withdrawing from its prosecution."

At approximately 2:50 P.M. the demonstrators met at the Kingston Post Office carrying the following signs:

"Postal Service-International Corp. Army  
Recruiter-International Murder"

"Free Elections-Miss. and Vietnam"

"Peace on earth-Vietnam"

"Why Gov't Secrecy about Vietnam?"

"No Taxes for War"

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208  
100-443457-  
ENCLOSURE

Demonstrations Protesting United  
States Intervention in Viet Nam

The demonstrators also handed out copies of the "Catholic Worker" and leaflets urging the people of Kingston to write to authorities "urging immediate withdrawal from Vietnam, refuse to cooperate with draft, refuse to pay income tax, refuse to work in military industries." This leaflet listed the address of the Peacemakers as 10208 Sylvan Avenue, Cincinnati, Ohio.

The demonstration terminated at 5:00 P.M.

During the above period, counter pickets marched under the banner of the Young Americans for Freedom carrying signs such as, "Right now Americans are dying from Communist Bullets." There were 4 counter pickets.

No incidents occurred and no arrests were made.

December 14, 1965

REC-81

62-61208-91

EX-117

[Redacted]

Pearisburg, Virginia 24134

b6  
b7C

Ky.

DEC 14 9 58 AM '65  
REC'D-READING ROOM  
FBI

Dear [Redacted]

Your letter of December 8th has been received.

In response to your request, information in our files must be maintained as confidential pursuant to regulations of the Department of Justice. I am sure you will understand the reason for this policy and why I am not in a position to furnish the information you desire.

ALL INFORMATION CONTAINED  
Sincerely yours, REIM IS UNCLASSIFIED  
DATE 6-27-90 BY SP2MAC/TSB

J. Edgar Hoover

NOTE: Bufiles contain nothing identifiable with [Redacted]  
"The Catholic Worker" was founded in 1933 by Dorothy Day, its publisher and editor. It has been described as radical and anticapitalistic. It has no connection with the Catholic Church. Day is alleged to be converted from communism to Catholicism and has publicly criticized HCUA, advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in working for the poor and oppressed. The other individuals mentioned were not searched for the purpose of answering this letter.

ED:lsg (3)

b6  
b7C

MAILED 3  
DEC 14 1965  
COMM-FBI

DEC 21 1965

MAIL ROOM ☐ TELETYPE UNIT ☐

[Handwritten signatures and initials]

8 Dec. 1965

Records Section  
Fed. Bureau of Invest.  
Washington, D.C.

Gentlemen:

U.S.  
Would you please send me all possible background information on The Catholic Worker, and its founder, Peter Maurin. Also any information available on the following persons who had articles in the November edition of same said paper: Dorothy (an editor with the paper), Martin J. Corbin, Dwight MacDonald, Catherine Swann, Tom Cornell, and Murphy Dowd. Day

Please send this information or your negative reply to the following address:

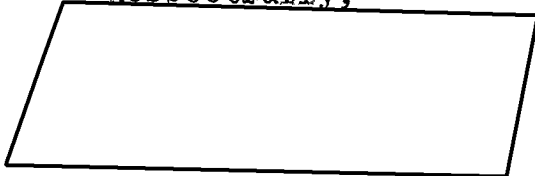


b6  
b7C

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SP2MAC/13

I thank you for your trouble.

Respectfully,



REC-81 62-61208-91

EX-117

18 DEC 15 1965

CORRESPONDENCE

124-14-65

## UNITED STATES GOVERNMENT

## M E M O R A N D U M

TO : DIRECTOR, FBI (105-138315)

NOV 2 1965

FROM : SAC, NEW YORK (100-154786)

SUBJECT: VIDEM

ReNYtel, dated 10/28/65.

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

WJL

2-1

Enclosed herewith for the Bureau is the original and 16 copies of a LHM, dated and captioned as above. A copy of the LHM is being furnished to New Haven Office for information, because of past investigation conducted

10 - Bureau (Encs. 17) (RM)

(1 -14-2935) (COMMITTEE FOR NONVIOLENT ACTION)  
 (1 -100- (CATHOLIC WORKER)  
 (1 - 25- [REDACTED] b6  
 (1 - 25- [REDACTED] b7C  
 (1 - 25- (THOMAS C. CORNELL)  
 (1 -100- (WAR RESISTERS LEAGUE)  
 (1 -100- (NY WORKSHOP IN NONVIOLENCE)

1 - New Haven (25-6980) (THOMAS CHARLES CORNELL) (INFO) (Enc.1) (RM)  
 1 - Chicago (KARL MEYER) (INFO) (Enc. 1) (RM)  
 1 - New York (14-377) (COMMITTEE FOR NONVIOLENT ACTION)  
 1 - New York (100-7885) (CATHOLIC WORKER)  
 1 - New York (WAR RESISTERS LEAGUE)  
 1 - New York (100-155444) (NY WORKSHOP IN NONVIOLENCE)  
 1 - New York (25-73899) (THOMAS C. CORNELL)  
 1 - New York (25-111173) [REDACTED]  
 1 - New York (100-144163) (STUDENT PEACE UNION)  
 1 - New York (WESTCHESTER STUDENTS FOR PEACE AND CIVIL RIGHTS)  
 1 - New York (AMERICAS PAY ASSOCIATES)  
 1 - New York (CENTRAL COMMITTEE FOR CONSCIENTIOUS)  
 1 - New York (100- [REDACTED])  
 1 - New York [REDACTED]

JCS:11s

(24)

ENCLOSURE

ALL INFORMATION CONTAINED  
 HEREIN IS UNCLASSIFIED  
 DATE 10/7/96 BY SP6AC/JS  
 APP 92-0388

NOT RECORDED

47 NOV 4 1965

50 NOV 23 1965

ORIGINAL FILED IN 105-138315-1845

NY 100-154786

by that office re THOMAS C. CORNELL. A copy is designated for Chicago, since KARL MEYER of Chicago is mentioned in attached LHM.

Copies of attached LHM are being designated locally to the USA, SDNY, Secret Service, OSI, ONI, and G-2.

Source used to furnish information on [redacted]  
Selective Service classification is [redacted]

b6  
b7C  
b7D

[redacted] and furnished to SA PAUL KEANE.

SAs, who observed demonstration mentioned in attached LHM are SAs JOHN C. SULLIVAN and GERALD A. JAMES.

The original copies of pamphlets distributed to the press by the CNVA, mentioned in LHM, are being maintained in NY file 14-377-1A.

No Bureau approved characterizations are available regarding New York Workshop in Nonviolence Action, War Resisters League, Catholic Worker, CNVA and Student Peace Union.

SA JAMES P. FITZGERALD observed THOMAS CORNELL on 5/1/64, at May Day Rally, at NY.

LHM is classified "~~Confidential~~", inasmuch as it contains information from a source of continuing value, the unauthorized disclosure of which could prove detrimental to National Defense interests.



~~CONFIDENTIAL~~  
UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
NOV 2 1965

Bufile 105-138315  
NY file 100-154786

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 10/17/96 BY SP6 BAC/JS  
APP# 92-0388

Demonstration Protesting United  
States Intervention in Vietnam

Special Agents (SAs) of the Federal Bureau of Investigation (FBI) observed a demonstration, sponsored by the Committee for Nonviolent Action (CNVA), Catholic Worker, War Resisters League, and the New York Workshop In Nonviolence, held from 2:50 PM to 4:30 PM, on October 28, 1965. Approximately 110 demonstrators marched in front of the United States Court House at Foley Square, New York City, protesting United States' policy in Vietnam and support for those burning their draft cards.

Signs carried by the demonstrators contained the following slogans:

"Refuse to Kill"

"Burn Draft Cards, Not Children"

"Refuse Service in the Armed Services"

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

~~CONFIDENTIAL~~

~~GROUP I~~

~~Excluded from automatic  
downgrading and  
declassification~~

DECLASSIFIED BY 2040

ON 9-12-77

EFG/ITC

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation. It is the property of the Federal Bureau of Investigation and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ENCLOSURE

62-61208

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF 1/1/77  
DATE 9/20/77 TJS/R

~~CONFIDENTIAL~~

Demonstration Protesting United  
States Intervention in Vietnam

"End The Draft Now"

"We Support Draft Card Burning"

"Would Christ Carry a Draft Card"

b6  
b7c

[redacted] of the Student Peace Union and Thomas C. Cornell of the Catholic Peace Foundation appeared at the demonstration for the purpose of burning their draft cards in public.

A. J. Muste, National Chairman, CNVA, also made an appearance at the demonstration and conferred with [redacted] and Cornell. The CNVA under the leadership of A. J. Muste, controlled the demonstration and the actions of [redacted] and Cornell.

Muste, on numerous occasions, attempted to get members of the press to spread out and give him room to deliver his prepared speech, and allow space for the burning of the draft cards. When the reporters and photographers failed to move back, Muste announced to the press that due to the uncooperative attitude of the press and the New York City Police Department in failing to provide sufficient space for Muste to deliver his prepared speech and sufficient space for all newspaper and television cameras to focus the "solemn occasion" of [redacted] and Cornell burning their draft cards, the burning of the draft cards was postponed to a future date.

During Muste's announcement, a person who identified himself as [redacted] one of the demonstrators, carried the American Flag and stood by Muste, Cornell, and [redacted]

b6  
b7c

~~CONFIDENTIAL~~

Demonstration Protesting United  
States Intervention in Vietnam

Also making his appearance in the line of march was [redacted] the pacifist who burned his draft card at a rally held on October 15, 1965, at New York City. [redacted] is the first person charged with the violation of the law prohibiting the burning of the draft cards. He is presently out on \$500.00 bail and his case is set for November 21, 1965.

b6  
b7C

During the said demonstration, the police kept the jeering spectators on the opposite side of the street. Petitions were passed among the spectators asking them to sign the petition supporting United States' action in Vietnam.

The New York "Daily News" newspaper, dated October 29, 1965, contained an article captioned, "Draft Card Burning Flickers Out". This article in part states that "too much public attention yesterday frustrated three pacifists, who had announced they would burn their draft cards in a demonstration in support of [redacted] this areas first arrest card burner."

b6  
b7C

"Several hundred spectators and passers-by heckled the marchers by shouting, 'no good Commies and coward'."

"By 4:30, there was such a press of newsmen and photographers, Television cameras and jeering spectators that the organizers postponed both the scheduled speech-making and draft card burning. Just when and where the next card burning will be held, if it is, was not immediately announced."

[redacted]

b6  
b7C

A confidential source, who is in a position to furnish reliable information, advised on October 28, 1965, that [redacted] born [redacted] registered

~~CONFIDENTIAL~~

Demonstration Protesting United  
States Intervention in Vietnam

under the Selective Service Act of 1948, on January 10, 1964, while residing at [redacted] New Hampshire. He was classified 1A, on March 18, 1964, and appealed this classification and was maintained in classification 1A until July 15, 1964. He was then classified 4F on September 16, 1964, on a basis of being [redacted]

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[redacted] He is presently classified 4F. [redacted] filed a conscientious objector's form, however, no date or action on this filing is known at this time.

Thomas C. Cornell

On May 1, 1964, a Special Agent of the Federal Bureau of Investigation (FBI) observed that Thomas Cornell was introduced at a May Day Rally, held at Union Square, New York City, as being from the "Catholic Worker". Cornell, speaking at this rally, stated that "fifteen days from now the 'Catholic Worker' will sponsor a demonstration at the South end of Union Square, New York City," and remarked "this is your chance to burn your draft card".

"The Worker", issued of April 19, 1964, contained an announcement that a permit for a May Day celebration at Union Square, New York, New York, was granted to the Greater New York Labor Press Club (GNYLPC).

A characterization of the GNYLPC is attached hereto.

"The Worker" is an East Coast Communist newspaper.

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Demonstration Protesting United  
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[redacted] self-described in public statement as a volunteer employee of the "Catholic Worker", New York City, publicly burned his Selective Service card at a public demonstration held in the vicinity of the Armed Forces Induction Center, 39 Whitehall Street, New York, New York, on October 15, 1965.

[redacted] was arrested on October 18, 1965, by Special Agent of the FBI, at Hooksett, New Hampshire, and charged with knowingly destroying a Selective Service System notice or classification, Selective Service Form 110, in violation of Public Law 89-152, enacted on August 30, 1965.

A. J. Muste

The "New York Evening Journal", issue of April 28, 1942, contained an article entitled, "Ex-Red Won't Register". The article relates that the Reverend A. J. Muste, Presbyterian Minister and Executive Secretary of the Fellowship of Reconciliation (FOR) had refused to register under the Selective Service Act. In this article, Muste is described as a former leader of a Trotskyite faction of the Communist movement in this country. The article also relates that Muste was arrested in Illinois in 1954, charged with plotting to overthrow the Government, but was later released.

In 1948, George Hewitt, deceased, a self-admitted former member of the Communist Party, United States of America (CP, USA), for over 15 years, advised that FOR is an inter-racial pacifist-type of organization, dominated by racial rather than political motives. It strives to solve the world's problems by peaceful methods rather than by force and it also strives to eliminate racial discrimination.

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[redacted]

On April 20, 1965, Captain Thomas I. Herlihy, Special Investigative Division, Metropolitan Police Department, Washington, D.C., advised that at 10:30 am, on April 20, 1965, the Metropolitan Police Department arrested [redacted] New York, New York, who sat down in front of Gate A1, a commercial business entrance to the White House, Washington, D.C.; further, that [redacted] had then been participating in a demonstration protesting the United States' intervention in Vietnam.

On July 21, 1965, Sergeant John McClaughlin, NYCPD, advised that [redacted] New York City, was one of nine persons arrested and charged with disorderly conduct during the course of a demonstration, held on June 21, 1965, in front of the Armed Service Induction Center, 39 Whitehall Street, New York City.

During the said mentioned demonstration march, held on October 28, 1965, members of the CNVA distributed envelopes to members of the press only, which contain the following pamphlets, copies of which are attached:

1. A press release by CNVA captioned, "High School Teacher, Cabinet Worker Plan to Burn Draft Card Thursday", (regarding Thomas C. Cornell.)
2. Pamphlet, dated October 28, 1965, captioned, "Why I Am Burning My Draft Card", signed Thomas C. Cornell.
3. Pamphlet captioned, "Burn Draft Cards, Not People".

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Demonstration Protesting United  
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4. Pamphlet captioned, "Remarks  
By A. J. Muste At Draft Card  
Burning."
5. Pamphlet captioned, "Why I  
Burn My Draft Card", by [redacted]  
[redacted] dated October 26, 1965.
6. Pamphlet containing biography of  
Thomas C. Cornell.
7. Pamphlet containing biography  
of [redacted]

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For release Wednesday AM's

Committee for Nonviolent Action  
Room 1031  
5 Beekman Street  
N.Y.C., N.Y. 10038

For further information phone:

Bradford Lytle BA 7-5535

# HIGH SCHOOL TEACHER, CABINET MAKER PLAN TO BURN DRAFT CARDS THURSDAY

New York, N.Y., October 27, 1965 -- A former high school teacher and editor has announced that he will burn his draft registration and classification cards at a draft protest Thursday, October 28 at 3 p.m. in front of the Foley Square Federal Court House.

Thomas C. Cornell, 31, who today announced his intention, is a New York City resident, father of an eight-month-old boy and publications director of the Catholic Peace Fellowship. He was formerly managing editor of The Catholic Worker, a monthly pacifist journal, and for three years taught at a Connecticut junior high school. Until the spring of this year, he was a substitute teacher at several Manhattan public high schools.

Also planning to destroy his cards at the Thursday demonstration is [redacted]

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[redacted] 19-year-old cabinet maker presently working as [redacted] of [redacted]

[redacted] resides with his family in Mount Vernon, N.Y.

The demonstration at which the cards will be destroyed is under the sponsorship of the Committee for Nonviolent Action, the Catholic Worker, the War Resisters League and the New York Workshop in Nonviolence.

Speaking in support of the action at that time will be Dorothy Day, 68-year-old publisher and founder of the Catholic Worker; A. J. Muste, 80-year-old pacifist leader and National Chairman of the Committee for Nonviolent Action; and David McReynolds, Field Secretary of the War Resisters League.

Supporters will vigil at the Court House before and during the card burning.

Mr. Cornell, commenting on his planned action, stated, "We are told that it is a civic virtue to take part and support the mutilation and burning of Vietnamese. The grave crime, we are told, is not the destruction of life but the destruction of a

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piece of paper."

Mr. Cornell described as "tragically absurd" the recently approved federal statute which makes willful destruction of draft cards a crime punishable by up to five years imprisonment and/or a fine of up to \$10,000.

"Not only," he said, "is the penalty provided outrageously disproportionate, but the very concept of the law indicates that the U.S. Government, albeit accidentally and in a moment of frenzy, has taken upon itself the power to consecrate a piece of paper, invest it with a quality it cannot have, and then extract obeisance for that piece of paper."

"I can no longer carry that card," he concluded.

Mr. Cornell received his B.A. in 1956 from Fairfield University, a Jesuit institution in Connecticut. In 1960 he received his M.S. from the University of Bridgeport, Conn. From 1959 through 1962, he taught English and Latin at Brookfield (Conn.) Junior High School. He was managing editor of the Catholic Worker from the fall of 1962 through the fall of 1964. At that time he began teaching as a substitute in N.Y.C. public high schools.

He lives with his wife, [ ] and son, [ ] in an apartment near the Catholic Worker's house of hospitality in the Bowery section of the Lower East Side.

Concerning his reasons for risking imprisonment and separation from his family, Mr. Cornell stated, "I don't want to go to prison or to be separated from my family. Yet our government has required many sincere and conscientious soldiers not only to do just that, but to risk their lives in Vietnam. We who have dedicated ourselves to the war upon war, to the development of nonviolence as an effective means to resist tyranny, cannot shrink from accepting the consequences of our conscientious acts."

"My family and I," he added, "have faith that God will provide for us as long as we attempt to do His will."

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[ ] described his intended action as one of "disassociation from government-sponsored violence, in Vietnam or wherever else it may occur."

"By making it a crime to destroy this piece of paper," he continued, "the government has made this card a symbol of its commitment to violence -- and to the cruelty, inhumanity and needless death that violence has come to mean in our lifetime as never before."

"I do this knowing I may face years in prison," he stated. "This is a consequence I am ready to accept. Change does not come without sacrifice, and if the price of freedom with dignity in our time means jail, then I will be a free man in jail."

Since he was 17, [ ] has been employed as a carpenter and cabinet maker, working in Cleveland, Franconia (N.H.), and New York City. For five months last year, he also worked as a volunteer at Colar Hospital on Welfare Island, where he offered art instruction to young adults afflicted with chronic diseases.

Other draft objectors are considering burning their Selective Service cards at the demonstration.

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enc.: A copy of the leaflet to be distributed at the demonstration

Protests against the United States involvement in the war in Vietnam have been carried on with increasing intensity in recent months, dramatically disproving President Johnson's claim for a consensus for his foreign policy. Still the war continues to escalate. Each day innocent peasants are being burned to death by napalm, their crops are destroyed and their hopes dashed. American men are giving their lives, American families are being shattered, to pursue a war that cannot be won, a war it was shameful for us to enter, a war we must use all our moral energy to halt, so that we might set about building the conditions of peace.

Americans have written to their congressmen. They have marched upon our nation's Capitol. They have paraded down Fifth Avenue. As c.o.'s they have refused to serve in the armed forces. They have demanded that our nation address itself to the real problems that beset critical areas. Yet the war in Vietnam rages on and the seeds of war continue to proliferate and grow in Latin America and elsewhere.

To intimidate and stifle the expression of protest and dissent, the Congress passed a bill - without debate - making it a criminal offense to burn one's draft card, providing a five year prison penalty and a 10,000 dollar fine. On August 30, the President signed the bill into law.

In the words of Karl Meyer of the Catholic Worker in Chicago, printed in The Catholic Worker, October, 1965, explaining to his draft board why he destroyed his card, "If the penalty for damaging a paper card is so harsh, then the possession of the card becomes the universal act of fealty -- incense on the altar of Caesar." The grave crime, we are told, is not the destruction of life but the destruction of a piece of paper.

We cannot let this draconian law stand. Not only is the penalty provided outrageously disproportionate, but the very concept of the law indicates that the U.S. Government, albeit accidentally and in a moment of frenzy, has taken upon itself the power to consecrate a piece of paper, invest it with a quality it cannot have, and then exact obeisance for that piece of paper. I can no longer carry that card.

For a number of reasons, I am not eligible for the draft. I am thirty-one years old, married and the father of a young son. S.S. examiners would not accept me. I could let the war in Vietnam pass me by. But I feel that I must associate myself with David Miller, Steven Smith and Karl Meyer in the open act of destroying my draft card, not in the spirit of defiance for public authority, but as a plea to my government and to my fellow citizens to turn away from the present course in Vietnam, to turn away from intimidation and the stifling of dissent and protest at home; and to call upon like minded people to stand with David Miller and the others who have expressed so forcefully their dedication to the cause of Peace on Earth.

Many people have asked me how I can expose myself to such severe legal penalties when I have a wife and child to support. I can answer only in this way: fellow Americans, sincere and conscientious soldiers, leave their wives and families and go to Vietnam, subjecting themselves to the risk of their lives. We who have dedicated ourselves to the war upon war, to the development of nonviolence as an effective means to resist tyranny cannot shrink from accepting the consequences of our conscientious acts. My family and I have faith that God will provide for us as long as we attempt to do His will.

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Thomas C. Cornell  
5 Beekman Street, NY 38, N.Y.



UPI Photo



# BURN DRAFT CARDS - NOT PEOPLE

*Drew Pearson quotes Father Hoa, a Vietnamese, anti-Communist Catholic priest, who says: "How can we explain to a mother when her child is burned by napalm? And how can we claim to be for the people when we burn their homes simply because their houses happen to be in Viet-cong-controlled territory?" (New York Post, Feb. 26, 1965).*

*"In London, the Daily Mirror's Saigon correspondent reports an interview (July 4) in which... Atr Force General Ky, now head of the South Vietnamese government, was asked who his heroes were. 'I have only one,' he replied, 'Hitler.'" (I. F. Stone's Weekly, July 12, 1965).*

*"Sofar we have not had any government that is really representative. Americans must accept the egotism and capriciousness of the Vietnamese. The military uprising and dissolution of the High National Council [legislature] is not a great affair for us." (General Nguyen Khanh, former dictator of South Vietnam, quoted in the New York Times, January 22, 1965).*

*"[American pilots] are given a square marked on a map and told to hit every hamlet within the area." (Washington Post, March 4, 1965).*

*Gen. Samuel Williams, former U. S. adviser to President Diem, says: "Every non-Communist in such a village [that we bomb] is going to be a darned good Communist by the time we get through." (New York Post, February 26, 1965).*

Printed by the Grindstone Press

**F**EDERAL LAW HAS REQUIRED since 1948 that all men over 18 who were born after 1922 carry a draft card. Those failing to comply can be subjected to a prison term of up to five years and/or a \$10,000 fine. On August 30, 1965, the President signed into law a new act making those who wilfully destroy their draft cards liable to the same sentence.

**C**ONGRESS AND THE PRESIDENT in effect gave a small piece of paper a symbolic significance it had not previously possessed, making possession of the draft card not only proof of registration but a test of loyalty. The draft card thus became a unique document in American life, the only document tens of millions must either carry or face the courts and a five year maximum sentence—a heavier penalty than suffered by scores of convicted Nazi war criminals. The card is unique in still another way. It is the symbolic link between every young American and the present war.

**W**HILE WE CANNOT SUPPORT ANY WAR, the war in Vietnam has become a classic example of the unjust war. It is a war which has seen villages reduced to ashes, rice paddies defoliated, prisoners and suspects tortured, innocents and non-combatants killed by the thousands. These crimes are committed in behalf of a series of dictatorships the very support of which is contrary to all American ideals. The leader of the present regime has described Hitler as his number one hero. Each of the many Saigon governments has ignored the rights which we as Americans hold to be self-evident: the right to free expression and a free press, the right to assemble and petition. The present regime in Saigon executes men who advocate negotiations to end the war.

The draft card has thus become something we cannot carry without shame, a document which offends our religious beliefs and our belief in the concept of justice which we were taught in our schools. Further, it is incompatible with the bonds which unite us with our fellow men who bear the burden of that fratricidal jungle war in Southeast Asia.

**T**HE DRAFT HAS BECOME A SYMBOL of our government's will to prosecute this war; we therefore find we must reject that symbol, reject it openly and stand ready to bear the consequences. In doing so we are not rejecting the many Americans who are giving their lives in this conflict, but the system which has placed them there. We are calling on them to turn from war to peace. We have in the past protested against the war in Vietnam in other more familiar ways. We intend to participate in and support all forms of open, responsible opposition to war, ranging from letter writing to conscientious objection.

**W**HAT WE ARE SAYING TODAY IS THIS: *the real crime is not burning this scrap of paper, the crime is burning villages, burning hospitals, burning children. It is bombing the helpless. It is a willingness to strike out at defenseless villages. It is in fact the false belief that violence can determine what men believe. From these crimes, from such beliefs, we hereby disaffiliate ourselves.*

The following organizations have, throughout their history, given full moral support to all men whose conscience led them to break with the system of war and violence. In the days and weeks and months to come we shall continue to give moral support and all possible aid and comfort to those who affirm the power of compassion and nonviolence. Thus, we welcome these acts of conscience committed on this day, October 28, 1965, including both the burning of draft cards and the written statement signed by several adult pacifist leaders.

**CATHOLIC WORKER**  
175 Chrystie Street  
New York, N. Y. 10002

**COMMITTEE FOR NONVIOLENT ACTION**  
5 Beekman Street, Room 1033  
New York, N. Y. 10038

**NEW YORK WORKSHOP IN NONVIOLENCE**  
5 Beekman Street, Room 1031  
New York, N. Y. 10038

**WAR RESISTERS LEAGUE**  
5 Beekman Street, Room 1025  
New York, N. Y. 10038

REMARKS BY A.J. MUSTE AT DRAFT CARD BURNING

before Federal Court House, Foley Square, N.Y.C.

October 28, 1965

Some young men here are about to burn their draft cards in public. This is an illegal act. The Congress of the United States has recently made it so.

Others, including myself, are here not only to witness but to support this illegal act. I do all in my power to persuade young men and other citizens to refuse to take part in any war, and in particular the current war in Vietnam, and to withhold support from this war in every nonviolent way open to them. I intend to continue to do this. I am aware of the fact that if any considerable number of young men and other citizens were to take this stand, the United States could not wage war. I think that would be a glorious day in the life of this nation and in the history of mankind.

It has not yet been established whether the law that is being broken here today is constitutional. There are those who believe it is not. It is a point to be kept in mind by those who may resent this action and feel that in doing so they are serving democracy and public order.

However, these young men would burn their draft cards and we would support them even if the law had been declared constitutional. It would in a sense be more necessary to do, since declaring an evil law constitutional is further evidence of deterioration in a democratic society. The fact that slavery and later segregation was constitutional did not make one or other right or submission to them worthy of human beings.

This nation itself was brought into being by acts of civil disobedience. Go back to the origins of churches, labor organizations and other cherished institutions and you will find men who transgressed existing laws and codes and not a few among them who laid down their lives that

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the future might be born. If Americans today, whether present here or not, do violence to those who currently perform acts of civil disobedience out of deep conviction and loyalty to freedom, then these Americans, though unwittingly, will be doing violence to their own political and spiritual forefathers.

An act of loyalty to the people of the United States is being performed here today. The position of those who gather here is not that of allegiance to some other nation as against the United States. It is simply the position of being against war and for mankind. What is being done here today is being done, not out of contempt but out of compassion, for both the Americans and their Vietnamese foes who are locked in the fearful agony of combat.

We reject the idea that when a nation has become involved in war, every citizen must as a matter of fact support it and refrain from any dissent. It is commonly thought in this country that under Hitler the German people were carrying on an evil war and that one of the most deplorable and ghastly aspects of the situation was that almost no one cried out against it. A number of Germans were actually found guilty of war crimes at Nuremburg because they had obeyed the orders of their superiors, instead of violating them. A nation which claims to be democratic may be in a cruel dilemma at this point. But if it stifles dissent and opposition precisely when it has resorted to the awful arbitrament of war, it can do so only on one of three grounds: either that it is right beyond any possibility of dispute; or that it will commit war crimes and prosecute itself after the war is over; or that war is a temporary abandonment of morality, which is somehow to be picked up again and embraced after the war is over. Reasonable human beings could only conclude from this that, so far from dissent and opposition being dispensable in war time, they are then most indispensable. There are, of course,

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reasonable men who conclude that war itself has to be ruled out. Many have of course said just that especially since the nuclear age dawned. Few act upon that conclusion, as these draft card burners do.

Theirs is finally an act of faith and hope that war will indeed be banished from the earth. In the field of science and in war this is indeed the age when men are thinking and doing the hitherto unthinkable. Many have said that this is now desperately needed also in the social and political realm, the realm of human relations. One of our greatest contemporary thinkers and seers, Hannah Arendt, has asserted man's competence to interrupt and reverse the processes he has let loose. He has, she asserts, "the faculty of interrupting and beginning something new, a faculty which is inherent in action like an ever present reminder that men, though they must die, were not born to die, but to begin."


The modern scientists, she points out, now speak of their "miracles" as flowing from "the infinite improbability which occurs regularly."

So we call by this act carried out here today: Let there be a new beginning for us all. Break with the fatality of war. Let us prove once again that though we must die, we were not born to die but to begin.

# # #

For further information call:

Committee for Nonviolent Action  
5 Beekman Street  
New York 38, N.Y.  
BA 7-5535 or CO 7-3261



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WHY I BURN MY DRAFT CARD

For me, the act of destroying my draft card is basically an act of personal dis-association from government-sponsored violence, in Vietnam, or wherever else it may occur.

By making it a crime to destroy this piece of paper, the government has made this card a symbol of its commitment to violence -- and to the cruelty, inhumanity and needless death that violence has come to mean in our lifetime as perhaps never before.

I therefore hope that by challenging that symbol I may speak to the consciences of my countrymen, asking them whether they can any longer co-exist with warfare -- and whether they are willing to conform to a law which requires that we carry a card which is directly related to our military system.

By this deed, I reaffirm my belief in the greater ideals of mankind, that of creative life and thus a productive future.

I, by this deed, reaffirm my support of the people who have already destroyed their draft-cards.

I, by this deed, reaffirm my belief in love as the answer to man's existence, and, by exclusion, to disassociate myself from all things contrary to love.

Needless to say, I do this knowing I may face years in prison. This is a consequence I am ready to accept. Change does not come without sacrifice, and if the price of freedom with dignity in our time means jail, then I will be a free man in jail.

October 26, 1965

[redacted]  
Mt. Vernon, N. Y.

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THOMAS C. CORNELL

Biographical data

Thirty-one years old. Born April 11, 1934, in Bridgeport, Connecticut.

Graduated from Fairfield University, Fairfield, Connecticut, (a Jesuit Liberal arts college), A.B. 1956.

M.S. in Secondary Education from the University of Bridgeport, in Bridgeport, Connecticut, 1960.

Teacher: ninth grade English and Latin, guidance counselor, Brookfield Junior High School, Brookfield, Connecticut, 1959-1962.

Managing editor, The Catholic Worker, New York City, 1962-'64.

Per diem substitute teacher, New York City public high schools, spring semester, 1965.

Currently employed as Publications Director by the Catholic Peace Fellowship, 5 Beekman Street, New York 38, N.Y. The Catholic Group is an affiliate of the ecumenical Fellowship of Reconciliation, with headquarters at Nyack, N.Y.

Married Monica Ribar of Elyria, Ohio; July 1964. Mrs. Cornell had been a full-time staff worker at the Catholic Worker house of hospitality in New York's Bowery section, where they met. Her parents, George and Carlotta Ribar, and her aunt, Monica Durkin, had been active in the Catholic Worker Movement in Cleveland, Ohio.

One son, [REDACTED] infant.

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The three live in the Lower East side, not far from the Catholic Worker house of hospitality.

Pacifist involvement includes membership in the Committee for Nonviolent Action, the American PAX Association, the War Resisters League, the Central Committee for Conscientious Objectors. Mr. Cornell participated in the 1958 Peace Walk from New Haven to the United Nations, and in Polaris Action in New London, Connecticut, since 1960. He serves also as part-time field secretary for the New York metropolitan Fellowship of Reconciliation.

Mr. Cornell was arrested in Selma, Alabama on March 17, 1965 during civil rights demonstrations there, and again on August 9, 1965, at the Assembly of Unrepresented People in Washington D.C. The Selma charge was dismissed. A guilty plea in Washington brought a \$50.00 fine.

[redacted]  
Nineteen years old. Born [redacted] in New York City.

Lived in Mount Vernon for the past sixteen years, with his parents and younger brother [redacted] at [redacted]

Attended Halstead School in Yonkers til tenth grade, then transferred to Mount Vernon High School.

Worked as carpenter's apprentice at age seventeen in Cleveland, Ohio, then as a carpenter in Franconia, N.H. Attended night school at Franconia College, studying psychology, 1963-'64.

In April, 1964, returned to New York City and worked as a volunteer at Colar Hospital on Welfare Island, with young adults at the chronic disease hospital, as an art instructor, and guide on field trips.

In September, 1964 worked as cabinet maker, self-employed and in April 1965 for Kirchner and Lang, 317 East 91 Street, New York.

At the end of July, 1965, joined the staff of the Student Peace Union as office manager. He is on the executive board of Westchester Students for Peace and Civil Rights. He has helped organize demonstrations in Westchester, including last Saturday's demonstration against the War in Vietnam in White Plains. The Westchester Students are part of the Student Peace Union.

Duties with the SPU national office include the formation of Student Peace Union chapters in communities and on campuses where there are none, office management, counseling prospective conscientious objectors and designing peace projects.

Spare time is devoted to self education through study, primarily of Eastern philosophy.

Contact;  
STUDENT PEACE UNION  
Five Beekman Street  
New York, N.Y. 10038  
BE 3 0464

Demonstration Protesting United  
States Intervention in Vietnam

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1.

APPENDIX

GREATER NEW YORK LABOR PRESS CLUB

A source advised on December 6, 1962, that the Greater New York Press Club (GNYPC) was formed during February, 1961, by LOUIS WEINSTOCK, when he was General Manager of "The Worker," by obtaining members who would contribute funds, subscribe to and work for "The Worker," and also to hold social and cultural affairs.

The source stated that in the Spring of 1962 JAMES LUSTIG was Business Manager of "The Worker." LUSTIG announced at a press club meeting at Adelphi Hall, New York City, held on April 26, 1962, the formation of a new press club known as the "City Press Club Executive Board" (CPCEB). The purpose of this new club was to coordinate the work of all the borough press clubs in the New York City area; to strengthen the work of the press clubs; to organize new press clubs; and to draw in people who were not members of the Communist Party, United States of America (CPUSA). The source stated that the basic purpose was to raise funds for "The Worker" and increase the circulation of that publication. Persons not members of the CPUSA could be members of the new club, but leadership in the club was limited to members of the CPUSA. The name of the CPCEB was later changed to "Greater City Press Club" (GCPC), which club became the successor of the GNYPC.

The source continued that in July, 1962, LOUIS WEINSTOCK again became General Manager of "The Worker" and the GCPC again became known as the "Greater New York Press Club" and was commonly referred to as the Greater New York Readers' Club, Greater New York Readers' Clubs, Greater New York Readers' Conference, Greater City Press Club, and the City Press Club by personnel responsible for preparation of notices and literature regarding meetings and activities of the clubs. The source advised at that time that the GNYPC had no office or headquarters and used the mailing address of "The Worker," 23 West 26th Street, New York City.

"The Worker" is an east coast Communist newspaper.

A second source advised on August 15, 1962, that the Greater New York Readers' Club was formerly known as the "Three Boro Readers' Club."

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Demonstration Protesting United  
States Intervention in Vietnam

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2.

APPENDIX

GREATER NEW YORK LABOR PRESS CLUB

The first source advised on May 28, 1963, that the GNYPC holds no membership meetings and that the officers had ceased to function for the GNYPC. The source advised that LOUIS WEINSTOCK was responsible for using the name of the GNYPC in conjunction with the activities of the Readers' Conferences at "Worker" functions. The organization of the GNYPC no longer functions.

The first source advised on April 21, 1964, that on March 31, 1964, about 50 members of the CPUSA met at the Hotel Woodstock, 127 West 43rd Street, New York City. At this meeting JOE BRANDT, the Business Manager of "The Worker," advised that after consultation with the Editorial Board and other officials of "The Worker," it was decided to rebuild the GNYPC and to rename it the Greater New York Labor Press Club (GNYLPC). Those present at the meeting, without a dissenting vote, approved this decision.

A third source advised on April 29, 1964, that on the same date ERIC BERT, the Managing Editor of "The Worker," said that the GNYLPC is a group of individuals who, as volunteers, help support "The Worker" and aid in its distribution and circulation.

A fourth source advised on March 18, 1965, that on March 17, 1965, at a meeting of the GNYLPC held at the Hotel Woodstock, JOE BRANDT said that the main purpose of the GNYLPC is to increase and build a greater circulation for "The Worker."

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FBI

Date: **NOV 10 1965**

Transmit the following in \_\_\_\_\_

Via AIRTEL \_\_\_\_\_

TO: DIRECTOR, FBI (105-138315)

FROM: SAC, NEW YORK (100-154786)

SUBJECT: VIDEM  
SSA, 1948

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-78 BY SP7 MAC/EB

ReNYtels, 11/2,6/65, concerning a demonstration held  
at Union Square, NY, NY.

- 6 - Bureau (Encls. 13) (RM)
- (1 - 14-2935) (CNVA)
- (1 - Catholic Worker)
- (1 - 105-16345) (URL)
- 1 - New York (14-377) (CNVA) (43)
- 1 - New York (100-7885) (Catholic Worker) (43)
- 1 - New York (100- ) (New York Workshop In Non-Violence) (43)
- 1 - New York (97-5) (URL) (43)
- 1 - New York (25-110164) (251)
- 1 - New York

TLB:nbc  
(14)

Approved: \_\_\_\_\_  
Special Agent in Charge.

Sent \_\_\_\_\_ M Per \_\_\_\_\_

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ORIGINAL FILED IN 105-15875-1927

NY 100-154786

Enclosed are 13 copies of an LHM reflecting activity which took place at the demonstration. One extra copy is being made available for the Selective Service Desk, Bureau.

Copies of the LHM are being disseminated to the Office of the Deputy Chief of Staff-Intelligence, ONI, OSI, the Secret Service and the USA, SDNY.

The source mentioned in the LHM is [REDACTED]  
[REDACTED]

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SAS observing the demonstration were ANTHONY J. CANTAGALLO and THOMAS L. BECKWITH. SA observing CORNELL was JAMES FITZGERALD.

No characterizations are available for the sponsoring and supporting organizations of the demonstration.

The SA who made the pretext call to LISKER was JOHN J. DUNLEAVY who used the pretext that he was from "Kingsman", a publication of Brooklyn College, Brooklyn, NY.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York

November 10, 1965

In Reply, Please Refer to  
File No.

Demonstrations Protesting United  
States Intervention in Vietnam

Selective Service Act, 1948

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/7/91 BY SP6BAC/KS  
APP# 92-0388

On November 6, 1965, Special Agents of the Federal Bureau of Investigation (SAs, FBI) observed a demonstration at Union Square, New York, New York, sponsored by the Committee For Non-Violent Action (CNVA). Supporting organizations were the "Catholic Worker", New York Workshop In Non-Violence and the War Resisters League.

The demonstration of approximately 2000 individuals began at 12:00 noon and ended at approximately 2:00 p.m.

Literature given to the press reflected the demonstration was characterized as a "Draft Card Burning Ceremony".

The Chairman of the demonstration was Doctor Gordon Christiansen, Head of the Department of Chemistry, Connecticut College for Women, New London, Connecticut, who was identified as a representative of CNVA.

Speakers at the demonstrations were: David McReynolds, a member of the War Resisters League, the Socialist Party and the CNVA; A. J. Muste and Dorothy Day, founder of the "Catholic Worker".

All of the speakers stated that the United States should stop needless killing in Vietnam, should withdraw its troops from that country, that war is a crime and that it should be stopped.

Each speaker supported the actions of the individuals who planned to burn their draft cards. They described the burning of the cards as a protest against war and against the war policies of the United States Government.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ENCLOSURE

62-61208

Demonstrations Protesting United  
States Intervention in Vietnam

David Mc Reynolds

On March 30, 1964, Detective Paul Brennan, Bureau of Special Services, New York City Police Department (BSS, NYCPD) advised that on Saturday, March 28, 1964, an Easter "Peace Walk" was held under the sponsorship of the Catholic Worker, the Committee for Non-Violent Action, the Fellowship of Reconciliation, the Greenwich Village Peace Center, the War Resisters League, the Student Peace Union, the Women's International League For Peace and Freedom, the Women Strike For Peace and the New York Council For A Sane Nuclear Policy. The walk which had as its theme general disarmament and the neutralization of Vietnam took place after the participants assembled at Union Square, New York, New York, and marched two abreast on 14th Street to Fifth Avenue and then down Fifth Avenue to Washington Square Park. Here they were addressed by a number of speakers, including David McReynolds, Field Secretary, War Resisters League who in his talk called the war in Vietnam "a crime against humanity".

A. J. Muste

The "New York Evening Journal", issue of April 28, 1942, contained an article entitled, "Ex-Red Won't Register". This article relates that the Reverend A. J. Muste, Presbyterian Minister and Executive Secretary of the Fellowship of Reconciliation (FOR), had refused to register under the Selective Service Act. In this article Muste is described as a former leader of a Trotskyite faction of the Communist movement. The article also relates that Muste was arrested in Illinois in 1934, charged with plotting to overthrow the Government, but was later released.

## Demonstrations Protesting United States Intervention in Vietnam

In 1948, George Hewitt, deceased, a self-admitted former member of the Communist Party, United States of America (CP, USA) for over 15 years, advised that FOR is an inter-racial pacifist type of organization dominated by racial rather than political motives. It strives to solve the world's problems by peaceful methods rather than by force and it also strives to eliminate racial discrimination.

Following Day's talk a non-scheduled speaker, one [redacted] one of the onlookers ascended the platform and requested permission to speak.

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He spoke briefly stating he was speaking as "an ordinary U.S. citizen"; that draft card burning was foolish; Communist inspired and that everyone should support the Government.

The last part of the program was the draft card burning ceremony in which five persons were to simultaneously burn their draft cards. Each was introduced and each gave a short talk. Each of these talks explained why this act of draft card burning was being done. All felt it was a necessary act on their parts to protest the military policies of the United States Government and to show that each was against war.

These individuals were identified as follows:  
David McReynolds, Thomas C. Cornell, [redacted] Roy  
Lisker and James E. Wilson.

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### Thomas C. Cornell

On May 1, 1964, a Special Agent of the Federal Bureau of Investigation (FBI) observed that Thomas Cornell was introduced at a May Day Rally, held at Union Square, New York, New York, as being from the

Demonstration Protesting United  
States Intervention in Vietnam

"Catholic Worker". Cornell speaking at this rally, stated that fifteen days from now the "Catholic Worker" will sponsor a demonstration at the South end of Union Square, New York, New York" and remarked, "this is your chance to burn your draft card. " "The Worker", issue of April 19, 1964, contained an announcement that a permit for a May Day celebration at Union Square, New York, New York, was granted to the Greater New York Labor Press Club (GNYLPC).

"The Worker" is an East Coast Communist newspaper.

A characterization of the GNYLPC is attached hereto.

[REDACTED]  
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A confidential source, who is in a position to furnish reliable information, advised on October 28, 1965, that [REDACTED] born [REDACTED] registered under the Selective Service Act of 1948, on January 10, 1964, while residing at [REDACTED] New Hampshire. He was classified 1A on March 18, 1964, appealed this classification and was maintained in classification 1A until July 15, 1964. He was then classified 4F on September 11, 1964 on a basis of [REDACTED]

[REDACTED]  
He is presently classified 4F. [REDACTED] filed a conscientious objectors form, however, no date or action on this filing is known at this time. In a printed statement given to the press, [REDACTED] was described as being on the staff of the Student Peace Union (SPU).

Demonstration Protesting United  
States Intervention in Vietnam

Roy Lisker

On November 2, 1965, Lisker was contacted under suitable pretext by a Special Agent of the Federal Bureau of Investigation. Lisker advised he is associated with the "Catholic Worker", the New York Workshop In Non-Violence and was assigned to the Executive Committee of CNVA to plan this demonstration.

James E. Wilson

Wilson was described in a printed statement given to the press at this demonstration as being on the staff of the "Catholic Worker" House of Hospitality in the Bowery Section of New York City.

There was one arrest made. This occurred when the above five persons started to burn their draft cards. A spectator squirted water from a fire extinguisher on the five persons. He was immediately escorted from the area. This individual was identified as [redacted] age 30 of New York City. He was charged with disturbing a lawful meeting.

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The sources used in the characterization of the GNYLPC have furnished reliable information in the past.

2.

APPENDIX

GREATER NEW YORK LABOR PRESS CLUB

The first source advised on May 28, 1963, that the GNYPC holds no membership meetings and that the officers had ceased to function for the GNYPC. The source advised that LOUIS WEINSTOCK was responsible for using the name of the GNYPC in conjunction with the activities of the Readers' Conferences at "Worker" functions. The organization of the GNYPC no longer functions.

The first source advised on April 21, 1964, that on March 31, 1964, about 50 members of the CPUSA met at the Hotel Woodstock, 127 West 43rd Street, New York City. At this meeting JOE BRANDT, the Business Manager of "The Worker," advised that after consultation with the Editorial Board and other officials of "The Worker," it was decided to rebuild the GNYPC and to rename it the Greater New York Labor Press Club (GNYLPC). Those present at the meeting, without a dissenting vote, approved this decision.

A third source advised on April 29, 1964, that on the same date ERIC BERT, the Managing Editor of "The Worker," said that the GNYLPC is a group of individuals who, as volunteers, help support "The Worker" and aid in its distribution and circulation.

A fourth source advised on March 18, 1965, that on March 17, 1965, at a meeting of the GNYLPC held at the Hotel Woodstock, JOE BRANDT said that the main purpose of the GNYLPC is to increase and build a greater circulation for "The Worker."

F B I

Date: 10/27/65

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)

Via AIRTEL \_\_\_\_\_  
(Priority)

TO: DIRECTOR, FBI (14-2935)  
FROM: SAC, NEW YORK (14-377)(P)  
SUBJECT: COMMITTEE FOR NON-VIOLENT ACTION  
SEDITION

Limited Classification  
Review Conducted  
See for Serial  
Form 4-74

Mm

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ReNYtel to the Bureau, 10/20/65.

Enclosed are twelve copies of a LHM, dated and captioned as above, relating to a demonstration protesting the US participation in the Vietnam War and protesting the sentencing of Selective Service violator, GREGORY BEARDALL, which occurred in front of the US Court House, Foley Square, NYC, on 10/20/65.

- 7 - Bureau (Encls. 12)(RM)  
    (1 - 105-138315)(VIDEM)  
    (1 - 100- ) (CATHOLIC WORKER)  
    (1 - 25- ) (DAVID JOHN MILLER)  
    (1 - 25-503738)(GREGORY BEARDALL)  
1 - New Haven (25-8813)(DAVID MITCHELL III)(INFO)(RM)  
1 - New York (25-95427)(DAVID MITCHELL III) (#251)  
1 - New York (100-154786)(VIDEM)(#43)  
1 - New York (25-111173)(DAVID MILLER)(#251)  
1 - New York (100-7885)(CATHOLIC WORKER)(#43)  
1 - New York (25-103255)(GREGORY BEARDALL)(#251)  
1 - New York

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 10/7/96 BY SP6 AG/JS  
APP # 92-6388

62-61208

NOT RECORDED

NOV 4 1965

DHL:sgp/smg  
(15)

ENCLOSURE

CAREON CORP

Approved: \_\_\_\_\_ Sent \_\_\_\_\_ M Per \_\_\_\_\_  
Special Agent in Charge

69 NOV 9 1965

ORIGINAL FILED IN 14-2935-124

NY 14-377

The demonstration, in the form of a picket line, had ten demonstrators. It lasted approximately 45 minutes. There were no incidents or arrests.

Copies of the LHM are being disseminated locally to the Office of the Deputy Chief of Staff-Intelligence, OSI, ONI, Secret Service, and the USA, SDNY.

SAS of the NYO, FBI, who observed the demonstration of 10/20/65, were:

LOUIS G. BROCKMAN  
GERALD H. JAMES  
BERNARD J. HURLEY  
JAMES J. DALY  
ROBERT G. IBBOTT  
RAYMOND B. JOHNSON

SAS of the NYO, FBI, who observed the demonstration of 10/15/65, at which DAVID MILLER burned his Selective Service card were:

GERALD H. JAMES  
LOUIS G. BROCKMAN  
JAMES J. DALY  
BERNARD J. HURLEY  
RAYMOND B. JOHNSON  
ROBERT G. IBBOTT

BARRY BASSIN, mentioned in the LHM, is the subject of Bufile 25-504030.

The handbill, distributed 10/20/65, in front of the US Court House, Foley Square, NYC, is being made a 1-B Exhibit to NY 14-377.

NY 14-377

The pretext call to the Committee For Non-Violent Action, made on 10/20/65, as mentioned in the LHM, was made by SA LOUIS G. BROCKMAN. SA BROCKMAN telephonically contacted the NYC telephone number 227-5535. By pretext conversation, SA BROCKMAN indicated that he wished to make a donation to either the CNVA or the NY Workshop In Nonviolence. One MARIS CAKARS, self-identified during the conversation as the Coordinator of the NY Workshop In Nonviolence, advised SA BROCKMAN that the CNVA is the national organization and that its local group was known as the NY Workshop In Nonviolence.

The NYO has no Bureau approved characterizations concerning the CNVA or the Catholic Worker.

One copy of the attached LHM is being made available to New Haven for information purposes since it is the office of origin in the case relating to DAVID MITCHELL III.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York  
October 27, 1965

In Reply, Please Refer to  
File No.

BUfile 14-2935  
NYfile 14-377

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/1/96 BY 206AC/JS  
APP# 92-8388

Limited Classification  
Review Conducted  
See To Serial  
Form 4-74

Committee For Non-Violent Action

On October 20, 1965, between 10:15 a.m. and 11:00 a.m., ten persons, both male and female, conducted a picket line-type demonstration on the sidewalk in front of the United States Court House, Southern District of New York (SDNY,) Foley Square, New York, New York.

The demonstrators, observed by Special Agents (SAS) of the Federal Bureau of Investigation (FBI), distributed a one-page handbill, issued by the New York Workshop in Nonviolence, 5 Beekman Street, Room 1031, New York City, and the Catholic Worker, 175 Chrystie Street, New York City, which indicated that the demonstration was in support of Gregory Beardall, who on October 20, 1965, was scheduled to be sentenced in the United States District Court, SDNY, for violation of Selective Service Act, 1948, for failure to report for a physical examination.

The handbill, distributed in support of Beardall, reads as follows:

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

62-61208

ENCLOSURE

Committee For Non-Violent Action

"SUPPORT GREGORY BEARDALL

"Today, Gregory Beardall is being sentenced in Federal Court for his principled refusal to cooperate with the draft. His possible maximum sentence is the same as for draft card burning -- 5 years and/or a \$10,000 fine..

"Greg is 20, married; his wife is pregnant and expects a baby in a few months. He worked several months for the Catholic Worker, an organization which feeds and clothes people on the Bowery.

"He wrote some time ago, under the title, "I Refuse to Kill," the following statement:

"I have been ordered to report for induction into the armed forces on May 4. I have refused to cooperate at all with the Selective Service, and I am refusing to obey this order.

"The U.S. government, using military conscription, is attempting to force me and all other people to join in its actions of murdering and robbing all over the world, as it does now in lands under its military and economic control -- Vietnam, Dominican Republic, Puerto Rico.

"No man, no authority, no government, has any right to force anyone to do anything against his conscience with

Committee For Non-Violent Action

force, violence and murder.  
Governments beat, imprison and  
murder men in the name of justice.  
I believe that I am following  
Christ's teachings when I refuse  
to follow the commands of  
governments that do not love men  
and kill them with justice.

"I believe in anarchism, that  
every person has the absolute  
right to live as he believes he  
should in voluntary cooperation  
with other men, with his conscience  
as the only authority.

"WE AFFIRM our support for Gregory Beardall  
and for other young men -- Dave Miller, Dave  
Mitchell, Barry Bassin and many others-- who  
are taking a firm stand of non-cooperation with  
Selective Service, a system which they feel is  
a form of slavery and an essential part of our  
government's waging of war.

"Distributed by the New York Workshop in Nonviolence (WIN)  
"5 Beekman Street, Room 1031  
"N.Y.C.

"and Catholic Worker  
"175 Chrystie Street  
"N.Y.C.

Committee for Non-Violent Action

The demonstrators while marching in their picket line carried several signs, some of which read as follows:

"We Support Gregory Beardall And  
Other Draft Refusers"

"Burn Draft Cards, Not Children"

"Would Christ Carry A Draft Card?"

"Wars Will End When Men Refuse To  
Kill"

There were no incidents and no arrests were made by the New York City Police Department.

Gregory Beardall

Gregory Robert Beardall, 149-07 Sanford Avenue, Flushing, Queens, New York, was arrested by SAS of the FBI at Flushing, New York, on September 21, 1965, for violation of the Selective Service Act of 1948.

Beardall entered a plea of guilty to a two-count indictment on September 27, 1965, and on October 20, 1965, he was sentenced to three-years imprisonment by the Honorable John N. Cannella, United States District Court, SDNY.

Barry Bassin

Barry Michael Bassin, 21-53 East 12th Street, Brooklyn, New York, was arrested by SAS of the FBI

## Committee For Non-Violent Action

at New York City on August 20, 1965, for violation of Selective Service Act, 1948, in that he failed to report for induction on June 10, 1965. Bassin was released on \$500.00 bond. On October 7, 1965, Bassin pled guilty to a one-count indictment for violation of the Selective Service Act of 1948. He is scheduled to be sentenced on November 18, 1965.

On October 15, 1965, SAS of the FBI observed Barry Bassin, among others, as a speaker at a demonstration sponsored by the Whitehall Speakout Committee, an ad hoc committee formed by pacifist groups. The demonstration was held in front of the Armed Forces Induction Center, 39 Whitehall Street, New York City. At this demonstration, David Miller publically burned his Selective Service classification card.

The files of the Passport Office, United States Department of State, reviewed on February 28, 1964, reflect that United States Passport Number D 568 370 was issued to Barry Bassin on July 15, 1963. The passport, scheduled to expire on July 14, 1966, was not valid for travel to Albania, Cuba, and those portions of China, Korea, and Vietnam under Communist control.

In his passport application dated July 12, 1963, at New York, New York, Bassin indicated that he intended to depart from Florida in December, 1963, for a stay abroad of three months for the purpose of preaching "non-violent resistance as a replacement for war." The word "swear"

in the Oath of Allegiance filed with the passport application was crossed out by Bassin, and in its place, he wrote the word "affirm." The words "So help me God," also stated in the Oath of Allegiance, were crossed out and typed in as a replacement were the words "I reserve the right to decide who the enemies of the United States are and my method of defense."

## Committee For Non-Violent Action

### David Miller

David John Miller, self-described in public statements as a volunteer employee of the Catholic Worker, 175 Chrystie Street, New York City, burned his Selective Service classification card at a public demonstration held on October 15, 1965, in front of the Armed Forces Induction Center, 39 Whitehall Street, New York City.

Miller was arrested by SAS of the FBI at Hooksett, New Hampshire, on October 18, 1965, and charged with knowingly destroying a Selective Service Notice of Classification, Selective Service Form 110, in violation of Public Law 89-152, enacted on August 30, 1965. Miller is scheduled to be arraigned on October 27, 1965, in the SDNY. He is presently on \$500.00 bail.

### David Mitchell

David Henry Mitchell III, 150 Crown Street, Brooklyn, New York, formerly a resident of New Canaan, Connecticut, was indicted on May 20, 1965, in the United States District Court, New Haven, Connecticut, in violation of the Selective Service Act of 1948 for failure to report and submit to induction in the Armed Forces of the United States.

On September 15, 1965, Mitchell was found guilty in the United States District Court, New Haven, Connecticut, and was sentenced to a prison term of not less than 18 months or more than five years at the Federal Penitentiary, Leavenworth, Kansas.

Committee For Non-Violent Action

Mitchell is free on bond. On September 16, 1965, a Notice of Appeal was filed by Mitchell's court-appointed counsel.

On October 20, 1965, a Special Agent of the FBI, utilizing a suitable pretext, ascertained through the Office of the Committee For Non-Violent Action, (CNVA,) 5 Beekman Street, New York City, that CNVA was a national organization and that the New York Workshop In Nonviolence, 5 Beekman Street, New York City, was the New York chapter of the CNVA.

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F B I

Date: 10/22/65

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)

Via \_\_\_\_\_  
(Priority)

TO : DIRECTOR, FBI (14-2935)

FROM : SAC, NEW YORK (14-377)

SUBJECT: COMMITTEE FOR NON-VIOLENT ACTION  
SEDITION

Limit Classification  
Review Conducted  
See Top Serial  
Form 4-774

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ReNYtel to Bureau, 10/18/65.

Enclosed are 12 copies of an LHM concerning a demonstration held in front of the United States Court House, SDNY, Foley Square, NYC, on 10/18/65, as a protest against the arrest, by SAS of the FBI of DAVID MILLER for violation of PL 8 152, for knowingly destroying a Selective Service System Notice of Classification, Selective Service Form 110.

6-Bureau (Encl. 12) (RM)  
(1-105-138315) (VIDEM)  
(1-100- ) (CATHOLIC WORKER)  
(1-25- ) (DAVID JOHN MILLER)  
1-New Haven (25-6980) (Info) (RM)  
1-Newark (25-24346) (Info) (RM)  
1-New York (100-154786) (VIDEM) (43)  
1-New York (100-155444) (NYWIN) (43)  
1-New York (100-150486) (47)  
1-New York (100-155585) (45)  
1-New York (25-111173) (DAVID MILLER) (251)  
1-New York (100-7885) (CATHOLIC WORKER)  
1-New York

10/7/96  
CLASSIFIED BY SP6AG/jjs  
DECLASSIFY ON: 25X1  
APP # 92-0388

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE

DHL:mbj  
(15)

ENCLOSURE

NOT RECORDED  
29 NOV 2 1965

CARBON COPY

~~SECRET~~

Approved: \_\_\_\_\_  
Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

69 NOV 8 1965

ORIGINAL FILED IN 14-2735-123

CLASSIFIED DECISIONS FINALIZED  
BY DEPARTMENT REVIEW COMMITTEE (DRC)  
DATE 10/13/94  
SP6 AG/jjs 11/28/97  
APP # 92-0388

~~SECRET~~

NY 14-377

Information attributed to NY T-1 [redacted] was secured by SAC DONALD E. RONEY.

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Photographs of the demonstration of 10/18/65, as secured by the NYO, are maintained in NYfile 25-110164-1B.

Copies of the LHM are being designated locally to the Office of the Deputy Chief of Staff Intelligence, OSI, ONI, and Secret Service. and USA, SDNY.

Special Agents who observed the demonstration on 10/18/65, in front of the US Court House, Foley Square, NYC, were GERALD H. JAMES, LEWIS G. BROCKMAN, JAMES J. DALY, BERNARD J. HURLEY, RAYMOND B. JOHNSON and ROBERT G. IBBOTT.

The handbill distributed on 10/18/65, as set forth in the LHM, is being made a lb exhibit for NYfile 14-377-44.

The indices of the NYO contained no references to one DOLAND NICHOLS, named in the handbill.

The Special Agent who observed THOMAS CORNELL on 5/1/64, was JAMES P. FITZGERALD.

The Special Agents who observed [redacted] at the World's Fair, Queens, NY, on 6/15/65, were ANTHONY J. CANTGALLO and AUBREY C. LEWIS.

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SAS FRANCIS J. COSTIGAN and JOSEPH V. WATERS observed [redacted] on 5/1/65.

Background data of certain individuals mentioned in the LHM, but not applicable to the LHM, is set forth herewith.

BARRY MICHAEL BASSIN

The records of the Selective Service System LB 41, 1329 Surf Avenue, Brooklyn, NY, as reviewed on 12/19/62, by SA MARTIN A. CROWE indicate that in November, 1962, BASSIN made application to his Local Board for forms necessary for

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NY 14-377

him to apply for exemption to military service as a conscientious objector. In his application BASSIN stated that he participated in "peace marches" at the White House, Washington, D. C. and at the UN, NYC. (Bufile 25-504030)

BASSIN was arrested by Special Agents of the FBI - NYO on 8/20/65, for violation of the Selective Service Act of 1948, in that he failed to report for induction on 6/10/65, based on a complaint filed in the US District Court, EDNY. He was released on \$500 bond pending further court action.

THOMAS CHARLES CORNELL

THOMAS CHARLES CORNELL is subject of New Haven file 25-6980 and NYfile 25-73899.

A review of the NYfile relating to CORNELL indicates that he was born 4/11/33, at Bridgeport, Connecticut, that he was graduated from Fairfield University, Fairfield, Connecticut, in June, 1956. He attended NY University, NYC Graduate School. His permanent address is listed as 710 Maplewood Avenue, Bridgeport, Connecticut.

CORNELL was interviewed on 7/15/63, by SA THOMAS P. WALSH (NY 25-98157-12, page 8) in connection with another conscientious objector investigation and at this time he gave his address as 175 Chrystie Street, and his employment as "Make-Up Editor" of "The Catholic Worker", 175 Chrystie Street, NYC.

CORNELL holds Selective Service Number 6-16-34-150 and he was classified as a conscientious objector on 3/21/57.

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The NYO is in receipt of a photostat of an ONI report relating to [redacted] written by ONI-SA J. P. MOY dated 5/26/61, at Washington, D. C. This report and an attached signed statement indicates that [redacted] who enlisted in the US Navy in May, 1959, at NYC (and who was honorably discharged, after application to the US Navy as a Conscientious Objector, on 7/13/61) was born [redacted] at [redacted] the son

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NY 14-377

of [redacted], described by his son as a CP organizer (1930-50's) in Montana, Utah, Nebraska, Kansas, and Iowa. The report indicates that the parents were divorced in the mid 1940's; that the son was raised by his mother after the age of four at [redacted] New Jersey, and that aside from a year's residence in [redacted] California in 1958, he has had no contact with his father, aside from short correspondence; that he has never been a communist, has never agreed with his father regarding Communism, and now will not reunite with his father unless the latter rejects communism and embraces Catholicism. [redacted] admitted participation in peace demonstrations while a member of the USN.

[redacted] held US Navy number [redacted] and was classified on discharge as EX-AG3. At discharge he listed his address as [redacted] NYC.

[redacted]  
[redacted] is the subject of Bufile 25-489779 and NYfile 25-98156. He is also the subject of NYfile 100-1555

A review of the NYO file relating to the Selective Service status of [redacted] reflects that he was born on [redacted] a [redacted] the son of [redacted] [redacted] New Jersey.

The Newark Office of the FBI furnished information to the NYO on 10/19/65, which indicates that [redacted] whose official residence is [redacted] New Jersey, was classified by his Local Board, LB 40, at [redacted] as 1A on 5/16/63; that he has continuously appealed the 1A classification in favor of a GO classification and that on 10/11/65, subject's Selective Service file had been submitted to Mr. OSCAR T. SMITH, Chief, Conscientious Objector Section, US Department of Justice, Washington, D. C.

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NY 14-377

[redacted]

The indices of the NYO reflect that this individual is mentioned in WFO airtel to the Bureau, dated 9/13/63, in the case "PERMANENT STUDENT COMMITTEE FOR TRAVEL TO CUBA; IS - CUBA; ISC" (Bufile 100-439769; NYfile 100-150205-1195). Information in the airtel reflected that [redacted] a juvenile, age 17, was arrested by the Metropolitan Police Department, Washington, D. C., for disorderly conduct in the vicinity of an HCUA hearing room on [redacted] 63, and that he was later released to his parents. The airtel indicated that [redacted] was born [redacted] NY, and that he resided at [redacted] (Borough not indicated), NY, the son of [redacted]

The juvenile records, which are not to be disseminate were secured by SE JOSEPH C. CREEDON, WFO, from a highly confidential source.

On 10/19/65, SA G. W. MADISON was confidentially advised by [redacted] that [redacted] NY, born [redacted] Bronx, NY, was classified 4F after a pre-induction physical at the Armed Forces Induction Center, 39 Whitehall Street, NYC; further that his classification of 4F was based upon [redacted]

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No Bureau approved characterizations are available re the New York Workshop in Non-Violence, the Committee For Non-Violent Action, or the War Resisters League.

The enclosed LHM is classified "~~Confidential~~" since information furnished by confidential informants NY T-4 and NY T-5, if disclosed, could reasonably result in the identification of confidential informants of continuing value, and compromise future effectiveness thereof.

Copies are furnished to New Haven for information because of their past investigation of THOMAS CHARLES CORNELL (NH 25-6980). Copies are furnished to Newark re their investigative interest in [redacted] (NK 25-24346).

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NY 14-377

INFORMANTS

Identity of Source

File No. Where Located

NY T-1

Instant report

[Redacted]

(requested)

NY T-2

~~(S)~~

[U]

100-155678-2;

[Redacted]

NY 14-377

NY T-3

Used to characterize

[Redacted]

[Redacted]

NY T-4

[Redacted]

[Redacted]

NY T-5

Used to characterize

[Redacted]

[Redacted]

~~SECRET~~



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

~~CONFIDENTIAL~~

New York, New York

October 22, 1965

Limited Review  
Conducted  
See Top Serial  
Form 1-774

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED

DATE 10/1/96 BY SP6 AG/JS  
APP# 92-0388

Committee For Non-Violent Action

On October 18, 1965, NY T-1 advised that the Committee for Non-Violent Action (CNVA), 5 Beekman Street, New York, New York, would sponsor a demonstration in front of the United States Court House, Southern District of New York (SDNY), Foley Square, New York City, on October 18, 1965, to protest the arrest of David Miller who had been charged with burning his Selective Service cards.

On October 18, 1965, Special Agents of the Federal Bureau of Investigation (FBI) observed a picket line and demonstration which began at 5:00 p.m. and ended at 6:00 p.m., in front of the United States Court House, SDNY, Foley Square, New York City. The picket line consisted of 36 persons, both male and female, who carried large paper signs on their person while marching in single file which read as follows:

"We Support Dave Miller and Other Draft Refusers"

"Withdraw United States Troops From Viet Nam Now"

"The Great Society - Napalm Torture Bombings"

"We Support Draft Card Burning"

"Burn Draft Card - Not Children"

"Refuse the Draft"

"Refuse to Kill"

"Would Christ Carry a Draft Card?"

"Stop the War in Viet Nam Now"

"Refuse the Draft - Burn Your Draft Card"

DECLASSIFIED BY

2040

ON 9/12/77

EF6/TLC

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 9/22/77

GROUP 1  
Excluded from automatic  
downgrading and  
declassification

62-61208-  
This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation (FBI). It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ENCLOSURE

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

# Committee For Non-Violent Action

"Catholics Refuse the Draft"

"If Your Conscience Demands It Refuse To Serve  
In the Armed Forces"

"Release Prisoners for Peace"

During the course of the picket line demonstration participants handed out a leaflet to the general public which contained the following message:

"WE DECLARE OUR SUPPORT OF DAVID MILLER, who was arrested this morning in Hooksett, New Hampshire, for having burned his draft card during an anti-draft demonstration at the Whitehall Street Induction Center last Friday, October 15.

"WE, THE UNDERSIGNED, DECLARE that we support all those who oppose the draft in any nonviolent and public manner. In particular, we support the action taken by David Miller; and we urge others to disaffiliate themselves from the system which burns children in Vietnam by publicly burning their draft cards.

"WE OURSELVES HAVE DESTROYED OR RETURNED OUR DRAFT CARDS.

"By these acts we have hoped to reach the conscience of our fellow Americans--to open their eyes to the crimes their government is now committing in Vietnam. By declaring our conscientious refusal to participate in the crime of war we hope to help build a world in which conflicts between nations may be settled without the sacrifice of the blood of innocent people.

"The act of burning one's draft card is now legally classified a felony, with a five year jail sentence and \$10,000 fine set as maximum penalties. This seems to us not only a disproportionate penalty for burning a scrap of paper, but it raises a serious question in our minds as to how the government now conceives of itself. Can the federal government so consecrate a piece of paper that it becomes inviolate as a sacrament?

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downgrading and  
declassification~~

~~CONFIDENTIAL~~

Committee For Non-Violent Action

Barry Bassin

Peter Kiger

Maris Cakars

[REDACTED]

Tom Cornell

Doland Nichols

[REDACTED]

Jim Peck

Chris Kearns

Al Uhrie

"Distributed by New York Workshop in Nonviolence (WIN)  
"5 Beekman Street, Room 1031  
"New York 38, N.Y."

The above mentioned leaflet refers to certain individuals.

David Miller

David Miller, age 22, self-described in public statements as a volunteer employee of "The Catholic Worker", 175 Chrystie Street, New York, New York, publicly burned his Selective Service card at a demonstration held in the vicinity of the Armed Forces Induction Center, 39 Whitehall Street, New York, New York, on October 15, 1965.

Miller was arrested on October 18, 1965, by Special Agents of the FBI at Hooksett, New Hampshire and charged with knowingly destroying a Selective Service System Notice of Classification, Selective Service Form 110, in violation of Public Law 89-152 enacted on August 30, 1965.

"The New York Times" issue of October 19, 1965, page 4, column 5, contained a news item which quoted Walter Kerell, Associate Editor of "The Catholic Worker" as describing this publication as "pacifist-anarchist".

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downgrading and  
declassification~~

~~CONFIDENTIAL~~

Committee for Non-Violent Action

Barry Bassin

Records of the Passport Office, United States Department of State, as reviewed on February 28, 1964, reflected that United States Passport Number D-568370 was issued to Barry Bassin on July 15, 1963. This passport was not valid for travel to Albania, Cuba and those portions of China, Korea and Vietnam under communist control. In his application for the passport, dated July 12, 1963, Bassin indicated that he intended to depart the United States from the port of "Florida" in December, 1963, for a stay abroad of three months and the purpose of his travel was "to preach non-violent resistance as a replacement for war". Bassin's proposed itinerary included Cuba, Mexico and England. The word "swear" in the Oath of Allegiance on the passport application, was crossed out by Bassin and in its place he wrote the word "affirm". At the end of the Oath of Allegiance Bassin crossed out the words "so help me God" and typed in its place the statement "I reserve the right to decide who the enemies of the United States are and my methods of defense".

On October 15, 1965, Special Agents of the FBI observed Bassin at the demonstration held in the vicinity of the Armed Forces Induction Center, 39 Whitehall Street, New York, New York. This was the demonstration in which David Miller burned his Selective Service card.

Barry Michael Bassin was arrested by Special Agents of the FBI on August 20, 1965, for violation of the Selective Service Act of 1948, in that he failed to report for induction on June 10, 1965. He was released on \$500 bond pending further action.

Maris Cakars

On August 11, 1965, Special Agents of the FBI observed a demonstration at the United States Court House, Foley Square, New York, which took place from approximately 12 noon to 2:10 p.m.

The demonstration was sponsored by the New York Committee to End the War In Viet Nam, The New York Workshop In Non-Violence, The Committee for Non-Violent Action, The War Resisters League and "The Catholic Worker".

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downgrading and  
declassification~~

~~CONFIDENTIAL~~

## Committee For Non-Violent Action

At the height of the demonstration approximately 50 individuals participated. Among the participants was Maris Cakars of the CNVA.

The demonstrators protested the arrest, in Washington, D. C., of approximately 350 individuals who were taken into custody during the course of a peace demonstration on August 9, 1965, after they had marched on the United States Capitol grounds and had denounced the United States policy in the war in Viet Nam.

### Thomas Cornell

On May 1, 1964, a Special Agent of the FBI observed that Thomas Cornell was introduced at a May Day Rally held at Union Square, New York City, as being from "The Catholic Worker". Cornell, speaking to the rally audience, stated that "15 days from now" "The Catholic Worker" would sponsor a demonstration at the South End of Union Square, New York City. Cornell stated "this is your chance to burn your draft card".

"The Worker" issue of April 19, 1964, contained an announcement that a permit for the May Day celebration at Union Square, New York, New York, was granted to the Greater New York Labor Press Club (GNYLPC).

Characterizations of the GNYLPC are contained in the appendix pages attached hereto.

"The Worker" is an east coast Communist newspaper.

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On June 15, 1965, NY T-2 advised that during June, 1965, a petition to Pope Paul VI, to further his leadership for world peace was being circulated in Washington, D. C. for signatures by the Catholic Peace Fellowship (CPF), 5 Beckman Street, New York, New York.

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- 5 -

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downgrading and  
declassification~~

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## Committee For Non-Violent Action

On July 14, 1965, a Special Agent of the FBI, under suitable pretext, visited 5 Beekman Street, New York City, and there met [redacted] who identified himself as co-chairman and the only active member of the CPF also known as the Roman CPF, 5 Beekman Street, New York City, or Post Office Box 445, Staten Island, New York.

[redacted] advised that the CPF was a newly organized group; that its aims which were set out in literature furnished by Mr. Forest, described the activities of the CPF as follows:

To make available, at no profit and free whenever possible, publications, reprints and translations of specific interest to Roman Catholics concerned with peace and non-violence which otherwise would be difficult and impossible to obtain.

To serve, when called upon, as advisor to Catholic conscientious objectors on both theological and legal matters.

Another pamphlet contained a descriptive explanation of the CPF as follows:

The CPF is an editorial service conducted by Roman Catholic members of the Fellowship of Reconciliation (FOR), providing a speakers bureau and sponsored lectured tours of outstanding peace leaders. To furnish reprints and original articles, pamphlets and books, dealing with problems of war and peace from a Catholic viewpoint and to provide expert counseling in legal and moral problems involved in gaining recognition as a conscientious objector to war.

[redacted] also furnished a pamphlet which described the FOR, Post Office Box 271, Nyack, New York, as follows:

The FOR began in England in 1914, only months after the start of the First World War. A small group of Christians persuaded that they could not participate in mass killing

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Committee For Non-Violent Action

but that their faith did point the direction by which war might be abolished, gathered at Cambridge, England, and brought the Fellowship into being. A year later, at Garden City, Long Island, New York, 68 men and women agreed that the same witness should be made in the United States, and the Fellowship was organized in this country. Since then similar fellowships have been created in a score of countries and cooperate with one another through the agency of the International FOR.

Confidential informant NY T-3 advised in 1948, that the FOR is an inter-racial, pacifist organization, dominated by religious rather than political motives, that it strives to solve the world's problems through the use of peaceful methods rather than force, and also strives to eliminate racial discrimination.

On August 17, 1965, NY T-4 advised that the Catholic Peace Fellowship was one of several organizations which participated in a peace demonstration held on August 14, 1965, in front of the United States Armed Forces Recruiting Station, Times Square, New York City, sponsored by the Welfare Workers Committee for Peace in Viet Nam.

Chris Kearns

The April 13, 1965 issue of "The Worker" announced that the May 1, 1965 May Day would be celebrated by a rally sponsored by the GNYLPC and would be held at Union Square, New York City.

On May 1, 1965, an individual introduced as Christopher Kearns was observed by representatives of the FBI as he addressed the May Day celebration held at Union Square, New York City. In his address Kearns noted that Pope John XXIII had called for peace and that only the atheistic communists heeded his word. Kearns added that his position is with his atheistic friends, the communists, who stand for all things that are favored by all good Christians; that is,

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declassification~~

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## Committee For Non-Violent Action

peace, brotherhood and the rights of man. Kearns urged his audience to adopt the slogan "Yankee Come Home" with respect to the Viet Nam war.

### Peter Kiger

On April 20, 1965, Captain Thomas I. Herlihy, Special Investigations Division, Metropolitan Police Department, Washington, D. C., advised that at 10:30 a.m. on April 20, 1965, the Metropolitan Police Department arrested Peter Niven Kiger, 219 Mott Street, New York, New York, who sat down in front of Gate A1, a commercial business entrance to the White House, Washington, D. C.; further that Kiger had then been participating in a demonstration protesting the United States intervention in Viet Nam.

On July 21, 1965, Sergeant John Mc Claughlin, New York City Police Department, advised that Peter Kiger, 217 Mott Street, New York City, Maris Cakars, 5 Beekman Street, New York City, and James Forest, 153 Ridge Street, New York City, were among nine persons arrested and charged with disorderly conduct during the course of a demonstration held on July 21, 1965, in front of the Armed Services Induction Center, 39 Whitehall Street, New York City.

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[REDACTED]

On June 5, 1965, Special Agents of the FBI observed a picket line in front of the United States Pavilion, World's Fair, Queens, New York. Among those observed in the picket line which distributed leaflets urging the United States withdrawal from Viet Nam was Cliff Metzler.

### James Peck

James Peck was observed by Special Agents of the FBI as he spoke at a demonstration held on October 15, 1965, in the vicinity of the Armed Forces Induction Center, 39 Whitehall Street, New York City.

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- 8 -

~~Excluded from automatic  
downgrading and  
declassification~~

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# Committee For Non-Violent Action

The March .4; 1962 issue of the "New York Mirror" a former New York City daily newspaper, page 2, contained an article entitled "Peace Riot in Times Square" which related that James Peck was one of 43 defiant peace demonstrators arrested by the New York City Police Department as the result of a mass sit-down in the middle of Times Square, New York City, in protest against the United States participation in the war in Viet Nam.

## Al Uhrie

NY T-5 advised on August 27, 1963, that Al Uhrie, from New Jersey, was one of four individuals who arrived in Puerto Rico on August 23, 1963, for the purpose of demonstrating in favor of Puerto Rican independence. According to the same source members of the Nationalist Party of Puerto Rico (NPPR) were contacted to secure lodging for the four, and Uhrie was lodged in the home of Jose Antonio Otero Otero, Provisional President of the NPPR.

A characterization of the NPPR is contained in the appendix pages attached hereto.

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Committee For Non-Violent Action

1.

APPENDIX

~~CONFIDENTIAL~~

NATIONALIST PARTY OF PUERTO RICO (NPPR) -  
NEW YORK JUNTA

On May 13, 1963, a source furnished the following information:

The New York Junta (or New York Municipal Board) of the Nationalist Party of Puerto Rico (NPPR) was formed in 1943. Since its inception, the New York Junta was supposed to operate under the control and direction of the NPPR National Board, located in San Juan, Puerto Rico; however, on occasions, this did not work out in practice.

On May 3, 1965, a second source advised that the New York Junta continued to be torn by dissension, with one faction refusing to submit to the authority of the incumbent leadership. The total membership of both factions is approximately 25 and, in addition, there are approximately 50 individuals in the New York City area who consider themselves Nationalists "at heart" and can be counted upon to attend New York Junta sponsored public functions.

The New York Junta has the same aims and purposes as the NPPR parent organization, which is to establish Puerto Rico as a free and sovereign republic. The NPPR has proved by past terrorist acts that the use of violence to achieve its goal would be condoned.

The NPPR has been designated pursuant to Executive Order 10450.

The New York Junta activity consists primarily of promoting the cause of independence through sponsoring and participating in public demonstrations and commemorating specific past events, having significance to the Puerto Rican independence movement.

The New York Junta has no headquarters and its meetings are held at the residence of the members. It elects its own officers and is generally autonomous in NPPR affairs in the New York City area.

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~~CONFIDENTIAL~~



In Reply, Please Refer to  
File No.

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

New York, New York  
October 22, 1965

Title        Committee For Non-Violent Action

Character    Sedition

Reference is made to memorandum dated and captioned  
as above at New York.

All sources (except any listed below) whose identities  
are concealed in referenced communication have furnished reliable  
information in the past.

NY T-1 who is in a position to furnish reliable  
information.

This document contains neither recommendations nor  
conclusions of the FBI. It is the property of the FBI and is  
loaned to your agency; it and its contents are not to be dis-  
tributed outside your agency.

April 5, 1966

REC-82

EX-112

62-61208-92

b6  
b7C

[Redacted]  
Albuquerque, New Mexico 87111

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SPYMAC/JP

Dear [Redacted]

Your letter of March 30th has been received, and I want to thank you for your kind sentiments. It is indeed encouraging to know of your support. It is hoped my future endeavors continue to meet with your approval.

In response to your inquiry, data in our files must be maintained as confidential pursuant to regulations of the Department of Justice. I am sure you will understand why I cannot furnish the information you desire, and I hope you will not infer either that we do or do not have material in our files relating to "The Catholic Worker."

Enclosed is some material which I trust you will find

of interest.

Sincerely yours,

J. Edgar Hoover

Enclosures (2)  
"The Faith of Free Men"  
Counterintelligence Activities  
1 - Albuquerque - Enclosure

NOTE: See page 2.

KLS:rss (4)

MAIL ROOM TELETYPE UNIT

MAILED 22  
APR 5 1966

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245 [Signature] edm

54 APR 15 1966

APR 5 9 41 AM '66

STANDARD

[Signature]

W/A

[Signature]

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NOTE: There is no record of correspondent in Bureau files. "The Catholic Worker" has no connection with the Catholic church. It is described as radical and anti-capitalistic and is in a pacifist vein. Dorothy Day, its editor and publisher, is alleged to be converted from communism to Catholicism. She has been publicly critical of the HCUA and has advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in their working for the poor and oppressed.

March 30, 1966

Mr. J. Edgar Hoover  
Director  
Federal Bureau of Investigation  
Washington, D. C.

Dear Mr. Hoover:

I heard a person on the radio say that the newspaper, "The Catholic Worker", from New York is a communist newspaper. Is this true? I would appreciate hearing from you on this.

Also I would like you to know that we are behind you 100% on the fight against Communism. God Bless you.

Sincerely;

[Redacted Signature]

Albuquerque, New Mexico

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ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SP7MPC/103

[Redacted Address]

Alleg. D. Mex. 87111  
ZIP CODE

ACK 4-5-66  
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*Tim*

FX-112

REC-82

62-61208-92

2 APR 6 1966

CORRESPONDENCE

F B I

BEST AVAILABLE COPIES

Date: FEB 10 1966

Transmit the following in \_\_\_\_\_

(Type in plaintext or code)

~~CONFIDENTIAL~~

Via

APP# 92-0388

DECLASSIFIED BY SP6AC/JS  
ON 10/7/96

(Priority)

TO : DIRECTOR, FBI (105-138315)

CLASS. &amp; EXT. BY SP4 Jeml DMS

FROM : SAC, NEW YORK (100-154786)

REASON-FCIM VI, 1-2.4.2 2

DATE OF REVIEW

2/10/86

36,811

SUBJECT: VIDEM

ReNYteletypes, 1/31/66, 2/1/66 and 2/2/66, captioned "VIDEM", concerning a silent vigil from 5 PM, 1/31/66 to 5 PM, 2/1/66, which was followed by a demonstration at Times Square, NYC.

11 - Bureau (Enc. 17) (RM)

(1 - 62-107350) (WSP)

(1-100-445003) (AHVCPV)

(1-105-75715) (MPI)

(1-100-444809) (COMMITTEE ON PROFESSIONS)

(1-100-

(VETERANS AND RESERVISTS TO END THE WAR IN VIETNAM)

(1-105-16345) (WAR RESISTERS LEAGUE)

(1-14-2935) (CNVA)

(1-14-2935) (CATHOLIC WORKER)

1 - NY (100-146684) (WSP) (41)

1 - NY (100-156717) (AHCPV) (41)

1 - NY (105-39139) (MPI) (44)

1 - NY (100-156342) (COMMITTEE ON PROFESSIONS)

1 - NY (100-150001) (VREWV) (43)

1 - NY (97-5) (WRL) (43)

1 - NY (14-377) (CNVA) (43)

1 - NY (100-7885) (CATHOLIC WORKER) (43)

1 - New York

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE.

APPROPRIATE AGENCIES AND FIELD  
OFFICES ADVISED BY ROUTING SLIP  
ON 12/21/84 DMS

CLASSIFIED BY SP6MAC/JS  
DECLASSIFY ON:

OADR

6-27-90

JET:ats  
(22)

ENCLOSURE

Limited Classification  
Review Conducted  
See Top Serial  
Form 774

1 - Supervisor #43

162-6120A-  
NOT RECORDED  
191 FEB 15 1966

Approved: \_\_\_\_\_

Sent \_\_\_\_\_

m

Per \_\_\_\_\_

Special Agent in Charge

CARBON COPY

~~CONFIDENTIAL~~

67 FEB 21 1986

ORIGINAL FILED IN 105-138315-2414

NY 100-154786

~~CONFIDENTIAL~~

Enclosed are 17 copies of LHM concerning the above activity, dated 2/9/66.

Copies of the LHM are being designated for the 108th INTC Group, OSI, ONI, Secret Service and the USA, SDNY.

The SAS who observed the silent vigil on 1/31/66, from 5 PM to 10:30 PM were WILLIAM A. WHELAN, JOSEPH J. QUIGLEY and MICHAEL M. MC DONNELL.

The SAS who observed the silent vigil on 2/1/66, were HORACE P. BECKWITH, JOSEPH T. QUIGLEY, and GERALD W. MURPHY.

The SAS who observed the demonstration were HENRY P. LATINI, ELLSWORTH E. GUSTAFSON, RODGER J. BRESNEE, MICHAEL M. MC DONNELL, ROBERT MURPHY and ROBERT D. SHEA.

The source who furnished the information that a silent vigil will be held at the UN on 1/31/66 and 2/1/66, to be followed by a demonstration at Times Square, NYC is  (u)

The SAS who observed a demonstration at the US Court House, on 8/11/65 are SAS STEPHEN E. DELANTY and STEWART J. KAISER.

b7D

Where no characterizations appear in the Appendix concerning organizations set forth in LHM, no characterizations are available.

The source, who furnished information that a meeting of the AHVCPV, held on 1/31/66, at the Hotel Woodstock, NYC, at which it was announced that STAUGHTON LYND and other individuals were sponsoring the silent vigil and that the march to Times Square would be led by the AHVCPV, is  (u)

b7D

The SAS who interviewed STAUGHTON LYND are RICHARD J. O'KEEFE and WAYNE H. DRAKE.

The source who furnished information that the MPI, NYM had been invited to participate in the silent vigil and the demonstration at Times Square, NYC in  (u)

b7D

~~CONFIDENTIAL~~

NY 100-154786

~~CONFIDENTIAL~~

The source who advised that ROSYLN WELLS, "Committee of the Professions", contacted WOR Radio and TV on 1/31/66 is

[redacted]  
The source used to characterize [redacted] is [redacted]

The sources used to characterize [redacted] are [redacted] and [redacted]

The source used to characterize [redacted] is [redacted]

The source used to characterize [redacted] is [redacted]

The source used to characterize [redacted] is [redacted]

The source used to characterize [redacted] is [redacted]

The sources used to characterize [redacted] are [redacted] and [redacted]

The sources used to characterize [redacted] are [redacted] and [redacted]

The source used to characterize [redacted] is [redacted]

The source used to characterize [redacted] is [redacted]

BRADFORD J. LYTTLE, is mentioned in NY teletype 2/1/66 as being one of the individuals arrested at the demonstration at Times Square, NYC. Both he and DAVID MC REYNOLDS, a well known pacifist, were placed in the police van at the demonstration but at the time of the official arrest, the NYCPD did not arrest them.

~~CONFIDENTIAL~~

NY 100-154786

~~CONFIDENTIAL~~

The sources used to characterize [ ] are  
Former [ ] and Selective Service Records, NYC.

The sources used to characterize [ ]  
are [ ] and [ ]

The source used to characterize [ ] is  
[ ]

The sources used to characterize [ ]  
are Former [ ] and [ ]

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The sources used to characterize [ ] are  
[ ] and [ ]

The sources used to characterize [ ] are  
[ ] and [ ]

ReNYteletype, 2/1/66, captioned "VIDEM" reflecting that  
one [ ] had in 1/28/66 contacted MIKE STEIN, NY  
District CP Organizational Director to ask him to be a  
sponsor of the silent vigil and the demonstration. This  
individual is undoubtedly identical with the [ ]  
who was arrested at the demonstration at Times Square, NYC.

The LHM is classified "~~Confidential~~" to protect  
the identities of the sources therein, revelation of which  
could have an adverse effect on the national defense interests.

~~CONFIDENTIAL~~



# UNITED STATES DEPARTMENT OF JUSTICE

## FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

**CONFIDENTIAL**  
New York, New York

**SECRET** **CONFIDENTIAL**

DECLASSIFIED BY SP6AG/JS  
ON 10/7/96 APP# 92-0388

February 9, 1966

Bufile 105-138315  
NYfile 100-154786

DECLASSIFIED BY 2040  
ON 01-12-77  
EFCTCC

APPROPRIATE AGENCIES AND FIELD  
OFFICES ADVISED BY ROUTING SLIP  
ON 12/22/80 Dms  
**CONFIDENTIAL**

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-77a

Demonstrations Protesting United States  
Intervention in Viet Nam

CLASSIFIED BY SP6AG/JS  
DECLASSIFIED BY SP6AG/JS

On January 31, 1966, a confidential source [redacted] advised that on January 27, 1966, representatives from various peace groups in the New York City (NYC) area held a meeting at the Free University of New York, at which time it was decided to go to Washington, D.C., on February 5, 1966, where they will protest our policy in Viet Nam.

b7D

The source stated that the various peace groups, which were represented at the above January 27, 1966, meeting will participate in a silent vigil which is being held as a result of the announced resumption of United States (US) bombing in North Viet Nam.

Peace organizations in the NYC area started a telephone campaign in order to hold this vigil in front of the United Nations (UN) Building, NYC, starting at five (5) PM on January 31, 1966, and ending at five (5) pm on February 1, 1966. "Young people" will be asked to stay at the vigil from five pm to eight pm, January 31, 1966, and Women Strike For Peace will be at the vigil from noon until five pm on February 1, 1966.

The peace groups including the one represented at the above January 27, 1966, meeting after participating in the silent vigil will meet on February 1, 1966, at five pm on 42nd Street and 2nd Avenue, NYC, and will then march to Times Square, NYC.

If the march is stopped by police, they were to disband and proceed on an individual basis to the Times Square area where they would demonstrate beginning at six thirty pm against the war in Viet Nam.

This document contains neither recommendations nor conclusions of the Federal Bureau of Investigation (FBI). It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

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**GROUP 1**

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downgrading and  
declassification

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ENCLOSURE 62-61208 **SECRET**

CLASS. & EXT. BY SP9 JRM/oms  
REASON-FCIM VI, 1-2.4.2  
DATE OF REVIEW 2/9/81

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING SLIP

Classified by 6049  
Declassify on 1/1/97

Demonstrations Protesting United  
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Civil disobedience will take place during the demonstration.

Free University

The Free University, 20 East 14th Street, NYC, was described in the May 28, 1965, issue of "Newsday", page 11, which carried an article captioned "Krebs To Open His Own School in Rented Loft". This article related that Allan Krebs, a former Adelphi University professor, who claimed he was fired for his avowed Marxist views was planning to open a university of his own in a rented Manhattan loft. This article related that some of the instructors were Marxists, but that the others were completely non-political and that courses would be taught from Marxist views because these are the views most likely to be ignored by the American establishment and the university.

On January 31, 1966, Special Agents of the Federal Bureau of Investigation (SAs, FBI) observed the silent vigil of protest against the war in Viet Nam, which was sponsored by the New York Workshop In Non-Violence.

It started at five pm in the UN Plaza, NYC. The participants numbered about two hundred and fifty persons at six pm, of which about seventy percent were youths of college age.

At this time they received network television and radio coverage which included interviews with Marris Cakars and A. J. Muste.

These individuals, in substance, asserted they were pacifists; that the moratorium on bombing didn't accomplish anything because it did not change President Johnson's position concerning his Viet Nam policy; that our intervention in Viet Nam is a direct violation of the agreements reached in the Geneva Conference in 1954; that the Communists in Viet Nam also violated the agreements but not as much as the US and that

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Demonstrations Protesting United States Intervention in Viet Nam

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if the Communists are successful in the Viet Nam war, it would be detrimental to the world situation but not as much as if the United States was successful in its Viet Nam policy.

The number of marchers decreased to about one hundred and fifty to two hundred until ten PM when a slow dispersal took effect. At ten thirty pm, about fifty marchers remained to continue the vigil.

A few participants carried signs against the war in Viet Nam and many wore arm bands with the single word "Viet Nam".

The participants used the Cameo Room of the nearby Hotel Tudor to provide temporary relief from the cold and would then rejoin the march.

Marris Cakars

On August 11, 1965, Special Agents of the FBI observed a demonstration at the United States Court House, Foley Square, NYC, which took place from approximately noon to two ten pm.

The demonstration was sponsored by the New York Committee to End The War in Viet Nam, The New York Workshop In Non Violence, The Committee For Non Violent Action, the War Resisters League and the Catholic Worker.

Approximately at the height of the demonstration fifty individuals participated. Marris Cakars of the Committee For Non Violent Action participated.

The demonstrators protested the arrest in Washington, D.C., of approximately three hundred and fifty individuals who were arrested during the course of the peace demonstration on August 9, 1965, after they marched on the United States Capitol and had denounced United States policy in the war in Viet Nam.

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Demonstrations Protesting United  
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A. J. Muste

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The "New York Evening Journal" issue of April 28, 1942, contains an article "Ex-Red Won't Register". The article relates that the Reverend A. J. Muste, Presbyterian Minister and Executive Secretary of the Fellowship of Reconciliation (FOR), had refused to register under the Selective Service Act. In the article Muste is described as a former leader of the Trotskyite faction of the Communist movement in this country. The article also relates that Muste was arrested in Illinois in 1934, charged with attempting to overthrow the government but he was later released.

The May 13, 1957, issue of the "Daily Worker", page 1, column 2, described A. J. Muste as a well known pacifist.

The "Daily Worker" was an east coast Communist newspaper, which suspended publication on January 13, 1958.

The "Daily News", a NYC daily newspaper in its issue of August 5, 1965, on page 21, contains an article captioned "War Protest to Center on White House". This article indicated that the Reverend A. J. Muste, one of the participants, is the National Chairman of the Committee For Non Violent Action.

On February 1, 1966, another confidential source advised that at a meeting of the Ad Hoc Committee of Veterans For Peace in Vietnam (AHVCPV) which was held on January 31, 1966, at the Hotel Woodstock, NYC, it was announced that the silent vigil was being sponsored by Staughton Lynd and other individuals. That at the end of the vigil, a march to Times Square, NYC, would take place where the Allied Chemical building would be picketed. This march will be led by the AHVCPV.

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Demonstrations Protesting United  
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Staughton Lynd

Concerning Staughton Lynd, this individual was interviewed by SAS, FBI on August 13, 1953. During this interview Lynd advised though he had never been a member of the Communist Party, United States of America (CP, USA) he had joined the American Youth For Democracy (AYD) in the Fall of 1946, on the campus of Harvard University. He stated that the AYD was known as the Harvard Youth For Democracy on the campus and that he had disaffiliated himself with the AYD in June of 1947.

The AYD has been designated pursuant to Executive Order 10450.

Staughton Lynd further advised during this interview that while at Harvard University, he had also been a member of the John Reed Club for approximately two years during 1947 and 1948. He stated that approximately for one year during this period he had served as the secretary of the John Reed Club.

A characterization of the John Reed Clubs of the United States is in the appendix.

On January 31, 1966, a third confidential source, advised that the Moviemiento Pro Independencia de Puerto Rico (MPI) New York Mission (NYM) had been invited to participate in the silent vigil at five PM on February 1, 1966, and then to march with the participants to Times Square, NYC, where a "sit-in" may be held.

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A characterization of the MPI, NYM is in the ~~the~~ appendix.

On January 31, 1966, a fourth confidential source advised that Roslyn Wells stating she was affiliated with the "Committee of the Professions" contacted WOR Radio and TV on January 31, 1966, to buy time for that evening, for the purpose of publicizing a demonstration which was planned for

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February 1, 1966, at the UN. The source did not know the nature of demonstration, had no additional information concerning Wells or the Committee of the Professions. The source advised that WOR will not grant this request.

Roslyn Wells

[redacted] a member of the CP, USA, from 1946-1949 and from September, 1955, until September, 1962, advised on May 24, 1957, that Roslyn Druckman Wells was a member of the Greenwich Village Section of the CP, at that time.

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On February 1, 1966, Detective Raymond Clarke, Bureau of Special Service, New York City Police Department (BSS, NYCPD) advised that from ten thirty pm, January 31, 1966, until six thirty am, February 1, 1966, approximately thirty to fifty individuals participated in the silent vigil.

On February 1, 1966, SAS, FBI observed approximately thirty individuals standing in the silent vigil from six thirty am until noon, at which time this group of thirty was joined by approximately one hundred and fifty to two hundred women from the Women Strike For Peace (WSP). ~~CONFIDENTIAL~~

From three thirty pm until four thirty pm, the number of participants increased to approximately three hundred persons. At four thirty pm, twenty of the participants marched the three blocks to the United States Mission to the United Nations, where five of the group placed a "wreath" with the inscription "Not By Might", at the front door, after which these five persons were interviewed by news media.

From noon to three thirty pm, a group of approximately six to ten youths carried on a counter demonstration in support of US policy. ~~CONFIDENTIAL~~

At about five pm, the demonstrators in the silent vigil marched down forty second street to Times Square carrying placards reading "Soviet Nuclear Shield Must Cover China and North Vietnam". "Only Insane Society's Justifying Wars of Genocide", "Victory For The Vietnam Revolution, no Negotiations and a picture of President Johnson bearing the legend "Kill For Peace".

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Demonstrations Protesting United  
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The demonstrators marched around the Army Recruiting Headquarters and the Allied Chemical building, both of which are located in this area.

The demonstration ended at seven ten pm.

The following individuals were observed participating in the demonstrations at Times Square:

[REDACTED]  
[REDACTED] and [REDACTED]

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Signs carried by the demonstrators reflected that the following organizations participated in the rally:

"Spartacist", "Veterans For Peace", also known as "Veterans and Reservists to End the War in Vietnam" and the "Ad Hoc Committee of Veterans For Peace in Vietnam".

Other participating organizations included:

"War Resisters League", "Women Strike For Peace", "Committee For Non Violent Action" and "The Catholic Worker".

A characterization of "Spartacist" under the caption "Revolutionary Committee of the Fourth International (RCFI) is in the appendix.

On February 2, 1966, Detective Raymond Clarke, BSS, NYCPD, advised that the participants at the demonstration in Times Square, NYC on February 1, 1966, escalated from about three hundred to slightly less than one thousand people at it peak.

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[REDACTED]  
On November 24, 1964, a confidential source advised that [REDACTED] attended a rally of the National Council of American Soviet Friendship (NCASF), on November 12, 1964, at Carnegie Hall, NYC.

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The NCASF has been designated pursuant to Executive Order 10450.

On December 7, 1964, the same confidential source advised that [ ] attended "The Worker" Bazaar which was held in the Woodstock Hotel, NYC, on December 6, 1964.

"The Worker" is an east coast Communist newspaper.

[ ]  
A confidential source on May 2, 1962, advised that it was learned on April 28, 1962, that [ ] is a member of the Tenant Club, Lower East Side Section of CP.

A second confidential source on March 6, 1964, advised that on March 5, 1964, Esther Rand stated that she had recently contacted [ ] to see if she had any objections to the recruitment of two individuals into the CP. (u)

A third confidential source on May 22, 1965, advised that Esther Rand was the current Chairman of the Henry Forbes Club of the CP.

[ ]  
On August 7, 1962, a confidential source advised that a meeting of the Lower East Side Section, CP Coordinators was held on that date in Room 1C, Central Plaza Annex, 40 East 7th Street, NYC. (u)

On August 7, 1962, a confidential source advised that [ ] wife of [ ] was present at the above meeting.

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[REDACTED]

On various dates in 1965, a confidential source advised that [REDACTED] is an active participant in the financial apparatus of the CP. (S)(u)

[REDACTED]

On January 6, 1965, a confidential source advised that [REDACTED] was present at a meeting of the [REDACTED] New York which was held on [REDACTED] 1964, at [REDACTED] Manhattan, New York.

[REDACTED]

On July 8, 1965, a confidential source advised that [REDACTED] was acting Chairlady at a meeting of the [REDACTED] CP which was held on [REDACTED] in New York City.

Allen Kimbrell

On July 26, 1965, a confidential source advised that Allen Kimbrell is the President of the Queens Club, W.E.B. DuBois Clubs of America, Queens, New York.

On June 28, 1965, a second confidential source advised that Allen Kimbrell on that date, stated he was the New York City Coordinator of the W.E.B. DuBois Clubs of America. (S)(u)

A characterization of the W.E.B. DuBois Clubs of America is in the Appendix.

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Robert Heisler

On January 19, 1965, a confidential source advised that Robert Heisler was the New York City Coordinator of the W.E.B. DuBois Clubs of America, as of that date.

On September 29, 1965, a second confidential source advised that at a meeting of the CP, USA, New York District Board which was held on September 27, 1965, at Academy Hall, New York City, it was noted that Heisler, who was in attendance is a member of the CP, USA, New York District Youth Commission.

Miriam Bordofsky

On July 14, 1964, a confidential source advised that Miriam Bordofsky was the Chairlady of the Bronx DuBois Club, W.E.B. DuBois Clubs of America meeting which was held on February 17, 1965.

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[redacted]  
On June 29, 1965, a confidential source advised that [redacted] is a member of the Lower East Club, W.E.B. DuBois Clubs of America.

The New York City Police Department arrested the following thirty one individuals during the course of the demonstration for disorderly conduct and/or resisting arrest:

	Date of Birth (DOB),
[redacted]	[redacted]
[redacted]	DOB [redacted]
[redacted]	DOB [redacted]
[redacted]	DOB [redacted]
[redacted]	DOB [redacted]

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All of the above individuals were released on bail.

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Demonstrations Protesting United States  
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The New York Times in its issue of February 2, 1966 on pages 1 and 15 contained an article entitled "Vietnam Protest Snarls Times Square". On page 15 of the article those arrested during the demonstration are described as follows:

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[redacted]  
The arrest records of the New York City Police  
Department reflect that [redacted] was born on  
[redacted]

On April 17, 1950, a confidential source advised that  
one [redacted] was a member of the Socialist Workers  
Party (SWP) in New York City, as of November, 1948.

On December 1, 1954, [redacted] advised Special  
Agents of the Federal Bureau of Investigation (FBI)  
that he joined the SWP in the latter part of 1948; that  
he discontinued attending meetings; paying dues  
around the middle of 1951.

A characterization of the SWP is in the Appendix.

On May 21, 1954, a second confidential source  
furnished information that [redacted] was born on  
[redacted]  
[redacted]

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On September 15, 1965, a confidential source who has  
furnished reliable information in the past advised  
[redacted] was present at an Anti-Draft Workshop  
which was part of the National Council Meeting of  
the Students for a Democratic Society (SDS) at  
[redacted]  
from [redacted] 1965.

At the Anti-Draft Workshop, [redacted] suggested that  
When a person announces that he wishes to be a  
Conscientious Objector (CO) it might be well to have  
his minister (or a minister from his faith if he does  
not actively belong to a church) write to the Draft  
Board indicating his stand. [redacted] said that  
while it was illegal to burn draft cards, it is not

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Demonstrations Protesting United  
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illegal to burn a Xerox copy or to mail the draft card back. He suggested a campaign to have people mail back their draft cards.

On [ ] 1965, a confidential source advised that [ ] was present at a plenary workshop session of the New York Committee to End the War in Vietnam. b6 b7c

[ ]

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On [ ] a grand jury sitting in the United States District Court for the Southern District of New York indicted [ ] for the alleged burning of his draft card on November 6, 1965.

[ ]

On July 22, 1964, a confidential source advised that [ ] attended one or more sessions of the Founding Convention of a new Marxist youth organization.

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In June, 1964, this source advised that the name W.E.B. DuBois Clubs was adopted by the above organization.

[ ]

"The Worker" in its issue of January 9, 1966, page 4 column 3, contained an article which reflected that [ ] is a Staff Worker of the Student Peace Union, a pacifist group that is in the process of opening a New York Regional office.

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"The Worker" is an east coast Communist newspaper.

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[REDACTED]

On April 7, 1959, a first confidential source advised that one [REDACTED] Bronx, New York, was the parent of a child who was an applicant for Camp Kinderland during 1958.

A characterization of Camp Kinderland is in the Appendix.

On September 2, 1958, a second confidential source advised that the name [REDACTED] Bronx, New York, was among a list of names which was kept at the headquarters of the Young Socialist Alliance (YSA).

A characterization of the YSA is in the Appendix.

On September 20, 1956, the first confidential source advised that [REDACTED] Bronx, New York registered at Camp Lakeland on June 17, 1955 for the period July 1 to July 10, 1955.

A characterization of Camp Lakeland is in the Appendix.

[REDACTED]

The arrest records of the New York City Police Department reflect that [REDACTED] was born [REDACTED]

The records of the Passport Office, United States Department of State indicate that [REDACTED] submitted a Passport Application dated December 13, 1962 which contained following information:

Birth Data:  
Residence:

[REDACTED]

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Occupation:  
Travel Plans:

Student  
Leave Toronto, Canada  
[redacted] by air  
for two weeks to visit Cuba  
"to examine political, social  
and economic conditions".  
Disposition: Refused December 20, 1962.

On May 8, 1961, Detective Raymond Clarke, Bureau of  
Special Services, New York City Police Department  
(BSS, NYCPD), made available a list of persons arrested  
by the NYCPD on April 28, 1961, in connection with  
a civil defense protest demonstration at City Hall  
Park, New York City. This list had fifty four names  
among which was the name of [redacted] male, white,  
born [redacted] occupation student. His case  
was adjourned to Manhattan Adolescent Court.

[redacted]  
On November 16, 1961, [redacted], a member of the  
Communist Party, United States of America (CP, USA)  
from March, 1962, to October, 1963, advised that  
[redacted] was included on the then current  
mailing list of Burning Issues (BI).

A characterization of BI is in the Appendix.

Gilbert Green

On November 24, 1965, a confidential source advised  
that Gil Green has been appointed District Organizer,  
New York District CP, succeeding to that position  
following the death of Robert Thompson.

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[redacted]

On February 2, 1966, Detective Raymond Clarke advised that one [redacted] was arrested by the 84th Precinct, New York City Police Department, during a Congress of Racial Equality demonstration at the Board of Education, Brooklyn, New York on December 16, 1963 and one [redacted] filed a complaint against the NYCPD for the handling of pickets outside ABC, Television Studios, New York City, during the appearance there of Governor George Wallace of Alabama in November, 1963.

[redacted]

On August 7, 1965, Captain Thomas I. Herlihy, Special Investigations, Metropolitan Police Department, Washington, D.C., advised that [redacted] [redacted] New York City was arrested at approximately ten thirty a.m. of the previous day in the vicinity of a demonstration in front of the White House. This demonstration was part of the Washington Summer Action Project (WSAP).

The WSAP in July, 1965, was a newly formed group located in Washington, D.C. and was self described as "a program of opposition to the war in Vietnam". At that time the group was formulating plans for a series of protest actions to take place in Washington, D.C., during the period of August 6 through August 9, 1965, to coincide with the 20th Anniversary of the bombing of Hiroshima and Nagasaki.

[redacted]

On February 26, 1951, a confidential source advised that [redacted] was a member of the CP at that time.

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[REDACTED]

On November 16, 1960, a confidential source advised that [REDACTED] was a former member of the Western Section, Southern California District CP.

[REDACTED]

On November 30, 1965, a confidential source advised that the name [REDACTED] Long Island, New York, was maintained in the New York Office of the W.E.B. DuBois Clubs of America at 160 Fifth Avenue, New York City. ~~RA~~(U)

[REDACTED]

On September 22, 1965, a confidential source furnished

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[REDACTED]

On August 3, 1954, a confidential source, advised that [REDACTED] had been known by her maiden name, [REDACTED] that she had worked with the Bronx County American Youth for Democracy (AYD) and that she was a member of the AYD in 1947 and 1948.

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On May 3, 1954, a second confidential source, advised that [ ] was a member of the Seventh Assembly District, Labor Youth League (LYL) as of April 28, 1954.

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On October 18, 1964, a third confidential source, advised that [ ] held a subscription to the magazine "Freedomways" which was due to expire in the fall of 1965.

All of the above confidential sources and the sources used in the Appendix have furnished reliable information in the past.

Characterization of "Freedomways Associates" is contained in the Appendix.

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APPENDIX

ADVANCE YOUTH ORGANIZATION

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THEODORE I. FRIEDMAN, who voluntarily furnished information concerning Communist Party (CP) Front activities to the Federal Bureau of Investigation (FBI) from April, 1958, to July, 1962, advised on February 18, 1960, that Advance, An Organization of Progressive Youth, was founded in New York City on February 13, 14, 1960.

A source advised on March 2, 1960, that, according to the Secretariat of the Communist Party, United States of America (CP, USA), the Declaration of Principles adopted at the founding convention of Advance were essentially the line of the leadership of the CP, USA.

[redacted] a member of the CP from 1947 to 1957, and from December, 1961, to October, 1963, stated in December, 1961, that at a meeting of CP members of Advance, held on December 20, 1961, [redacted] declared that Advance had been initiated by the CP as a Marxist - Leninist youth organization.

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[redacted] advised on January 4, 1963, that [redacted] was a member of the National Youth Commission CP, USA.

A second source advised on March 9, 1965, that members [redacted] met at the residence of [redacted] in New York City, on March 5, 1965, who acted as Chairman of the meeting. It was decided that Advance will be disbanded. A committee was designated to handle the details.

A third source advised on October 6, 1964, that [redacted] is the National Youth Director, CP, USA.

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APPENDIX

1.

CAMP KINDERLAND

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The "Guide to Subversive Organizations and Publications", revised and published as of December 1, 1961, prepared and released by the Committee on Un-American Activities, United States House of Representatives, Washington, D.C., contains the following concerning Camp Kinderland:

"Camp Kinderland (Hopewell Junction, N.Y.)

- "1. 'The Communist management of six camps in New York State and another in California was exposed by committee investigations and hearings.' Listed among these is Camp Kinderland, children's camp owned and operated since 1951 by Camp Lakeland, Inc. DAVID GREEN and SOL VAIL, manager and president respectively of Camp Lakeland, Inc., 'have been active members of the Communist Party.' (Committee on Un-American Activities, Annual Report for 1955, House Report 1648, January 17, 1956, originally released January 11, 1956, pp. 2, 8, and 9.)"

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~~CONFIDENTIAL~~ SECRET2.~~CONFIDENTIAL~~ APPENDIXFREEDOMWAYS ASSOCIATES, INC.

On July 24, 1963, a confidential source described [redacted] as a CP member.

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On May 24, 1961, a source advised that a report was given on "Freedomways" at a meeting of the National Board, CP, USA, held on May 24, 1961. It was stated that the original plan called for the publication to be openly Marxist, but that it was later decided it would not be avowedly a Marxist publication. Editorials are in the hands of a mixed group of Marxists and non-Marxists. It was stated that the central purpose of "Freedomways" is to develop a theory and positive criticism of currents in the Negro Movement, as well as to raise the level of understanding and discussion taking place in Negro life today and to project a socialist and pro-Soviet orientation.

On May 25, 1961, a source advised that "Freedomways" was set up for the CP, USA, by [redacted] X

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APPENDIX

REVOLUTIONARY COMMITTEE OF THE  
FOURTH INTERNATIONAL

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A source advised on September 9, 1964, that the Revolutionary Committee of the Fourth International (RCFI) was also known as the Spartacist Committee and the Spartacist Group. This source described the RCFI as being composed of former members of the Socialist Workers Party (SWP) who had split from the SWP and who were led by JAMES ROBERTSON. This source stated that this political unit has its main center in New York City, where it publishes "Spartacist" on a very irregular basis, but their formal meetings are held at least once a week.

A second source advised on March 4, 1964, that FARRELL DOBBS, National Secretary of the SWP, sent a letter to all SWP branches in February, 1964, in which he advised that the expelled leader of a minority faction of the SWP, JAMES ROBERTSON, announced on February 10, 1964, that his faction would publicly criticize the SWP and had followed this with a public organ called "Spartacist" in which they attacked the SWP.

The January-February, 1965, issue of "Spartacist," in its masthead described this publication as follows: "...published bi-monthly by supporters of the Revolutionary Tendency expelled from the Socialist Workers Party." This masthead sets forth that the editor of the publication is JAMES ROBERTSON, and its main address is Post Office Box 1377, General Post Office, New York, New York.

A flyer dated April 17, 1965, issued by Spartacist reflects its address as Post Office Box 1377, General Post Office, New York, New York.

The SWP has been designated pursuant to Executive Order 10450.

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12/2/65

Plaintext

Airtel

TO: DIRECTOR, FBI (105-138315)  
FROM: SAC, NEW YORK (100-154786)  
SUBJECT: VIDEM

ReNYtel, 12/1/65.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SP7MBE/lrb

Enclosed are 14 copies of a LHM setting forth VIDEM activities, on 12/1/65.

Copies of LHM are being disseminated locally to intelligence agencies, Secret Service, and USA, SDNY.

The SAs who observed the demonstration, on 12/1/65, were SAs RAYMOND J. RUCKEL, RODGER T. BRESNEE and EDWARD DENNIS KINNEY.

No characterization is available for the Catholic

- 8 - Bureau (Enc. 14) (RM) (16)
- |            |                                   |
|------------|-----------------------------------|
| (1 - 100-) | (THE CATHOLIC WORKER)             |
| (1 - 100-) | (COMMITTEE FOR NONVIOLENT ACTION) |
| (1 - 100-) | (STUDENT PEACE UNION)             |
| (1 - 100-) | (WAR RESISTERS LEAGUE)            |
| (1 - 100-) | (FELLOWSHIP OF RECONCILLIATION)   |
- 7 - New York
- |            |   |
|------------|---|
| (1 - 100-) | (THE CATHOLIC WORKER) (43)              |
| (1 - 100-) | (COMMITTEE FOR NONVIOLENT ACTION) (43)  |
| (1 - 100-) | (STUDENT PEACE UNION) (43)              |
| (1 - 100-) | (WAR RESISTERS LEAGUE) (43)             |
| (1 - 100-) | (FELLOWSHIP OF RECONCILLIATION) (43)    |
| (1 - 100-) | (NEW YORK WORKSHOP IN NONVIOLENCE) (43) |
- 1 - New York

RTB:kgd

(16)

ENCLOSURE  
167

50 DEC 15 1965

CARBON COPY

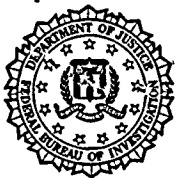
NOT RECORDED  
183 DEC 7 1965

ORIGINAL FILED IN

105-138315-2035

NY 100-154786

Worker, Committee for Nonviolent Action, Fellowship of  
Reconcilliation, Student Peace Union, War Resisters League,  
or New York Workshop in Nonviolence.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York  
December 2, 1965

BUfile 105-138315  
NYfile 100-154786

Demonstration Protesting United States  
Intervention in Viet Nam

On December 1, 1965, Special Agents of the Federal Bureau of Investigation (FBI), observed a silent march by 21 demonstrators at First Avenue and 43rd Street, opposite the United Nations (UN), between 12:00 noon and 2:00 p.m.

A handbill obtained at the demonstration indicated it was sponsored by the Catholic Worker, Committee for Non-violent Action, New York Fellowship of Reconciliation, New York Workshop in Nonviolence, Student Peace Union and War Resisters League, 5 Beekman Street, New York, New York.

Demonstrators carried signs to "Free Prisoners for Peace" and "End Support of South Viet Nam Dictatorships Now". Handbills referred to "nineteen young men who are held in prisons in this nation because they have refused military service".

There were no incidents or arrests at the demonstration.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SP2MAC/HJB

62-61208-

ENCLOSURE

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

REC 55

February 13, 1968

RA  
i. 109 62-61208-93

b6  
b7C

[Redacted Address]

Fowler, Indiana 47944

Dear [Redacted Name]

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SP2 mac/bz

Your letter of February 7th has been received.

In response to your inquiry, information in our files must be maintained as confidential pursuant to regulations of the Department of Justice. I hope you will not infer either that we do or do not have material in our files relating to the individual you mentioned.

Sincerely yours,  
J. Edgar Hoover

NOTE: Bufiles contain nothing identifiable with correspondent. Dorothy Day is the editor and publisher of "The Catholic Worker" which is described as radical and anti-capitalistic and is in a pacifist vein. Miss Day is alleged to be converted from communism to Catholicism. She has been publicly critical of the HCUA and has advocated clemency for the Rosenbergs as well as convicted Smith Act subjects. She is reported to have credited the Communist Party with being sincere in their working for the poor and oppressed.

ED:gly (3)

66 FEB 21 1968

MAIL ROOM ☐ TELETYPE UNIT ☐

Tolson \_\_\_\_\_  
DeLoach \_\_\_\_\_  
Mohr \_\_\_\_\_  
Bishop \_\_\_\_\_  
Casper \_\_\_\_\_  
Callahan \_\_\_\_\_  
Conrad \_\_\_\_\_  
Felt \_\_\_\_\_  
Gale \_\_\_\_\_  
Rosen \_\_\_\_\_  
Sullivan \_\_\_\_\_  
Tavel \_\_\_\_\_  
Trotter \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holmes \_\_\_\_\_  
Gandy \_\_\_\_\_

MAILED 2

FEB 13 1968

COMM-FBI

TRUE COPY

Feb. 7, 1968

[Redacted]  
Fowler, Ind. 47944

b6  
b7C

J. Edgar Hoover  
F.B.I.  
Washington D. C.

Dear Mr. Hoover,

We're having a very confusing problem here in Fowler. The "ladies of Charity" have \$50-100.00 they are giving to the poor. The majority voted to give it to Dorothy Day who is editor of "The Catholic Worker." She evidently has a poor farm where she takes in people who come there with nothing & she gives them hope etc. E

A few of us are very troubled. From the past we've been told to stay clear of her, shes a communist. Has she changed? Can we trust that our money will be put to good use? We would sure appreciate any advise you could give us. Thank you for taking the time to read this.

Sincerely

[Redacted]

Fowler, Indiana  
47944

b6  
b7C

ST. 109

REC 55

62-61208-93

3 FEB 13 1968

[Redacted]  
Fowler, Indiana 47944

b6  
b7C

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-80 BY SP1MAC/TK

ITC  
gky  
7-17-68  
ack 7-13-68  
ED/gky  
nmh

Handwritten signature

Feb. 7, 1968

Fowler, Ind. 47944

b6  
b7C

J. Edgar Hoover  
F.B.I.

Washington D.C.

Dear Mr. Hoover,

We're having a very confusing problem here in Fowler. The ladies of "Charity" have \$50-100.00 they are giving to the poor. The majority voted to give it to Dorothy Ody who is editor of "The Catholic Worker". She evidently has a poor farm where she takes in people who come there with nothing & <sup>she</sup> gives them hope etc.

A few of us are very troubled. From the past we've been told to stay clear of her, she's a communist. Has she changed? Can we trust that our money will be put to good use? We would sure appreciate any advise you could give us. Thank you for taking the time to read this.

Sincerely,

b6  
b7C

ITC  
JCH  
FEB 3 10 33 AM '68  
ack 7-13-68  
ED/jch  
nml

Fowler, Indiana

47944  
CORRESPONDENCE

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP2MAC/10

FBI

Date: 7/15/66

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code).

AIRTEL

Via

~~SECRET~~  
CLASSIFIED DECISIONS FINALIZED  
BY DEPARTMENT REVIEW COMMITTEE (DRC)

DATE: 2/12/97 3/6/97 7/28/97  
APP# 92-0388

TO: DIRECTOR, FBI  
FROM: SAC, NEW YORK (100-154786)  
SUBJECT: VIDEM

CATHOLIC WORKER

ReNYtel to Bureau, 7/1/66.

Enclosed for the Bureau are 11 copies of  
an LHM describing a demonstration at the US Mission to  
the UN on 7/1/66. One copy of the LHM is enclosed for  
Newark.

Agents observing this demonstration are  
SAS ANTHONY J. CANTAGALLO, WILLIAM H. BILLUPS and JAMES  
J. CUSACK.

The source used to characterize JAMES H.  
FOREST is [redacted] The first source used to characterize [redacted]  
[redacted] is [redacted] former, second source is [redacted]  
[redacted] former, and the third source is [redacted]

- 1 - Bureau (Encls. 11) (RM)  
1 - Newark (Encl. 1) (Info) (RM)  
1 - New York (CNVA)  
1 - New York (CATHOLIC WORKER)  
1 - New York [redacted]  
1 - New York [redacted]  
1 - New York (JAMES H. FOREST)  
1 - New York (100-154786)

JJC:lac  
(11)

AGENCY: G-2, ONI, OSI, State  
RAO-13-CR-CM, IS

DATE FORW: 7-19-66  
HOW FORW: OGD, AJS  
BY: BAW:EL

C C. Wick

ENCLOSURE  
Limited Classification  
Review Conducted  
See For Serial  
Form 4-77a

20 JUL 16 1966

10/7/96  
CLASSIFIED BY SP6AG/JS  
DECLASSIFY ON: 25X6 1  
APP# 92-0388

INT SEC  
ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED EXCEPT  
WHERE SHOWN OTHERWISE.

~~SECRET~~

Approved: 320  
53 AUG 1 1966  
Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

NOT RECORDED  
203 JUL 25 1966

b6  
b7C  
b7D

ORIGINAL FILED IN 105-13836-3493

~~SECRET~~

NY 100-154786

This communication is classified ~~confidential~~ due to the fact that disclosure of the information furnished by the informants referred to herein would jeopardize the national defense.

Copies of this LHM have been disseminated locally to USA, SDNY, Secret Service, local intelligence agencies and US Mission to the UN.

- 2 -

~~SECRET~~



~~CONFIDENTIAL~~  
UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to  
File No.

New York, New York  
July 15, 1966

DECLASSIFIED BY 2040

ON 9/12/77

3P6/TLC

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 10/1/96 BY SP6AC/J3

APP# 92-0388

Demonstrations Protesting  
United States Policy  
in Vietnam

On July 1, 1966, Special Agents of the Federal Bureau of Investigation observed a demonstration in front of the United States Mission to the United Nations, 44th Street and First Avenue, New York City. This demonstration was sponsored by the Committee for Non-Violent Action, the New York Committee of Non-Violence and the Catholic Worker. This demonstration began at 10:00 a.m. and consisted of approximately 100 demonstrators.

The following signs were carried by the demonstrators:

"Stop the bombing in Vietnam now"

"Win peace and freedom through non-violence"

"Drop LBJ over Hanoi".

At approximately 2:30 p.m., the following individuals sat down on the sidewalk in an attempt to block the sidewalk. They were warned by the New York City Police to move on, but

~~CONFIDENTIAL~~

~~GROUP 1~~

~~Excluded from automatic  
downgrading and  
declassification~~

Limited Classification  
Review Conducted  
See Top Serial  
Form 474

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ENCLOSURE

62-61208-

~~ENCLOSURE~~

105

~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Policy  
in Vietnam

refused to do so. The following were arrested and  
booked at the 17th Precinct, New York City Police  
Department, on a charge of disorderly conduct:

[REDACTED]

New York City N.Y.

b6  
b7C

[REDACTED]

New York City N.Y.

[REDACTED]

New York City N.Y.

[REDACTED]

New York City N.Y.

[REDACTED]

New York City N.Y.

[REDACTED]

New York City N.Y.

[REDACTED]

Newark, New Jersey

James H. Forest,  
153 Ridge Street,  
New York City N.Y.

[REDACTED]

New York City N.Y.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Policy  
in Vietnam

b6  
b7c

[redacted]  
New York City N.Y.

[redacted]  
Fort Washington, New York

The following individuals were arrested for  
disorderly conduct and resisting arrest:

[redacted]  
New York City N.Y.

[redacted]  
New York City

The following children were taken to the 17th Precinct  
due to their activity in the aforementioned demonstration,  
but were not booked due to their ages. Juvenile cards  
were prepared on each:

[redacted] age 10.

[redacted]  
Fort Washington, New York

[redacted] age 12.

[redacted]  
Fort Washington, New York

[redacted] age 15.

[redacted]  
New York City

[redacted] age 11

[redacted]  
Fort Washington, New York

- 3 -

CONFIDENTIAL

~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Policy  
in Vietnam

b6  
b7C

[redacted] age 14.  
[redacted]  
New York City.

[redacted]  
On April 20, 1965, Captain Thomas I. Herlihy, Special Investigative Division, Metropolitan Police Department, Washington, D.C., advised that at 10:30 a.m., on April 20, 1965, the Metropolitan Police Department arrested [redacted]

2. Approx

[redacted] New York, New York, who sat down in front of Gate A1, a commercial business entrance to the White House Washington, D.C.; further, that [redacted] had then been participating in a demonstration protesting the United States' intervention in Vietnam.

On July 21, 1965, Sergeant John Mc Claughlin, New York City Police Department (NYCPD), advised that [redacted] New York City, was one of nine persons arrested and charged with disorderly conduct during the course of a demonstration held on June 21, 1965, in front of the Armed Service Induction Center, 39 Whitehall Street, New York City.

On August 7, 1965, Captain Thomas Herlihy, Special Investigations, Metropolitan Police Department, Washington, D.C., advised that [redacted] New York City, was arrested at approximately 10:30 a.m. on the previous day in the vicinity of a demonstration in front of the White House. This demonstration was part of the Washington Summer Action Project (WSAP).

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Policy  
in Vietnam

The WSAP in July, 1965, was a newly formed group located in Washington, D.C., and was self described as "a program of opposition to the war in Vietnam". At that time the group was formulating plans for a series of protest actions to take place in Washington, D.C., during the period of August 6 through August 9, 1965, to coincide with the 20th Anniversary of the bombing of Hiroshima and Nagasaki.

The "New York Journal American", a New York City daily newspaper, in its issue of March 24, 1966, on page 10, contained an article entitled "Tear, Burn Draft Cards". The article in part stated:

"Three young pacifists destroyed their draft cards today at a press conference called for that purpose.

"The men burned or tore their cards in the 10th floor office of the Committee for Non-Violent Action at 5 Beekman Street.

"Some 30 sympathizers, mostly committee members, applauded and cheered the card destruction as young women passed out buttons that read, 'Make Love, Not War'."

Among the three individuals was [redacted]  
[redacted] 27, of [redacted]  
Bronx, a graduate of De Pauw University who said he spent a year in Federal prison claiming he was a conscientious objector and who recently was notified by his draft board that he was classified 1A.

b6  
b7c

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Policy  
in Vietnam

b6  
b7c

[REDACTED]

- RI-A

On August 3, 1954, a confidential source advised that [REDACTED] had been known by her maiden name, [REDACTED] that she had worked with the Bronx County American Youth for Democracy (AYD) and that she was a member of the AYD in 1947 and 1948.

On May 3, 1954, a confidential source advised that [REDACTED] was a member of the Seventh Assembly District, Labor Youth League (LYL) as of April 28, 1954.

The AYD and the LYL have been designated pursuant to Executive Order 10450.

On October 18, 1964, a confidential source advised that [REDACTED] held a subscription to the magazine "Freedomways" which was due to expire in the fall of 1965.

A characterization of Freedomways Associates which contains a characterization of "Freedomways" is attached hereto.

James H. Forest

On June 15, 1965, a confidential source advised that during June, 1965, a petition to Pope Paul VI, to further his leadership for world peace, was being circulated in Washington, D.C., for signatures by the Catholic Peace Fellowship, 5 Beekman Street, New York, New York.

"The Worker", an East Coast Communist newspaper, August 10, 1965, page 1, contains an article entitled "Hiroshima Rally Hears Ryan Plan for Viet Peace", in which it was stated, "A Twentieth Anniversary 'no more Hiroshima' rally in the garment area on August 6, 1965,

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

Demonstrations Protesting  
United States Policy  
in Vietnam

heard Representative [ ]  
outline four steps towards peace in  
Vietnam and a Southeast Asia program  
for peaceful progress".

b6  
b7C

Among the other speakers was James Forest,  
Director of the Catholic Peace Fellowship.

This demonstration ended at 6:45 p.m. with no  
further arrests or incidents.

All sources whose identities are concealed in  
this communication have furnished reliable information  
in the past.

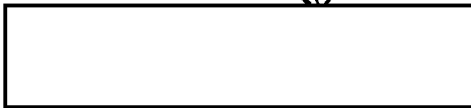
~~CONFIDENTIAL~~

February 21, 1968

REC-9 62-61208-94

EX 109

b6  
b7C



Fowler, Indiana 47944

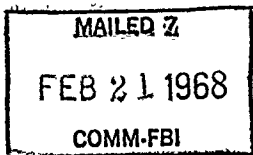
Dear [Redacted]

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-80 BY SP7mech/s

Your letter of February 16th, with enclosure, has been received.

In response to your inquiry, although I would like to be of assistance to you, information in our files must be maintained as confidential in accordance with regulations of the Department of Justice. I regret I am unable to furnish the data you are seeking.

Sincerely yours,  
J. Edgar Hoover



NOTE: Bufiles contain no record of correspondent. "The Catholic Worker" was founded in 1933 by Dorothy Day who is publisher and editor. It has been described as radical and anti-capitalistic. Day is alleged to be converted from communism to Catholicism although "The Catholic Worker" has no connection with the Catholic Church. Day is an admitted anarchist and pacifist and is well known to the Bureau. Self-addressed, stamped envelope being used in reply.

JBT:dkw (3)

Tolson \_\_\_\_\_  
DeLoach \_\_\_\_\_  
Mohr \_\_\_\_\_  
Bishop \_\_\_\_\_  
Casper \_\_\_\_\_  
Callahan \_\_\_\_\_  
Conrad \_\_\_\_\_  
Felt \_\_\_\_\_  
Gale \_\_\_\_\_  
Rosen \_\_\_\_\_  
Sullivan \_\_\_\_\_  
Tavel \_\_\_\_\_  
Trotter \_\_\_\_\_  
Tele. Room \_\_\_\_\_  
Holmes \_\_\_\_\_  
Gandy \_\_\_\_\_

LED 50 4 23 PM '68  
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FEB 22 10 44 AM '68

70 FEB 27 1968  
MAIL ROOM TELETYPE UNIT

Feb. 16., 1968

R. R. 1  
Fowler, Ind. 47944

Mr. J. Edgar Hoover, Director  
Federal Bureau of Investigation  
Washington, D. C..

Dear Sir:

Would you please tell me what you think of Dorothy Day and her Catholic Worker movement? I am aware of her association with the Communists some years ago but since her conversion to the Catholic faith, I firmly believe she has no ties with the Communists. Many people disagree, feeling that she aids the Communists through her activities.

Has there been any conclusive evidence pointing to the fact that she is or is not a Communist? Any information you can supply me on this controversial person would be greatly appreciated. I am enclosing a stamped, self-addressed envelope for your convenience.

Sincerely yours,

b6  
b7C

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SP2MRE/JS

EX 109

REC-9

62-61208-94

22 FEB 21 1968

CONFIDENTIAL

ack nml  
2-21-68  
JH/dkw

nml

F B I

Date: 2/28/68

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)Via AIRTEL \_\_\_\_\_  
(Priority)

TO: DIRECTOR, FBI (105-16345)

FROM: SAC, NEW YORK (97-5)

SUBJECT: WAR RESISTERS LEAGUE  
INFORMATION CONCERNING (IS)ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-84 BY SP2MAC/HB

Enclosed for the Bureau are twelve copies of an LHM and four copies for WFO of a "Tax Resistance Action in Washington, D.C.," on 3/15/68, at 1:00 PM, at the Internal Revenue Service Headquarters, 12th Street and Constitution Ave., sponsored by caption organization, Writers and Editors War Tax Protest and the Catholic Worker.

The following copies of the LHM are being disseminated locally: 1 - Internal Revenue Service; 3 - 108th MI Group; 1 - NIS and 1 - OSI, all NYC. The Bureau of Special Services (BSS), NYCPD, has been advised.

This LHM is not being classified "~~Confidential~~," inasmuch as, there is no indication the source will be jeopardized by the distribution of this LHM. The source in the LHM is \_\_\_\_\_

b7D

The NYO will follow and advise.

- ⑤ - Bureau (Encl. 12) (RM)  
 (1 - 62-61208) (Catholic Worker)  
 (1 - 62-111830) (Writers and Editors War Tax Protest)  
 4 - WFO (100- ) (Encl. 4) (RM)  
 (1 - ) (Catholic Worker)  
 (1 - ) (Writers and Editors War Tax Protest)  
 1 - New York (100-7885) (Catholic Worker) (42)  
 1 - New York (100-161242) (Writers and Editors War Tax Protest) (42)  
 1 - New York (100-154786) (VIDEM) (42)  
 1 - New York

NOT RECORDED  
100 MAR 7 1968RFM:ecs  
(14)

CARBON COPY

ENCLOSURE

Approved: 20 MAR 1968  
Special Agent in Charge

Sent \_\_\_\_\_ M Per \_\_\_\_\_

ORIGINAL FILED IN 105-16345-44



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York

February 28, 1968

In Reply, Please Refer to  
File No.

Tax Resistance Action In  
Washington, D.C.

A confidential source, who has furnished reliable information in the past, on February 28, 1968, furnished a flyer entitled "Tax Resistance Action in Washington, D.C., Friday, March 15, 1968, at Internal Revenue Service Headquarters, 12th Street and Constitution Avenue."

The flyer indicated this "Action" was sponsored by the following organizations: War Resisters League; Tax Resistance Project; Writers and Editors War Tax Protest; and the Catholic Worker. The War Resisters League, Tax Resistance Project's address was given as 5 Beekman Street, Room 1025, New York, New York, 10038.

The flyer's message urged the reader to "Join us in an act of collective tax resistance. Bring your completed tax return, form 1040, or a statement telling why you're not filing, and together we will file our forms accompanied by either no money or an insufficient amount of money."

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/7/96 BY SP6 ALG/JS

APP # 92-0388

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

62-61208

ENCLOSURE

Tax Resistance Action In  
Washington, D.C.

"We act because for many of us verbal opposition to the war in Vietnam is no longer enough. Resistance has become necessary. Our conscience dictates it. The young men who are resisting the draft have shown a way and we who are not subject to the draft must develop creative parallels. Tax resistance is such an act because it confronts the administration directly and challenges it at a vital point. It liberates the tax refuser by showing him that he does have a choice.

"Total refusers, partial tax refusers and telephone tax refusers will all be there. Join us.---

"The action at IRS, 12th Street and Constitution Avenue, will take place at 1:00 P.M."

War Resisters League (WRL)

WRL was founded in 1923 and is the American Section of the War Resisters International, a worldwide pacifist movement.

The same source on the same date also furnished a WRL leaflet boycotting the telephone tax as a further means of protest. A xerox copy of the leaflet is attached.

Tax Resistance Action In  
Washington, D.C.

AMERICAN  
OIL

AMERICAN  
OIL

Lyndon Johnson is spending  
a thousand dollars a second in Vietnam—

Will you pay your share?

**RESIST Vietnam  
OUR TAXES?**

Thousands of young men are resisting the draft,  
but your tax dollars support those who go to  
fight in Vietnam. Join the thousands who are  
refusing to pay the federal excise tax on tele-  
phone service and all or part of their federal  
income taxes because they can no longer be  
responsible for war debts incurred by their  
President, Lyndon Johnson.

For more information write:

War Resisters League  
5 Beekman Street, New York 10038



WAR RESISTERS LEAGUE  
5 BECKMAN STREET, NEW YORK 10038

# HANG UP ON WAR!

As a result of the widening war in Vietnam, federal  
legislation was passed which, in April, 1966, re-  
stored the 10% tax on telephone bills.

"It is clear," said Rep. Wilbur Mills, who managed  
the tax legislation in the House, "that the Vietnam  
and only the Vietnam operation makes this bill  
necessary." [Congressional Record, Feb. 23, 1966]

Congressman Mills was always careful to refer to  
"our operations in Vietnam." But those of us who  
know its true nature know it is not an operation but  
a tragic bloodbath. We know that revenue for the  
Vietnam war pays for:

*napalm, mass bombings, and other attacks on  
civilian areas resulting in extermination of  
thousands of Vietnamese—about 200,000 casu-  
alties in the last year and a half;*

*forcing young Americans into "kill-civilians-or-be-  
-killed" situations. Over 14,450 G.I.'s have been  
killed in Vietnam;*

*perpetuating a military dictatorship;*

*violation of the Nuremberg precedents, the  
U.N. Charter, and the Geneva Accords of 1954;*

*indefinite continuation of war against a people  
who desire above all to be alive and to determine  
their destiny free from foreign domination.*

A tax boycott demonstrates that you believe this  
war to be immoral and/or illegal and that you are

We boycott the telephone tax because:

*it is directly imposed to pay for the Vietnam war;  
anyone with a phone can refuse to pay this tax;  
the monthly refusal of a small amount of money  
creates a thorny collection problem for the In-  
ternal Revenue Service.*

Over three thousand people in all parts of the  
country are currently refusing to pay this war tax. In  
virtually every case telephone companies have as-  
sured the refusers that their telephone service will  
not be interrupted.



Because of American military action in Vietnam, I am deducting  
the Federal tax from my telephone bill payments.

signed: .....

For further information

WAR RESISTERS LEAGUE Tax Resistance Project  
5 Beekman Street, New York 10038

**Tax Resistance Action In  
Washington, D.C.**

**SUGGESTION SHEET FOR TAX RESISTANCE ACTION**

1. On the reverse side of this sheet are three possible layouts for display ads. We urge that you place one or more of these ads in the nearest college or "underground" paper. The cost of such ads is not great, particularly if shared among several people.

The ads have been set in type and are ready to use in papers which use a photo-offset process. The three suggested ads may also spark different and better ads which you can work out and which meet the special needs of your community. If there is a local peace group in your community, its name and address should be carried at the bottom of the ad, in addition to or in place of the War Resisters League name and address. The "Hang Up on War" ad has space for local phone tax refusers to publish their names. If you do not wish to publish any names, the personal pledge can be deleted.

2. The WRL is working on getting as many people as possible to sign a simple tax refusal statement: "I dissociate myself from my government's actions in Vietnam and therefore I am not paying all or some portion of my 1967 income tax." Sign it yourself and get your friends to sign. An attractive and forceful leaflet advocating tax resistance and including the statement is available from the WRL. Every effort should be made to distribute this leaflet as widely as possible.

3. If at all possible one person in each community or area should inform himself as thoroughly as possible on tax resistance and then make himself available as a speaker and a "counselor". The WRL national office can also supply speakers.

4. Whenever anything happens, call a press conference or send out a press release. But be careful about press conferences: if you hold too many the press begins to lose interest.

5. Keep the WRL informed of any and all developments.

6. If you plan to use any of these ads for offset publication, ask us for proofs printed on coated paper.

**Tax Resistance Materials**

A button, in da-glo colors, with the slogan "Resist Vietnam War Taxes."  
25¢ each; 5/\$1

Gummed labels, 3" wide, with same slogan. packet of 70 for \$1

Tax resistance folder. Single copies free; 100 for \$1.50

"Handbook on Nonpayment of War Taxes" prepared by Peacemakers.  
Essential reading for income tax resisters. 42 pp. 50¢

**Tax Resistance Project  
WAR RESISTERS LEAGUE  
5 Beekman Street, New York 10038**

**TREAT AS YELLOW**

FBI

Date: 1/19/73

☐ IMMEDIATE☐ URGENT☐ NITEL

Transmit the message that follows by coded teletype:

\*\*\*\*\*

TO: ☒ THE PRESIDENT**FIELD DISSEMINATION**☒ THE VICE PRESIDENT☐ ATT.: \_\_\_\_\_☒ WHITE HOUSE SITUATION ROOM☒ ATT.: JOHN WASSER DEAN☒ SECRETARY OF STATE☒ DIRECTOR, CIA☒ DIRECTOR, DEFENSE INTELLIGENCE AGENCY  
☐ AND NATIONAL INDICATIONS CENTER☒ DEPARTMENT OF THE ARMY☒ DEPARTMENT OF THE AIR FORCE☒ NAVAL INVESTIGATIVE SERVICE☒ U. S. SECRET SERVICE (PID)☒ ATTORNEY GENERAL (BY MESSENGER)☒ NATIONAL SECURITY AGENCY, ATT: SENIOR OPERATION OFFICER☒ DEPUTY ATTORNEY GENERAL (BY MESSENGER)From: <sup>ACTING</sup> DIRECTOR, FBIClassification: UNCLASSIFIEDSubject: PROTESTS DURING PRESIDENTIAL INAUGURAL CEREMONIES, 1973. NUMBER FOUR.

(Text of message begins on next page.)

NOT RECORDED

87 FEB 1 1973

3 JAN 30 1973

Approved TAS/27

Felt \_\_\_\_\_  
 Baker \_\_\_\_\_  
 Bishop \_\_\_\_\_  
 Callahan \_\_\_\_\_  
 Cleveland \_\_\_\_\_  
 Conrad \_\_\_\_\_  
 Dalbey \_\_\_\_\_  
 Gebhardt \_\_\_\_\_  
 Jenkins \_\_\_\_\_  
 Marshall \_\_\_\_\_  
 Miller, E.S. \_\_\_\_\_  
 Purvis \_\_\_\_\_  
 Soyars \_\_\_\_\_  
 Walters \_\_\_\_\_  
 Tele. Room \_\_\_\_\_  
 Mr. Kinley \_\_\_\_\_  
 Mr. Armstrong \_\_\_\_\_  
 Ms. Herwig \_\_\_\_\_  
 Mrs. Neenan \_\_\_\_\_

58 FEB 5 1973

MAIL ROOM ☐TELETYPE UNIT ☐

ORIGINAL FILED IN 105-19706-1-284

VZCZCFB1051

PP RUEHOC RUEKJCS

DE RUEHFB #0051 0203740

ZNR UUUUU ZZH

P 200735Z JAN 73

BT

UNCLAS

BEST AVAILABLE COPIES

2:40AM 1-20-73 TJT

PRIORITY

TO: THE PRESIDENT 002

THE VICE PRESIDENT

WHITE HOUSE SITUATION ROOM

ATT.: JOHN WESLEY DEAN III

SECRETARY OF STATE

DIRECTOR, CIA 001

DIRECTOR, DEFENSE INTELLIGENCE AGENCY

DEPARTMENT OF THE ARMY 001

DEPARTMENT OF THE AIR FORCE 001

NAVAL INVESTIGATIVE SERVICE 001

U. S. SECRET SERVICE (PID) 003

ATTORNEY GENERAL (BY MESSENGER)

NATIONAL SECURITY AGENCY, ATT: SENIOR OPERATION OFFICER

DEPUTY ATTORNEY GENERAL (BY MESSENGER)

FROM: ACTING DIRECTOR, FBI

UNCLASSIFIED

PROTESTS DURING PRESIDENTIAL INAUGURAL CEREMONIES, 1973. NUMBER FOUR.

END PAGE ONE

PAGE TWO UNCLASSIFIED

ON JANUARY NINETEEN INSTANT CLERGY AND LAYMEN CONCERNED (CALC) SPONSORED A MASS FOR PEACE AT HOLY FAMILY ROMAN CATHOLIC CHURCH, THREE ONE FIVE EAST FOUR SEVEN STREET, NEW YORK CITY, NY. THE CEREMONY BEGAN AT ONE THIRTY PM. IT WAS ATTENDED BY APPROXIMATELY THREE FIVE ZERO PEOPLE. THE MASS WAS CELEBRATED JOINTLY BY MONSIGNOR TIMOTHY J. FLYNN, PASTOR OF HOLY FAMILY, MONSIGNOR ALBERTO GIOVANETTI, VATICAN OBSERVER AT THE UNITED NATIONS, AND A THIRD UNIDENTIFIED PRIEST. THE SERMON WAS DELIVERED BY DANIEL BERRIGAN.

BERRIGAN'S SERMON CONSISTED OF WORDS OF CONDEMNATION FOR US INVOLVEMENT IN SOUTHEAST ASIA. HE CALLED FOR UNIVERSAL PEACE AND TOTAL WITHDRAWAL OF US TROOPS FROM VIETNAM.

NO SIGNS OR ACTIVE DEMONSTRATIONS WERE OBSERVED PRIOR TO OR DURING THE SERVICE. AMONG THOSE PRESENT AT THE MASS WERE DOROTHY DAY, EDITOR OF THE "CATHOLIC WORKER," A CATHOLIC LAY NEWSPAPER, AND SISTER ELIZABETH MC ALISTER.

IMMEDIATELY FOLLOWING THIS MASS APPROXIMATELY TWO ZERO ZERO PEOPLE CROSSED FORTY SEVENTY STREET TO THE DAG HAMMASKOLD PLAZA WHERE THEY LISTENED TO ANTI-WAR SPEECHES BY US CONGRESSMEN EDWARD KOCH AND ALAN LOWENSTEIN. THEY BOTH CALLED FOR PEOPLE TO GO TO  
END PAGE TWO

PAGE THREE UNCLASSIFIED

WASHINGTON, DC, ON JANUARY TWENTY, INSTANT, TO PROTEST PRESIDENT NIXON'S INAUGURATION. IN ADDITION, TO THESE TWO SPEAKERS WERE EILEEN EAGAN AND SISTER MARY LUKE TOBIN, BOTH NATIONAL DIRECTORS OF CALC.

NO SIGNS WERE OBSERVED NOR WAS THERE ACTIVE DEMONSTRATION SEEN. THE VIGIL TERMINATED WITH THE READING OF A STATEMENT PREPARED BY FORMER US SENATOR EUGENE MC CARTHY, WHICH CONDEMNED US INVOLVEMENT IN SOUTHEAST ASIA. THE CROWD DISPERSED AT THREE FORTY FIVE PM.

NO INCIDENTS OR ARRESTS OCCURRED.

BT

#0051

NNNN

USSS DE FBI PSE QSL NR003 KK

ZEV 03

WH DE FBI PSE QSL NR002 KK

MATE DE WTE AND AM LOGGING SSN0051 AS 003

002 WAS RECEIVED A 0700Z

RGRGRG WH SORRY OUR MISTAKE

CIA DE FBI PSE QSL NR001 KK

DE CIA QSL 001 200746Z

ARMY DE FBI PSE QSL NR001 KK

FBI DE ARMY WE QSL UR MSG NR 001

NIS DE FBI PSE QSL NR001 KK

FBI DE NIS QSL001 — WDH AR

-84 !

AIR FORCE ACKED BY PHONE ON NR001

20/68

AIRTEL

TO: DIRECTOR; FBI (105-16345)

FROM: SAC, WFO (100-2201) (RUC)

WAR RESISTERS LEAGUE  
INFO CONCERNING - IS  
(OO:NY)

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/1/96 BY SP6 AG/JS  
APP# 92-0388

ReWFOairtel captioned as above and LHM, 3/15/68,  
captioned: "TAX RESISTANCE ACTION IN WASHINGTON, D.C., MARCH 15, 1968."

Enclosed for the Bureau are 12 copies of an LHM captioned  
"TAX RESISTANCE ACTION IN WASHINGTON, D.C., MARCH 15, 1968". Two  
copies of the LHM are enclosed for New York, and information copies  
are enclosed for BS, NK, PH, AL, BA, and NH because of individuals  
mentioned from those areas.

The LHM is being disseminated locally to AUSA, Secret Service,  
and interested military intelligence agencies.

The representative of another Government agency mentioned is  
Mr. RAY BRENNAN, Internal Security Division, Office of the Assistant  
Commissioner, Inspection, IRS, who requested that his identity be  
protected.

No further action is being taken by WFO in this matter.

- 6- Bureau (Enc.12)  
(1-105-138315) (VIDEM)  
(1-62-61208) (Catholic Worker)  
(1-62-111830) (Writers and Editors)-  
2- New York (Enc.2) (97-5) (RM)  
1- Boston (Enc.1) (Info) (RM)  
1- Newark (Enc.1) (Info) (RM)  
1- Philadelphia (Enc.1) (Info) (RM)  
1- Albany (Enc.1) (Info) (RM)  
1- Baltimore (Enc.1) (Info) (RM)  
1- New Haven (Enc.1) (Info) (RM)  
3- WFO  
(1-100-47490) (Writers and Editors)  
(1-100-44061) (VIDEM)

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

JRP:js  
(17) AIRTEL

ENCLOSURE

ORIGINAL FILED IN  
105-16345-48

62-61208-

NOT RECORDED  
180 MAY 24 1968

66 MAY 31 1968

CARBON COPY



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

WASHINGTON, D.C. 20535

In Reply, Please Refer to  
File No.

May 20, 1968

TAX RESISTANCE ACTION  
IN WASHINGTON, D.C.,  
MARCH 15, 1968

Reference is made to a memorandum dated March 15, 1968, at Washington, D.C., captioned as above.

An advertisement in the March 7, 1968, issue of "Village Voice," a weekly newspaper concerning activities in Greenwich Village, and other sections of New York, New York, was captioned, "Tax Resistance Action in Washington, D.C." It stated the Catholic Worker, Resist, Writers and Editors War Tax Protest, and the War Resisters League would sponsor the activity at 1 p.m., on March 15, 1968, at the Internal Revenue Service (IRS), Washington, D.C. (WDC).

A representative of another Government agency that conducts intelligence type investigations has advised that on March 15, 1968, the following individuals submitted income tax returns to Mr. Leon C. Greene, Deputy Assistant Commissioner, Compliance, IRS, WDC:

[redacted] Philadelphia,  
Pennsylvania

[redacted] Southeast,  
Washington, D.C.

[redacted]  
Philadelphia, Pennsylvania

b6  
b7C

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-22-90 BY SP2 MAC/tbs

ENCLOSURE

~~ENCLOSURE~~

62-61208

TAX RESISTANCE ACTION  
IN WASHINGTON, D.C.,  
MARCH 15, 1968

[redacted] and [redacted]  
[redacted] Brooklyn, New York

[redacted]  
Cape Cod, Massachusetts

[redacted]  
Glen Mills, Pennsylvania

[redacted]  
Washington, D.C.

[redacted] and [redacted]  
Staten Island, New York

[redacted] New York,  
New York

[redacted] New York,  
New York

[redacted] New York,  
New York

[redacted] Philadelphia,  
Pennsylvania

It was indicated that the above returns were  
accompanied by a partial payment or no payment at all.

On the same date correspondence or documents were  
submitted to IRS from the following listed individuals stating  
they intended to withhold a portion of their income or telephone

TAX RESISTANCE ACTION  
IN WASHINGTON, D.C.,  
MARCH 15, 1968

b6  
b7C

tax or would refuse to file a return at all as a protest against  
the war in Vietnam:

[REDACTED] Wheelock, Vermont

[REDACTED] Professor Emerita, Bard College,  
New York

[REDACTED]  
[REDACTED] New York, New York

[REDACTED] New York, New  
York

[REDACTED] Actors and Authors Agency, 234 West 44th  
Street, New York, New York

[REDACTED], Haverford,  
Pennsylvania

[REDACTED] Leonardtown,  
Maryland

[REDACTED] Coatesville,  
Pennsylvania

[REDACTED] New London,  
Connecticut

[REDACTED]  
New York, New York

[REDACTED]  
Washington, D.C.

TAX RESISTANCE ACTION  
IN WASHINGTON, D.C.,  
MARCH 15, 1968

[redacted], New York, New York

[redacted] New York, New York

[redacted] New York, New York

[redacted] Cambridge,  
Massachusetts

[redacted] Philadelphia,  
Pennsylvania

[redacted] New  
Jersey

[redacted]  
Washington, D.C.

[redacted] Newark,  
New York

[redacted] and [redacted]  
Philadelphia, Pennsylvania

[redacted] New York,  
New York

[redacted] (Not further identified)

[redacted] New York, New York

[redacted] New York,  
New York

TAX RESISTANCE ACTION  
IN WASHINGTON, D.C.,  
MARCH 15, 1968

[redacted] and [redacted]  
Brooklyn, New York

[redacted] Brookline,  
Massachusetts

[redacted] New York,  
New York

[redacted] and [redacted]  
Northwest, Washington, D.C.

[redacted] Jamaica, New York

[redacted] New York,  
New York.

This document contains neither  
recommendations nor conclusions of  
the FBI. It is the property of  
the FBI and is loaned to your agency;  
it and its contents are not to be  
distributed outside your agency.

BEST AVAILABLE  
COPIES

3/15/68

*105-16345*  
AIRTEL

TO: DIRECTOR, FBI (105-16345)

FROM: SAC, WFO (100-2201) (P)

WAR RESISTERS LEAGUE  
INFO CONCERNING - IS

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

ReBuairtel, 2/29/68, captioned as above.

Enclosed for the Bureau are 13 copies of an LHM captioned, "TAX RESISTANCE ACTION IN WASHINGTON, D.C., MARCH 15, 1968." Two copies are enclosed for New York, and information copies are enclosed for Boston, Newark, and Philadelphia because of their interest in the individual speakers.

LHM is being disseminated locally to AUSA, Secret Service and interested military intelligence agencies.

The activity on 3/15/68, was observed by SAs RICHARD C. COFFMAN, JOHN J. O'DONNELL and JOSEPH H. FRIESTER.

- ⑥ - Bureau (Enc. 12)
  - (1-105-138312) (VIDEN)
  - (1-62-61208) (Catholic Worker)
  - (1-62-111830) (Writers and Editors)
- 2 - New York (Enc. 2) (97-5) (RM)
- 1 - Boston (Enc. 1) (Info) (RM)
- 1 - Newark (Enc. 1) (Info) (RM)
- 1 - Philadelphia (Enc. 1) (Info) (RM)
- 3 - WFO
  - (1-100-47490) (Writers and Editors)
  - (1-100-44061) (VIDEN)

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 10/2/96 BY SP6AG/JS

APP 92-0388

JRP:dgp  
(14)

62-61208-

AIRTEL

NOT RECORDED

165 MAR 25 1968

105-16345-44  
ORIGINAL FILED IN

1 MAR 27 1968 F54  
SURE

WFO 100-2201

b7D

The LHM has been classified "~~Confidential~~" to protect the identity of informants of continuing value. The unauthorized disclosure of information furnished by [redacted] and [redacted] could reasonably result in their identification.

The first source utilized in the LHM is [redacted]  
The second source is [redacted] and the third source is former [redacted]

LEAD

WASHINGTON FIELD

AT WASHINGTON, D.C. Will maintain contact with IRS to further identify the seven individuals in the delegation, and attempt to determine the number of returns or statements submitted to IRS.



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

~~CONFIDENTIAL~~

In Reply, Please Refer to  
File No.

Washington, D. C. 20535  
March 15, 1968

BEST AVAILABLE COPIES

TAX RESISTANCE ACTION  
IN WASHINGTON, D. C.,  
MARCH 15, 1968

An advertisement in the March 7, 1968, issue of "Village Voice," a weekly newspaper concerning activities in Greenwich Village, and other sections of New York, N.Y., was captioned, "Tax Resistance Action in Washington, D.C." It stated the Catholic Worker, Resist, Writers and Editors War Tax Protest, and the War Resisters League would sponsor the activity at 1 p.m. on March 15, 1968, at the Internal Revenue Service, Washington, D.C. (WDC).

This advertisement indicated the peaceful action at the Internal Revenue Service would be preceded by a public meeting in Judiciary Square, Fourth and E Streets, N.W., WDC, at 11 a.m. Dr. Arthur Waskow of the Institute for Policy Studies; Dave Dellinger, Chairman of the National Mobilization Committee (to End the War in Vietnam); Harold Toyish of the Massachusetts Institute of Technology; Barbara Deming, an author; and Professor William C. Davidson of Haverford College would be among the speakers at this public meeting.

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-74

~~CONFIDENTIAL~~

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/27/96 BY SP-6 BJS

APP # 92-6388

GROUP 1  
Excluded from automatic  
downgrading and  
declassification.

DECLASSIFIED BY 2040

ON 9-13-77

EF & ITUC

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 9/27/77 JIS/10

ENCLOSURE

62-61203

~~CONFIDENTIAL~~

**TAX RESISTANCE ACTION  
IN WASHINGTON, D. C.,  
MARCH 15, 1968**

On March 13, 1968, a confidential source, who has furnished reliable information in the past, made available a flyer published by the Tax Resistance Project, War Resisters League, 5 Eekman Street, New York, N.Y., calling for support of the activity on March 15, 1968. This flyer asks participants to bring their completed income tax return or a statement explaining why they are refusing to file a return. It is stated that these returns and/or statements, accompanied by an insufficient amount of money or no money at all, will be turned in to the Internal Revenue Service (IRS), WDC, at 1 p.m., March 15, 1968.

A copy of this flyer is attached.

The publication, "Washington '68" describes the Institute for Policy Studies, 1520 New Hampshire Avenue, N.W., WDC, as an institution created to serve as an independent center of research and education on public policy problems in WDC.

The National Mobilization Committee to End the War in Vietnam was formerly known as the Spring Mobilization Committee (SMC).

The SMC is described in the publication entitled "Communist Origin and Manipulation of Vietnam Week (April 8-15, 1967)," a report by the Committee on Un-American Activities, House of Representatives. On page 53, the report states in part, "Communists are playing dominant roles in both the Student Mobilization Committee and the Spring Mobilization Committee."

A second source, who has furnished reliable information in the past, as of August 3, 1967, identified Arthur Waskow as a member of the Steering Committee of the Washington Mobilization to End the War in Vietnam, an outgrowth of the SMC.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

**TAX RESISTANCE ACTION  
IN WASHINGTON, D. C.,  
MARCH 15, 1968**

A third confidential source, who has furnished reliable information in the past, reported on May 14, 1968, that during a symposium in New York City on May 10, 1968, David Dellinger, editor of Liberation magazine, identified himself as a pacifist, advocated a communist society, and said, "I am a communist." However, he pointed out that he was not a "Soviet-type" communist.

On March 30, 1961, Professor William C. Davidson was a participant in a program on Radio Station WEAU, Chicago, Illinois, concerning "Peace Walks." During this program he admitted being a sponsor of the Committee to Secure Justice for Morton Sobell (Committee to Free Morton Sobell) (CFMS).

A characterization of the CFMS is attached.

An article appearing in the January 10, 1967, issue of the "Cape Cod Standard-Times," a daily newspaper, Hyannis, Massachusetts, stated that Barbara Doming returned to the United States the previous day after spending eleven days in North Vietnam. She accused the United States of waging a war of terror against a civilian population.

On March 15, 1968, Special Agents of the Federal Bureau of Investigation observed approximately fifty-five people gathered in Judiciary Square, WDC. At approximately 11:30 a.m., Professor William C. Davidson, acting as master of ceremonies, opened the program by stating that a large number of people are not paying taxes because their money is being used to kill in Vietnam. He estimated that four thousand people are not paying the telephone tax.

Professor Davidson then introduced Arthur Waskow as a representative of Resist. Waskow described Resist as a group encouraging and supplying funds to those who refuse to kill. Waskow said they were assembled to uphold the law.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

**TAX RESISTANCE ACTION  
IN WASHINGTON, D. C.,  
MARCH 15, 1968**

He said that the war in Vietnam is illegal, and that the crime is in the White House and executive offices, not in the streets. He claimed that the President and the Secretaries of State and Defense are the ones violating the law.

Waskow further stated that the President has helped wreck the dollar with the war in Vietnam. He urged those present to uphold the economy and the law by withholding that portion of their income tax that is paying for the "obscene" war. Waskow also felt it is illegal for IRS to collect money to pay for that war.

The next speaker, Harold Tovish, stated the Johnson Administration has alienated the youth of today with lies and a foul war. He said that the youth of America wants a life that is worth living, and he was not certain that life today is worth living. Tovish also said they had gathered in WDC to show that they cannot tolerate the type of life that has been forced for Americans today.

At approximately noon, March 15, 1968, the majority of the group left Judiciary Square and walked to the Constitution Avenue entrance of the IRS building. About fifteen carried posters reading, "Don't Pay War Taxes."

Beginning at about 12:15 p.m., Barbara Deming spoke to the gathering. She said she believes in government of, by, and for the people, and stressed how little tax money is spent for people. She claimed the United States is saying to the Vietnamese - let us self-determine you or we will have to destroy you. Deming stated the lives of the Vietnamese do not belong to the Government, and that she refuses to pay her taxes to deliver those lives "up to Caesar."

An individual identified as Vally Nelson stated that in 1948 he affirmed that no human being should be killed, and indicated he has refused to pay taxes since that date.

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

**TAX RESISTANCE ACTION  
IN WASHINGTON, D. C.,  
MARCH 15, 1968**

He said that rational people should not pay for slaughter, and should not allow a portion of their taxes to be used for that purpose. Nelson stated that any government that prides itself on killing people owes its people an apology. He indicated he will continue to refuse to pay taxes.

James Leo Keriiby, a novelist, spoke briefly about the inflated cost of killing people you do not really hate. He said that at one time it cost \$14,000 to kill a person during a war, but that now that cost has risen to \$234,000.

David Dellinger spoke of refusing to pay taxes to a government that tortures, kills and maims people. He stressed the need for door to door contact to ask people how long they are going to be willing to pay for killing.

Professor Davidson then read what he said was a telegram from three doctors in Cambridge, Massachusetts, supporting their action against IRS.

At approximately 1 p.m., March 15, 1968, a delegation of seven of the demonstrators was admitted to the IRS Building to meet with IRS officials. This delegation said they were prepared to deliver "thirty envelopes" to IRS.

While waiting outside the entrance one [redacted] of Connecticut stated an associate had been harassed by IRS since 1965 for not paying taxes, and that he, Kayworth, is now suffering the same harassment.

A [redacted] from the Philadelphia, Pennsylvania, area, and [redacted] of Princeton, both spoke briefly against paying taxes to support the illegal war in Vietnam.

The demonstrators passed out literature of the War Resisters League. One leaflet captioned, "Resist Vietnam War Taxes," stated that about 67 percent of taxes collected

~~CONFIDENTIAL~~

~~CONFIDENTIAL~~

**TAX RESISTANCE ACTION  
IN WASHINGTON, D. C.,  
MARCH 15, 1968**

by the Government go for war and preparation for war, and that about 23 percent goes for the war in Vietnam. Another captioned, "Hang Up on War! - Telephone War Tax Refusal Campaign," urges refusal to pay the ten percent telephone tax.

The delegation that had been admitted to the IRS Building at about 1 p.m. left the building at approximately 1:55 p.m., and the demonstrators dispersed shortly thereafter. There were no arrests or incidents during this demonstration.

On March 15, 1968, Mr. Ray Brennan, Internal Security Division, Office of the Assistant Commissioner, Inspection, IRS, advised that the following were admitted to meet with Deputy Assistant Commissioner Leon C. Greene and a representative of the IRS Baltimore District Office:

David Hartough  
Arthur Warkov  
Barbara Deming  
William Davidson  
Wallace Nelson  
Harold Tovish  
David Dellinger

A copy of an IRS news release dated March 15, 1968, concerning the activity on that date is attached.

This document contains neither  
recommendations nor conclusions of  
the FBI. It is the property of  
the FBI and is loaned to your agency;  
it and its contents are not to be  
distributed outside your agency.

~~CONFIDENTIAL~~

Friday, March 15

# TAX RESISTANCE ACTION

in WASHINGTON, DC

INTERNAL REVENUE SERVICE HEADQUARTERS, 12th ST. & CONSTITUTION AVE.

Join us in an act of collective tax resistance. Bring your completed tax return, form 1040, or a statement explaining why you are not filing, and together we will return forms and statements accompanied by either no money or an insufficient amount of money. The action at IRS will be preceded by a public meeting at Judiciary Square, 4th & E St. NW, 11:00a.m. Dr. Arthur Waskow of the Institute for Policy Studies and Dave Dellinger, Chairman of the National Mobilization Committee, will be among the speakers.

We act because for many verbal opposition to the war in Vietnam is no longer enough. Resistance has become necessary. Our consciences dictate it. The young men resisting the draft have shown a way and we who are not subject to the draft must develop creative parallels. Tax resistance is such a parallel act because it confronts the administration directly and challenges it at a vital point. It liberates the tax resister by showing him that he does have choices.

Total refusers, partial tax refusers and telephone tax refusers will all be there. Join us.

PUBLIC MEETING BEGINS AT 11 AM. JUDICIARY SQUARE 4th & E NW

ACTION AT IRS 12th & CONSTITUTION, BEGINS AT 1 PM

Sponsors: CATHOLIC WORKER WRITERS & EDITORS WAR TAX PROTEST  
RESIST WAR RESISTERS LEAGUE

TAX RESISTANCE PROJECT. WAR RESISTERS LEAGUE 5 BEEKMAN ST. N.Y.

\_\_\_\_\_ I plan to participate on March 15. Please keep me informed.

\_\_\_\_\_ Please let me know about transportation arrangements from my area.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_ ZIP \_\_\_\_\_

I dissociate myself from my government's actions in Vietnam and therefore I am not paying all or some portion of my 1967 income taxes. Signed:

## APPENDIX

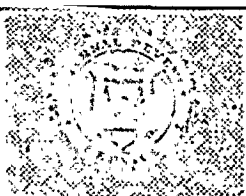
### COMMITTEE TO FREE MORTON SOBELL

"Following the execution of atomic spies Ethel and Julius Rosenberg in June, 1953, the 'Communist campaign assumed a different emphasis. Its major effort centered upon Morton Sobell,' the Rosenbergs' co-defendant. The National Committee to Secure Justice in the Rosenberg Case - a communist-front which had been conducting the campaign in the United States - was reconstituted as the National Rosenberg - Sobell Committee at a conference in Chicago in October, 1953, and 'then the National Committee to Secure Justice for Morton Sobell in the Rosenberg Case' ..."

("Guide to Subversive Organizations and Publications," dated December 1, 1961, issued by the House Committee on Un-American Activities, page 116.)

In September, 1954, the name "National Committee to Secure Justice for Morton Sobell" appeared on literature issued by the Committee. In March, 1955, the name "Committee to Secure Justice for Morton Sobell" first appeared on literature issued by the Committee. In August, 1966, the name "Committee to Free Morton Sobell" first appeared on literature issued by the Committee.

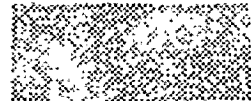
The Address Telephone Directory for the Borough of Manhattan, New York City, published by the New York Telephone Company on March 20, 1967, lists the above Committee's address as 150 Fifth Avenue, New York City.



BEST AVAILABLE  
COPIES

U.S. TREASURY DEPARTMENT  
INTERNAL REVENUE SERVICE  
PUBLIC INFORMATION DIVISION  
Washington, D.C. 20224  
Worsh 4-4021

# news release



FOR RELEASE

Friday, March 15, 1968

Washington, D. C. -- The Internal Revenue Service issued a statement today regarding persons who refuse to pay all or part of their income taxes.

"Under the law every individual has a duty to report and pay taxes due by April 15. The overwhelming majority of taxpayers carry out this obligation of citizenship in a conscientious manner.

"The IRS has every confidence that, with rare exceptions, American citizens will fulfill their obligations this year as they have in the past. In those exceptional cases, IRS takes appropriate legal or administrative action in fairness to the many millions of taxpayers who do fulfill their obligations."

The IRS statement was made because of members of the War Resisters League who appeared at IRS national headquarters today to file their tax returns with partial or no remittance in protest against the Viet Nam war.

A delegation from the League was met at the IRS building here by Deputy Assistant Commissioner Leon C. Green. Since IRS headquarters has no facilities for accepting and processing tax returns, a representative of the IRS Baltimore District Office was also present to accept the returns.

The IRS said the returns will be processed in the normal manner. If any tax is due, steps will be taken to collect it in accordance with the law.

(More)

INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 6-27-90 BY SP2mpc/lrs

Under normal IRS procedure, a notice and demand for payment is issued on any return showing tax due. If the tax due is not paid within the ten-day period provided in the notice and demand, under the law, the IRS can proceed with enforcement action to collect the tax.

In a relatively few cases, IRS has had to enforce collection against tax protestors. Most have paid when asked and some who failed to pay voluntarily notified the IRS where the taxes could be collected from their bank accounts.

# # #

F B I

Date: 3/8/68

Transmit the following in \_\_\_\_\_  
(Type in plaintext or code)Via AIRTEL \_\_\_\_\_  
(Priority)ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/17/96 BY SP6AG/JS  
APP# 92-0388

TO: DIRECTOR, FBI (105-16345)

FROM: SAC, NEW YORK (97-5) (P)

SUBJECT: WAR RESISTERS LEAGUE  
INFORMATION CONCERNING (IS)

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-74

ReNYat dated 2/28/68 and Buat dated 2/29/68.

Enclosed for the Bureau are twelve copies of an LHM regarding the Tax Resistance Action in Washington, D.C. on 3/15/68. Copies are also being forwarded to other Divisions as follows: 1 - Philadelphia (Info); 1 - Newark (Info); 4 - BOSTON; 5 - WFO.

The following copies of the LHM are also being disseminated locally: 1 - Internal Revenue Service; 3 - 108th MI Group; 1 - NIS and 1 - OSI, all NYC. The Bureau of Special Services, (BSS), NYCPD also has been advised.

## Sources:

First Source  
Second Source

b7D

- ⑤ - Bureau (Encl. 12) (RM)  
 (1 - 62-61208) (Catholic Worker)  
 (1 - 62-111830) (Writers and Editors War Tax Protest)  
 5 - WFO (100- ) (Encl. 5) (RM)  
 (1 - ) (Catholic Worker)  
 (1 - ) (Writers and Editors War Tax Protest)  
 (1 - 105-50397) (ARTHUR WASKOW)  
 4 - Boston (100- ) (Encl. 4) (RM)  
 (1 - 100-35378) (BARBARA DEMING)  
 (1 - 100- ) (HAROLD TOVISH)  
 1 - Newark (100-41323) (Encl. 1) (D. DELLINGER) (Info) (RM)  
 1 - Philadelphia (100-38658) (Encl. 1) (W.C. DAVIDON) (Info) (RM)  
 1 - New York

RFM:ecs  
(26)

ENCLOSURE

COPIES CONTINUED

92-61208-  
NOT RECORDED  
180 MAR 18 1968

55 MAR 27 1968

Approved: \_\_\_\_\_ Sent \_\_\_\_\_ M Per \_\_\_\_\_

Special Agent in Charge

ORIGINAL FILED IN 105-16345-43

COPIES CONTINUED

- 1 - New York (100-7885) (Catholic Worker) (42)
- 1 - New York (100-161242) (Writers and Editors War Tax Protest) (42)
- 1 - New York (100-154786) (VIDEM) (42)
- 1 - New York (65-22749) (W.C. DAVIDON) (42)
- 1 - New York (100-121672) (D. DELLINGER) (42)
- 1 - New York (100-116255) (B. DEMING) (42)
- 1 - New York (100-160812) (A. WASKOW) (42)
- 1 - New York (100- ) (H. TOVISH) (42)

This LHM is being classified "Confidential" since it contains information from the second source which could reasonably result in the identification of this informant of continuing value. Such impairment could have an adverse effect upon the national defense interests of the United States.

NYO continuing to follow.

LEADS:

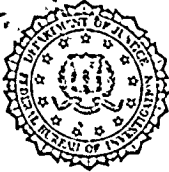
BOSTON

AT BOSTON, MASSACHUSETTS. Will submit a suitable characterization of HAROLD TOVISH of MIT, if available, by appropriate LHM.

WFO

AT WASHINGTON, D.C. Will comply with Bureau instructions set forth in reairtel.

~~CONFIDENTIAL~~



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York

March 8, 1968

In Reply, Please Refer to  
File No.

Bufile 105-16345

NYfile 97-5

Tax Resistance Action In  
Washington, D.C.

Reference is made to Federal Bureau of Investigation  
(FBI) memorandum dated 2/28/68, at New York, New York.

The "Village Voice" in its issue of March 7, 1968,  
a weekly newspaper concerning activities in Greenwich  
Village, as well as other sections of New York, New York,  
carried an advertisement entitled "Tax Resistance Action  
in Washington, D.C." sponsored by the Catholic Worker,  
Resist, Writers and Editors War Tax Protest and the War  
Resisters League, Friday, March 15, 1:00 PM.

The advertisement indicated that the peaceful  
action scheduled at the Internal Revenue Service would be  
preceded by a public meeting in "Judiciary Square, 6th  
St. and E. St. at 11 AM." Among the speakers will be  
"Dr. Arthur Waskow of the Institute for Policy Studies;  
Dave Dellinger, Chairman of the National Mobilization  
Committee; Harold Tovish of MIT; Barbara Deming, author;  
Prof. William C. Davidson of Haverford College."

This document contains neither  
recommendations nor conclusions  
of the FBI. It is the property  
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not to be distributed outside  
your agency.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 10/7/96 BY SP6AC/KS

APP# 92-0388

~~CONFIDENTIAL~~  
~~GROUP 1~~

~~Excluded from~~  
~~automatic downgrading~~  
~~and declassification~~

Limited Classification  
Review Conducted  
See Top Serial  
Form 4-774

DECLASSIFIED BY

2040

ON

9-13-77

EF6/TLC

APPROPRIATE AGENCIES  
AND FIELD OFFICES  
ADVISED BY ROUTING  
SLIP(S) OF  
DATE 12/1/77

ENCLOSURE

62-61208-

~~ENCLOSURE~~

Tax Resistance Action In  
Washington, D.C.

Professor William C. Davidon

On March 30, 1961, William C. Davidon was a participant on Radio Station WEAU from Chicago, Illinois, on the topic of "Peace Walks." During the discussion, Davidon was accused of being a "Communist Fronter" and admitted being a sponsor of the Committee to Secure Justice for Morton Sobell (Committee to Free Morton Sobell) (CFMS).

A characterization of the CFMS is attached.

David Dellinger

A confidential source, on May 14, 1963, advised that on May 10, 1963, the Militant Labor Forum (MLF) sponsored a symposium in New York City. The first speaker was David Dellinger, editor of Liberation magazine. Dellinger identified himself as a pacifist. He stated that it was necessary to abolish the cause of the war which is capitalism. He advocated a Communist society and said "I am a Communist" but pointed out that he was not a Soviet-type Communist.

A characterization of the MLF is attached.

Barbara Davison Deming

In the January 10, 1967 issue of the "Cape Cod Standard-Times," a daily newspaper published at Hyannis, Massachusetts, there appeared an article with a New York dateline of January 10, 1967, captioned "Woman Accuses U.S. of a 'War of Terror.'"

In substance, the article related that Deming returned to the United States on January 9, 1967, after spending eleven days in North Vietnam. She told of barbarous weapons being used and of the "deliberate terrorization of the Vietnamese citizens."

~~CONFIDENTIAL~~

Tax Resistance Action In  
Washington, D.C.

She said "In North Vietnam we are waging a war of terror against a civilian population---"

She told of an interview with Ho Chi Minh in which he said: "We know what it is to be independent. We are not going to give it up."

The January 19, 1967 issue of "The Cape Codder," a weekly newspaper published at Orleans, Massachusetts, there appeared an article entitled "From Ghandi to Ho, Barbara Deming Speaks About Herself."

The article, among other things, indicated she spent some time in India and became interested in Ghandi and the philosophy of non-violence.

Also, in 1960, she reportedly took a trip to Cuba and talked with Fidel Castro and referred to Cuba at that time as having a "contagious atmosphere."

When asked "What of Communism?" Miss Deming said "I am not a Communist of course. Can you imagine a Communist non-violent Ghandian? I am against central authority and most Communist regimes seem to rely on central authority."

Dr. Arthur Waskow

A second confidential source, on August 3, 1967, furnished information reflecting that Arthur Waskow is a member of the Steering Committee of the Washington Mobilization to End the War in Vietnam, which organization is the outgrowth of the Spring Mobilization Committee (SMC).

~~CONFIDENTIAL~~

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Tax Resistance Action In  
Washington, D.C.

The SMC is described in the publication entitled "Communist Origin and Manipulation of Vietnam Week (April 8-15, 1967)," a report by the Committee on Un-American Activities, House of Representatives. On page 53, the report states in part, "Communists are playing dominant roles in both the Student Mobilization Committee and the Spring Mobilization Committee."

All sources utilized in this memorandum have furnished reliable information in the past.

~~CONFIDENTIAL~~

Tax Resistance Action In  
Washington, D.C.

APPENDIX

1.

COMMITTEE TO FREE MORTON SOBELL

"Following the execution of atomic spies Ethel and Julius Rosenberg in June, 1953, the 'Communist campaign assumed a different emphasis. Its major effort centered upon Morton Sobell, the Rosenbergs' co-defendant. The National Committee to Secure Justice in the Rosenberg Case - a Communist front which had been conducting the campaign in the United States - was reconstituted as the National Rosenberg - Sobell Committee at a conference in Chicago in October, 1953, and 'then the National Committee to Secure Justice for Morton Sobell in the Rosenberg Case'...."

("Guide to Subversive Organizations and Publications", dated December 1, 1961, issued by the House Committee on Un-American Activities, page 116.)

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The Address Telephone Directory for the Borough of Manhattan, New York City, published by the New York Telephone Company on March 20, 1967, lists the above Committee's address as 150 Fifth Avenue, New York, New York.

Tax Resistance Action In  
Washington, D.C.

~~CONFIDENTIAL~~

APPENDIX

1.

MILITANT LABOR FORUM

A source advised on May 17, 1967, that public forums are regularly sponsored by the Socialist Workers Party (SWP) - New York Local (NYL) on Friday evenings, and are held at SWP headquarters 873 Broadway, New York, New York. These are called Militant Labor Forums.

The SWP has been designated pursuant to Executive Order 10450.

~~62-61208-75~~


62-61208-75

<p>DAY, Dorothy</p> <p>ALSO KNOWN AS:</p> <p>BIRTHDATE: 11-8-98 - (not verified)</p> <p>BIRTHPLACE: Brooklyn, N.Y. (not verified)</p> <p>SPOUSE: no record found</p> <p>RACE: white</p> <p>LOCALITY: NYC</p> <p>REMARKS: Editor "Catholic Worker"</p>	<p>SUMMARY (Correlation)</p> <p>62-61208</p>
---	--

Denny

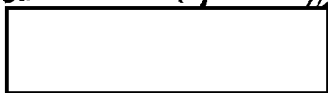
Dorothy Day

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b7C

Analytical Search  
Search 5/25/59  
Search by   
Total refs. 182

OK  
Call 1212121212  
files in Hazen's  
name, Bm, 319-IB  
att'n (Analyst)  
name

Written up by



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b7c

May 26, 59  
# of Ref. 173

Anal.

Day, Dorothy

MF 14-2771

MF 62-61208

Unrecorded copy filed in 62-61208, before serial 74 (2-13-59)  
SI MF 100-3-5926 Lumm. 2/13/57 DO NOT DESTROY

✓ I 100-401767-7 Encl pg 21 Lumm. 3/18/59  
DO NOT DESTROY

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14-2771-3

DESTROY MF

42 pg 8

DESTROY ME

71

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25-82249-31

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SIMF 25-122791-43

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25-247761-1

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25-287989-1

NR 26-43764-2 Notary public, Okla. City 1938

NI 31-52102-3

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NR 40-14866-5 1650 Harvard St. NW, 1943

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IT 44-1706-26 pg 79

NR47-1210-3 British subject

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NR49-9612-39

1943

NR 52-26667-2 employed Kensington Press, Co.  
Ellion, N.Y. - 1944

NI 61-777-11-30X

DESTROY

61-3415-A - New York Compass 7/10/50

DESTROY

61-7341-1227

DESTROY

1264 pg 149

DESTROY

ST 61-7341-34-1441A The Worker 3/15/52

(changed to "NW" 3-12-52  
by Koneal 7-31-59)

DESTROY

61-7341-34-1441 pg 38, 43

DESTROY

61-7559-1342

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SI ME Jan 52 (6 copy) 3057  
A.B. 0

DESTROY ~~SECRET~~ 5 p. 2, 61-7559-4482.

DESTROY ~~SECRET~~ 5 p. 3, 4873

DESTROY ~~SECRET~~ 5 p. 3, 5 p. 1, 4892

DESTROY ~~SECRET~~ 1 5100X

✓ I 61-7559-2-2084 Do not destroy, publication card

NR 61-7566-538 (Mrs. Wendell Day)

DESTROY ~~SECRET~~ 1 61-7561-189

DESTROY ~~SECRET~~ 1 252X2

DESTROY ~~SECRET~~ 1 61-7582-1298 pg 1006; 1008

DESTROY

T 61-16123-18

DESTROY

I 62-23170-149 pg 257 Vol 2 Part 3.

DESTROY

I 62-56921-129

NR 62-75147-37-101 Encl pg 465 (colored) Res. York, Pa. 1952

DESTROY

not recorded mail filed before serial 74 (sum. memo, 2/13/57, "NY Daily News", 1-16-57)  
SIMF 62-87469-A - New York Mirror 1/16/57

(Orig. serial filed in NY)

DESTROY

SIMF 5962-92201-169 (unrecorded copy)

DESTROY

SIMF serial 60 (orig) 170 (unrecorded copy)

DESTROY

SIMF serial 62 (orig) 171 (unrecorded copy)

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T 62-95650-3

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T 65-4279-941 pg 113

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T 65-9180-36-16

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T 65-11734-53X

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NR 65-52432-76

(timekeeper)

NI 65-56402-1-535

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SI 66-8054-55-238X

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66-8603-1-34-269 Sp. File Known Dis. 4.

Ser. 54 and Ser. memo, 2-13-57, p. 1,  
filed before Ser. 74;

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NR 70-8182-1



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74-1333-3220 Encl pg 238

NI 91-1288-28

Sum. memo (p. 2), 2-13-57, unrecorded mail filed before Ser. 74

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100-0-8893

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Ser. 3 p. 1; 5 p. 1, 2,

SI MF 100-2-182

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1532 pg 14

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100-3-3196 pg 127

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I

A The Worker 3/3/57

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I

A Daily Worker 2/25/57

not recorded mail dated 2-13-57, p. 1, filed before Ser. 74,

DESTROY SIMF

A The Worker 2/17/57

not recorded mail filed before Ser. 74  
Sum. memo, 2-13-57, p. 2,

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SIMF

100-3-4-6782 pg 95

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A Daily Worker 6/6/56

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100-3-60-543 pg 5

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100-3-72-1519 Encl pg 7222

DESTROY

I

100-3-74-961

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100-3-74-6273 Encl pg 6

DESTROY ~~SI~~

ST-100-3-3196 p.127, A The Worker 10/30/49  
(10)

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A Daily Worker 10/28/49

unrecorded mail p.2, filed before Ser. 74 (Ser. dated 2-13-57)

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ME 100-3-82-A Daily Worker 10/31/49

65-11734-53X (7)

7 SI 100-769-3300X pg 3  
(C)

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100-1170-49 pg 107, 357

DESTROY ~~SI~~

A Daily Worker 2/12/41

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100-1287-454



✓ DESTROY SMF-5p2/100 - 2403-1

✓ DESTROY T 100-5557-64X

✓ DESTROY I 163

✓ DESTROY I 258 Encl pg 1

✓ DESTROY T 100-7053-24

✓ DESTROY ST 34

✓ DESTROY I 37

✓ DESTROY I 100-7254-662

✓ DESTROY I 100-7660-5361

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T 100-7660-5490 Encl pg 2

DESTROY

I 100-8029-279 pg 7

DESTROY

I 100-8871-46

DESTROY

T 100-10123-366

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I 100-11687-419 pg 9

DESTROY

I 100-15877-376 Encl pg 43

DESTROY

T 100-16922-45

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I A h y Times 12/23/55

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T 100-23165-154 pg 61

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TIME

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319 (translation of 2-22-57 "Nova Nova")  
New Era

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T 100-33049-50-X1

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I 100-52439-96 pg 9

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NR 100-61714-61

1941-1947

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I 100-80258-2

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I 100-83536-59 pg 4

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DESTROY T 100-90147-2

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DESTROY T 100-98594-343 pg 12

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DESTROY T 100-112658-14

✓  
DESTROY T 100-122084-283X

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DESTROY T 100-138754-116X pg 18

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DESTROY T 100-141333-3

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100-8871-46(13)  
DESTROY 5T 100-168327-8

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100-182773-2

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NR 100-201836-2 Tr. St Paul, Minn. 1943

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100-264688-223

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100-279704-345

NI 100-329149-10

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100-337667-9

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100-349675-16

100-425681-100 (20)

DESTROY ~~ST~~ 100-350512-758 pg 4

DESTROY ~~ST~~ 100-425681-100(20)763 Incl pg 1

DESTROY ~~T~~ 100-356137-915 pg 72

DESTROY ~~T~~ 100-357044-A-Daily Worker 5/5/53

54 p. 1, 2,  
DESTROY ~~ST~~ ME 100-357243-9

DESTROY ~~T~~ 100-359951-1

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DESTROY ~~T~~ 100-363945-24 Incl pg 5

DESTROY I 100-370255-3

DESTROY I 100-383236-24 pg 20

DESTROY I 100-387835-62

DESTROY I 190

DESTROY ST 1880

DESTROY I 1934 pg 41

DESTROY ST 100-372-1519(10) A Daily Worker 1/21/53

Sum. memop. 2, dated 2-13-57,  
filed before Ser. 74.  
DESTROY ST MF 100-401859-1

NI 100-406729-6 Re. Toronto, Can. 1934

DESTROY

I 100-412938-1

DESTROY

T 100-419683-7 pg 16

DESTROY

SI 12 pg 12

DESTROY

SI "DW" 4-19-57 (Dated P.L.W.)  
100-424101-97

DESTROY

SI 100-425130-7

DESTROY

I 11 pg 12

DESTROY

SI

A The Worker 4/28/57

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I

A Daily Worker 4/19/57

DESTROY

SI

100-425681-100 (20)

100-425681-13 Encl pg 7

DESTROY I 100-425681-48 pg 3

DESTROY I 100 pg 3A, 34

DESTROY SI A Daily Worker 6/11/57

DESTROY SI A Daily Worker 5/13/57

DESTROY I 100-426761-13

NI 17 pg 2 (Dorothy Day, Little Rock, Ark.)

DESTROY I 18

DESTROY SI not recorded 37 p. 8,  
mail, 2-13-57, incl. p. 1, 2,  
filed before Dec 74

45 p. 3, Do not destroy another Dorothy Day mentioned  
card in file.

DESTROY I 101-2483-1361 Encl pg 3

DESTROY I A Daily Worker 5/11/56

DESTROY

I 101-2567-7

~~Lothar Anthony~~

105-12189-1284 Sp. File Room Dir. 4

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NR 105-13704-40

unrecorded copy, dated 2-18-59, filed before serial 74

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DESTROY I MF unrecorded mail 24  
(2-14-59) filed before  
serial 74

DESTROY I 105-34229-3 pg 6

DESTROY I 105-46680-22 pg 14

DESTROY I 116-346802-11

NR 123-5412-15



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53 p.1,

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DESTROY T 140-15970-1

9 refs

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[REDACTED]

all

NR U 100-380097-2 Res. Pasadena, Calif. 1947

[REDACTED]

- Anal.

NR U 96-0 J 12316 B. 6-3-17 Canada

Day, Dorothy Catholic Action Activities all

DESTROY I 100-20-28305 (not included under found as, should be Dorothy Day)

[REDACTED]

all

NR 123-J 5412-25

married

10 years or less

[REDACTED]

Day, Dorothy

all

DESTROY I 61-7559-9414

Day, Dotty

Anal.

NR 100-426761-14

NR - 39 p. 1 (office secy)

NR - 15 encl. p. 2, (office secy)

NR - A Las Vegas Review Journal - 7/31/57  
(Photo of Dotty Day)

(23)

Dorothy Day Batterham

NR

and all breakdowns of this name

NR

Dorothy Day Batterham

NR

Dotty Batterham

NR

Dottie Batterham

NR

Could find no Mrs. under for subject,  
on and X-spouse. Subject must have  
married long ago before becoming active  
in her field.

Jim Iner  
6710

Nay is subjects real name. I could not see any other names to search, but did notice in her main file that it indicated that she was married. If you run across her spouses' name please send it over.



Thanks

b6

b7c